His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

62 combined transcripts. 83.05.04.A to 83.09.22.B

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83.05.04.A

Śrīla Śrīdhara Mahārāja: [00:00 - 02:31 ?] That freedom is the highest type of slavery. Slavery becomes _____ [?] comes together. A rare combination. Both slavery to the extreme and one can find freedom there. It is miraculous. So surrendered that they're enjoying a kind of freedom. Does not care for themselves at all.

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ [tāra, tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra pāra]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 13.142]

How they can be, can come any bondage where they're not conscious of their own individual selves? No bondage is apprehended. No apprehension of any bondage because they're not conscious of their own individual existence. *Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe uddhāra*. They do not care to work out their salvation from any condition.

"For Kṛṣṇa's sake anything and everything. Good, bad, whatever, it is of equal value to us."

Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ. Whether hell or heaven of equal value to them. *Svargāpavarga-naraka, nārāyaṇa-parāḥ sarve, na kutaścana*. They're never to be cowed down to be afraid of anything.

nārāyaṇa-parāḥ sarve, na kutaścana

svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

Whether hell or heaven or liberation of equal value to them. So much so they're mad in the service of Kṛṣṇa. Dedication is so great and intense. So slavery and freedom, this is very wonderful, slavery and freedom mixed together. The highest degree of slavery there they find freedom. So selflessness, so intense selflessness is possible, and that is Vṛndāvana, the land of love. Love, sacrifice to the highest degree love means, love means sacrifice to the highest degree. And none to be loser because everyone there is of that temperament, so no possibility of losing anything because the whole atmosphere is of the type. All take, take, take, take everything, take. No underground blackmailing so everything is cheap. Everything is cheap where aggrandisement taking things from the market put underground then there is dearth in the market. And here everything comes in the market _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From the tree, bird, insect, all. lilanukulyam yat kinca tena guna mati gato matama [?]

The idea of land is such, from the highest to the lowest, from animate to so-called inanimate, all taken up _____ [?] no other beloved thing to the market, so opulence. Lilanukulyam [?] all helpful, all the motives to help Kṛṣṇa *līlā*, the satisfaction, the enjoyment of Kṛṣṇa. That centred opulence there and no one hides the capital into the iron chest, all out in the soul's market.

So this is the peculiar thing, the slavery and freedom. Slave consciousness is not there, by giving them, offering them, they consider that they're fortunate. Fortunate they've got the chance to offer themselves for Kṛṣṇa, so they're fortunate. It is a great fortune to be allowed to offer something for Kṛṣṇa and His devotees of that type. They all think that, "We're fortunate that our things are being utilised for the service of the Lord with His own." So slavery is fortune there. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

I was in Madras when Gandhi was invited to parliament for a round table conference after his second movement of civil disobedience. A round table conference was held in England and Gandhi invited, he accepted invitation and went.

Then some people came with argument. "Oh, you recommend slavery. How will it be made, maybe slavery Kṛṣṇa dāsa, that Kṛṣṇa dāsa that is the object of life, my life after all is of slavery, slave mentality."

At that time when Gandhi went to keep the invitation in the parliament so many applications came to become his personal servitor, secretary. And the selection came with the editor of *Hindu*, a big high circulation paper in Madras, *Hindu*. And his editor got the selection to become Gandhi's personal secretary at that time.

Then I told that, "So many persons, so many so-called genius, they are very eager to get the service of Gandhi. All the so many scholars of leading persons of the country they're in competition 'who will be the personal secretary of Gandhi.' And secretary, that is his assistant, his slave, his servant. To acquire, to get Gandhi's service that is so high to you, but the service of the Lord that is not acceptable to you, you fools, you can't understand what is God. The persons who

are making competition to get the service of Gandhi, a man, and they say that to get the service of the Lord is slavery. What is this?" Hare Kṛṣṇa. Hare Kṛṣṇa.

So slavery is the highest freedom, it is the opposite mix, it is like a wonderful thing.

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

Such a free amongst *crores* of free souls that one can be found in a *crore* who has been accepted to serve Kṛṣṇa. So what sort of slavery is that, we're to calculate. Freedom, so that freedom is something like prostitute, freedom, what does it? Freedom, a free, a small unit of consciousness always vulnerable, always possibility of committing this and that wrong, what value of that? And to get the guardianship of the Supreme Entity, how elevated idea is that?

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, [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]

To get a guardian in Him Who is the highest authority, real guardianship is there. That is more than freedom. One is in the prison, prison house, in jail, then he's let loose and becomes free. But to be engaged in a good service of the government, that is more than freedom from the prison house. *Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*. That is something positive, dedication is a positive thing, and exploitation is negative. Our ideal is always fixed on exploitation, that by exploitation these scientific or, by exploitation we can elevate our position. This idea has entered into the very essence of our constitution, that we can elevate our condition only if we're allowed to exploit the environment. This idea has been so mingled with all our *natha's* that we can't think that dedication is positive property. *Prema* means dedication, love means dedication. The degree of dedication, the degree of love to be calculated. So dedication that is positive, and exploitation that is negative. But we're accustomed with the present civilisation so much we cannot think that without exploitation how can we live, a big. Without loan we cannot thrive in this world, international loan, but loan to what purpose? Loan only for eating and for food and clothing. Take loan to acquire a position into the land of infinite, Vaikuṇṭha. Then not only you but the loan giver

they will also be benefited. So we collect funds only with this idea that collect funds as loan and we make loan for the service of the Lord. That is another thing, taking loan to improve one's condition, real condition. That is no loan, they're all benefited, the loan giver and the loan taker. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So what is what?

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 scholars fail to understand what is *karma*, how we're to exercise, or utilise our energy, *karma* means to utilise our energy. How we shall utilise our energy, the scholars also cannot ascertain what way to go.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. So *sūrayaḥ, muhyanti yat sūrayaḥ, Bhāgavatam* [1.1.1] in the beginning. What of ordinary men, men of ordinary standard of learning and experience, the experts will faint. Experts will fail to understand, to follow what I'm going to deal with in this book *Śrīmad-Bhāgavatam*. They will be bewildered, experts, the department of experts will be bewildered, will fail to understand what I'm going to say in this book *Bhāgavatam*. *Muhyanti yat sūrayaḥ*.

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

[The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance."] [*Ṛg-Veda*, 1.22.20]

We can go so far, even those that are always engaged in studying revealed truth, engaged themselves in association of revealed truth, practising, trying to practice that for their own benefit in different way they're well versed with revealed truth. Who are *suray, tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ. Suray* may be taken, identified with that class, who are always engaged

with the connection of Viṣṇu, *yaḥ idaṁ viṣṇuḥ vyāpnotīti*, all pervading principal. That is who are after eternity, whose inquiry is after eternal things. Even they will be puzzled to know what I'm going to give to them in this *Bhāgavatam*. That ordinary Vedic scholar won't be able to follow what I'm going to say here in *Bhāgavatam*.

Śrīdhar Swāmī says, moksa visam jedavi nehastam prohijita kaitavota paramo [?]
All sorts of deceptive - will have been completely eliminated, so much so that the freedom from *māyā*, *mukti*, that is also neglected here. *Mukti*, generally people think that the revealed truth will give us salvation, liberation from the bondage of *māyā*. That is what we can expect from the Vedic doctrine, *mukti*. We shall get liberated from all sorts of difficulties whatsoever, that is the gift of the revealed scriptures. But here it says that has also been discarded strongly. The *mukti* has nothing, it is an empty hand. With hand with poison, poison left out hand is empty. But hand must be full with nectar. mukarisam girapiri astum [?]

So *muhyanti yat sūrayaḥ*, "Oh you scholars, you will have to faint here."

As [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja told Acyutānanda, "The discourse what I had with Śrīdhara Mahārāja," Acyutānanda wanted to know, "What sort of discussion you had with Śrīdhara Mahārāja here?" Swāmī Mahārāja told, "Oh you will faint if I talk about that."

So *muhyanti yat sūrayaḥ*, bewildered, faint. The scholars, the different authorities of different schools of philosophical thought were present in the assembly of Śukadeva Goswāmī. His representation was so universal and all comprehending that even Nārada, Vyāsa, they also came to listen to that discourse, that great divine discourse. *Śuka-mukhād amṛta-drava-saṁyutam*.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]
[*Śrīmad-Bhāgavatam*, 1.1.3]

Universal characteristic - this distribution of Śukadeva had the colour of universality. That looking at all different schools of thought, there may be so many schools of thought, but his delivery was of such character that it touched the salient points of all the different schools existing present at that time and connected with Kṛṣṇa consciousness. That was the speciality of the delivery of Śukadeva Goswāmī who is supposed to be always in connection with spirit and no connection with this mundane world.

So much so that a young naked girl does not feel any necessity of covering her body. Śukadeva is passing by a tank and the local girls they're with their naked body playing in the tank. Śukadeva passing, no, they don't care for him. That he had no attention whatsoever to this mundane world, no charm for anything. Internal captured. All his sense experience is fully captured by the high centre of spiritual existence to a most intense degree. So he never allowed to come down to see things of relishing here in this mundane plane but deeply engaged there with the

higher centre. This look does not, the eye does not see the family man things, ear does not care to hear the family names, sweet sound, everything. The touch is not hankering for any softness of the mundane things. All drawn, intensely drawn to the centre, higher.

And he, when he came to give delivery of the Kṛṣṇa *līlā* which apparently seems to be most crooked and most narrow and even demoralised, so narrow that to thieve other's things and eat, to enjoy other's wives, to speak lie for selfish purpose. All these things represented there, so narrow, so selfish, so self-centred, and that is to be distributed as the most universal. The difficult task, most difficult task. That so selfishness is to be represented the most universal, it is the greatest difficulty to make others understand this thing. And he did that, gave universal characteristic to those apparently seeming selfishness. *Śuka-mukhād amṛta-drava- saṁyutam*. The nectar of his delivery, his touch, the touch of his experience, spiritual experience, that worked as nectar for so many different schools. So universal it was.

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]

"You all, all the authorities of different departments, you are conscious of the fact that ultimately you have to connect with something supramental. What is that thing? You are not independently giving delivery of your goods, you are to connect with something else of some form or other, and what is that? Try to understand, in this way."

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

The naturally ripe fruit of the tree of truth of revelation. The natural fruit and in ripe condition is *Bhāgavatam*. Just in the stage of giving taste, taste it, taste it.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ] raso 'py asya, paraṁ dṛṣṭvā nivartate

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Taste it, all other tastes of your previous life will at once be resolved into ash. Taste this fruit *Bhāgavatam*. And what is the price? *Laulyam api mūlyam ekalaṁ*.

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

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

Nothing in this world can be conceived to be the real price of this thing, but only your soul, you, only the price is your own self. It will be converted into slavery. *Laulya*, *lobha*, your inner attraction, *ruci*, your greed, your sincere want, sincere hankering for the thing, that is the only price, the sincere hankering. "Do you want it?" "Yes I want." "Take it." Sincere transaction. No business like crookedness, diplomacy, simple transaction. "You want it from the core of your heart?" "Yes I want." You'll get it. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. With *crores* of attempts to get it from other directions is all futile, only your sincere demand, "I want this." That is what is necessary, nothing else. That transaction, plenary transaction, because concern the interest of both the parties that: "I am Yours." *Tasmai deyaṁ tato grāhyaṁ*.

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham]

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of outcastes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of outcastes, is as worshippable as I am."] [*Hari-bhakti-vilāsa*, **10.91 [?]**
[*Gauḍīya Kaṇṭhahāra*, 3.59]

[or]

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."] [*Hari-bhakti-vilāsa*, **10.127 [?]**
[*Śrīmad-Bhāgavatam*, 7.15.2, purport]

"I am Yours, I belong to none." And the Lord is also saying in His line. "I am yours." Both the parties will come to this transaction. He will say, "I am Yours." And, "Oh, You are mine? I am yours." This sort of opening and transaction, that will take place.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.192]

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In

this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"You are within My family, *ātma-bhūyāya ca kalpate*."

"*Tato māṁ tattvato jñātvā, viśate tad-anantaram*. He enters into Me. What is Me? In My family, He enters into Me."

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

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

Tato māṁ tattvato jñātvā, viśate, one enters. *Tad-anantaram*, he knows ontologically who am I, and I am not indifferent thing, *nirviśeṣa*, non-differentiated, non-specified thing. Myself means a system, an organised thing. I have got My devotees, I have got My home, I have got so many things, I means that. So *tato māṁ tattvato jñātvā*, when he comes to know finally who am I. Who is a king? King means there are many things within him. So when he comes to know really that I am so and so, I have got family, he enters into that, enters into My family. *Viśate tad-anantaram*, he enters into Me. That does not mean that he loses his individual position, existence. But Me means, "enters into Me," means with *svarūpa-śakti*, I am there with My family, with My domain, with so many things necessary for Me, that whole system. And he enters into that."

Ātma-bhūyāya ca kalpate, in *Bhāgavatam* that is also. "He becomes Mine. Mine does not enter into Me and loses his existence. *Ātma-bhūyāya* one becomes My own, he becomes My own. I accept him to be My own, *ātma-bhūyāya ca kalpate*."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

Hare Kṛṣṇa. Hare Kṛṣṇa.

namo ye kari vena dayal kori ami paiva vaisnava pada chaya cari ami cari veni visaya cave [?]

Generally we're attracted by Him, He takes and hands us over to His own. And then they take him, and according to his capacity in the *rasa* and service, they place them somewhere else. "You do your duty remaining with this particular group, it will be suitable for you." They also distribute in this way.

kavay se caitanya miri kauri vino daya kaubari paibhyo vaisnava pada chaya [?]

First attraction generally by the Lord Himself. Then He allows us to enter into His camp. Then hands over to some particular group according to my capacity. And they also take and adjust me in proper place so that I might be best utilised for His service, in different *rasa* and different departments in the *rasa* also. The *rasa* that has various departments of service, so according to my capacity I'm given engagement in a particular place for service. In this way their final adjustment into our eternal inner function.

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

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi.

Devotee: We see that in Raghunātha Dāsa Goswāmī he went to Mahāprabhu, then Svarūpa Dāmodara, and then Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. That is seen in the life of Raghunātha Dāsa. Mahāprabhu first handed him over, giving charge to Svarūpa Dāmodara.

"With this advice that I give the charge of your training to this My friend Svarūpa Dāmodara and he knows even more than Me. So with confidence and steadiness you try to follow what he advises you to do."

He was doing like that somewhat. Then one day again he came to Mahāprabhu.

"Why have You taken me out of my home? I can't understand fully. Please say something definite to me what I'm to do in my practical life, every day dealings."

Then Mahāprabhu, "I have already given Svarūpa Dāmodara as your guardian, teacher, and he will, you may ask him and he will be able to supply all your spiritual necessities. But still if you have got much glamour to hear something direct from Me, I say."

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
[amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

"Don't indulge yourself in hearing and talking affairs of the mundane world. Don't try to taste good sweet and other tasteful things for your food. And also don't try to get good fashionable dress for you. This is external observance about which I say to you. And internally you will try: *vraje rādhā-kṛṣṇa-sevā mānase karibe, nāma sadā la'be*, externally you will try to take the Holy Name of Lord Kṛṣṇa, always externally. And internally you will try to aspire after the service of the *gopīs* as in the loving way they served Kṛṣṇa.

Amānī mānada hañā kṛṣṇa-nāma sadā la'be, when you will take the Name you will cast yourself, your fate, you will cast in only concentrate yourself only in the sound aspect of the Supreme Lord...

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Śrīla Śrīdhara Mahārāja: "Your attitude will be to the environment, *amānī mānada*, you try to show respect to anybody you come across. But don't expect any honour or respect from any side

to you. Don't expect even that you're a *sādhu* - the people will give some respect of a *sādhu* to you. Don't expect that, *amānī mānada*. *Kṛṣṇa-Nāma*. In this way you go on taking the Name of Kṛṣṇa. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*. And internally you'll aspire after the service of Kṛṣṇa in Vṛndāvana as done by the *gopīs*. *Vraje rādhā-kṛṣṇa-sevā mānase*. Both service of Both Rādhā and Kṛṣṇa, that in *mādhurya-rasa*. You'll prepare yourself for the service of that. And outwardly take the Name, but don't expect any honour from any side, but you'll give honour to all, so that no disturbance may come to you in your such campaign of life. And more externally you don't try to get anything palatable, comfortable, or for dress, or for food, or for anything else. And don't mix with the talk of the ordinary people at large."

[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

"Then again after saying this, again I put you." There is a break. He gave it to Svarūpa Dāmodara as his guardian tutor but when he revolted and he again came to ask something from Mahāprabhu, dishonour to Svarūpa Dāmodara. So again with this He put his hand to the hand of Svarūpa Dāmodara. "I am giving him as your guardian. Whatever will be necessary for your good he will give. He knows more than Myself." In this way again He put his hand to Svarūpa Dāmodara's hand.

And then after in this way sixteen years he passed in Purī with the company of Mahāprabhu and Svarūpa Dāmodara and others, friends, paraphernalia of Mahāprabhu. Mahāprabhu when withdrew, most of His servitors also disappeared, he went direct to Vṛndāvana. Previously he did not visit Vṛndāvana, heard so much so he went direct to Vṛndāvana.

"That after having a look around I shall try to give up this body anyhow, no charm for this body any longer." But when he reached Vṛndāvana he met Rūpa and Sanātana and found that, "Caitanyadeva is still living here, Śrī Caitanyadeva. He has withdrawn from His *līlā* in Purī but in Rūpa and Sanātana, in His order to Rūpa and Sanātana they're so busily engaged in dealing with the teachings of Śrī Caitanyadeva that I find Him incarnate in them. They're full of the spirit of Śrī Caitanyadeva, fully captured by Caitanyadeva and engaged themselves in the highest service of Him, His desired service."

His true representative of a preaching tendency of Śrī Caitanyadeva he found in them. And to go away from this world, that aspiration left him. "No. I shall live with them as long as possible in the cultivation of what Śrī Caitanyadeva wanted us to give in His teaching."

As Kṛṣṇa is in His Name, in His pastimes He's here, He's here. So he left the idea of leaving this world and with full energy engaged themselves in the service of Rūpa, Sanātana in coalition began to live.

Sanātana according to the advice of Śrī Caitanyadeva, he used to take care of all the, all those that came in connection of Śrī Caitanyadeva there. So under their direction Raghunātha lived there a long time.

He was connected, came in connection with Mahāprabhu after Rūpa, Sanātana. After *sannyāsa* Mahāprabhu travelled through the main holy places of the South, then came back to Navadwīpa, went to Rūpa, Sanātana, then came back. And not in Navadwīpa but direct to Śantipūra, and there Raghunātha met Him. So after Rūpa, Sanātana met, the junior, younger, to Rūpa, Sanātana, so he had no disadvantage to calling as they're elder brother, Rūpa, Sanātana. "No trouble, they're my superior." In age also they're also perhaps superior, senior, and education also, in all these things. So under their care he lived long time and dived deep into the *rasa* which Śrī Caitanyadeva specially inspired Rūpa Goswāmī to deal with, this *madhūrya-rasa*. Raghunātha got taste of that and lived there happily up to eighty or ninety years old.

And through Kṛṣṇa Dāsa Kavirāja came in his connection and was inspired by him, and we have got the *Caitanya-caritāmṛta* from him. Raghunātha has given us many poems, very sweet poems fully surcharged with that ecstasy of that transcendental Vṛndāvana, *Vilāpa-Kuṣumāñjali*, *Stavavalli*.

Rūpa Goswāmī also *Stavamālā*, and many, *Ujjvala-Nīlamaṇi*, *Bhakti-rasāmṛta-sindhu*, *Laghu-Bhāgavatāmṛta*, all these things, the *Nataka*, *Vidagdha-Mādhava*, *Lalitā-Mādhava*, they come from Śrī Rūpa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Raghunātha Dāsa Goswāmī's considered to be the Ācārya of the *prayojana-tattva*, the end of our life, highest end of our life is personified in him, *prayojana-tattva* Ācārya, what is the final necessity, final fulfilment of life, Rādhā-*dāsya*, that we find in him. Hare Kṛṣṇa. In *Caitanya-caritāmṛta*, Kavirāja Goswāmī at the end of every chapter:

śrī-rūpa-raghunātha-pade yāra āśa, caitanya-caritāmṛta kahe kṛṣṇadāsa

["Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narate *Śrī Caitanya-caritāmṛta*, following in their footsteps."]

"I, Kṛṣṇadāsa, who is writing this book, in the end of conclusion of every chapter, I aspire after the service of Rūpa and Raghunātha. I fervently pray to get the direct service of Śrī Rūpa and Raghunātha. This is my highest aspiration of life, Rūpa and Raghunātha, their service, *pade yāra āśa*. My ambition is this to get the service of these two great personages, *pade yāra*. That servant of these two great masters, I am Kṛṣṇadāsa, I am writing this. It is their writing all surcharged with their sympathy and blessings. Aspiring after and not got, not got but aspiring. Who am I? I am a servant, I am aspiring for the service of Rūpa, Raghunātha, how pleased they are. I am that Kṛṣṇadāsa."

Śrī-rūpa-raghunātha-pade yāra āśa, at the end of every chapter in *Caitanya-caritāmṛta* these two lines you will find: *śrī-rūpa-raghunātha-pade yāra āśa*. "All my hope, my expectation is to attain the service of the holy feet of these two great persons, *pārṣadas*, eternal servitors of Mahāprabhu, loving servitors of Mahāprabhu. That Kṛṣṇadāsa, I'd like to say, present something for

you all, my friends. And with so, I have no value, negative value I have got. *Purīṣera kīṭa haite muñi sei laghiṣṭha*. I know fully that I am meaner than the worm in stool."

jagāi mādhāi haite muñi se pāpiṣṭha, [purīṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205-6]

"The world knows Jagāi Madhāi as the meanest sinners, but I am more mean than they *muñi se*, Jagāi Madhāi, *muñi se pāpiṣṭha*. So much so, *mora nāma śune yei tāra puṇya kṣaya*. Whoever will take my name he will commit sin. And whoever will take my name his merits, his *puṇya*, his purity will be lost. His *puṇya*, his good merit will be lost, purity will be defiled. And who will take my name, who will hear my name his *puṇya* will be finished, diminished, and who will take my name he will commit sin direct. I am such a type of *jīva*.

But great Nityanānda Prabhu's ocean of mercy anyhow came on my head and took me to this place. I am mentioning here about the, mentioning here about my elevated position. I'm not ashamed to express that I have got this Rūpa, Sanātana, the Vṛndāvana, all these, Rādhā-Govinda, Madana-Mohan, I have got. I have no shame that I say that I assert that I have got so many things. But if I do not say so I'll be ungrateful to Nityanānda Prabhu. I'm nothing, I have got such position, I'm such and such low, meanest of the mean. But Nityanānda Prabhu's grace has taken me here I can't deny. If I deny this then I will be ungrateful to Nityanānda Prabhu. It is His grace, He has taken from my family life to Vṛndāvana and Rūpa, Sanātana, all the scriptures, and the divine love, Govinda, Madana-Mohan, all these things. I have got something at least. I must have to commit that, and it is only the grace of Nityanānda Prabhu.

But as my real position I'm meanest of the mean, than the worm of the stool, than the sinners, than the Jagāi, Madhāi. And who will take my name he will commit sin. Who will hear about my name he will lose his purity. Such is myself, this Kavirāja Goswāmī."

And also he says: "I show my reverence to those who will come to read this book, and those that will hear also, the future listener, and who will have discussion. Who will come in connection with this book, I show my honour and prostrate on their feet. Who will read this book I fall flat on their feet. Because I am fully conscious that here is something which is inestimably great."

ei grantha lekhāya more 'madana-mohana' / āmāra likhana yena śukera paṭhana

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Śrī-Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

"I'm conscious I'm so aged, infirm, my hand is always trembling, I can't see, can't hear. Still, because the Vaiṣṇavas ordered me I tried and I'm writing all these things. This is not my writing, oh

you audience, it is Madan-mohan, He's making me write, it is not mine. I'm an instrument, I'm fortunate that I've become an instrument to this great treatise."

In this way Kavirāja Goswāmī is representing himself. And he's the disciple of Raghunātha Dāsa Goswāmī, direct disciple. When Jāhnavā Devī, She went to have a tour in the Vṛndāvana, there it is mentioned. Raghunātha Dāsa he's almost perhaps he's going away from this world, taking very slowly the Name of Kṛṣṇa. And Kavirāja Kṛṣṇadāsa he was seen standing by his bed. I found him in Rādhā-Govinda. The Raghunātha in his last time taking the Name, and Kavirāja is attending, standing by his bed, mentioned in *Bhakti-ratnākara*. Jāhnavā Devī the beloved wife of Nityānanda Prabhu.

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

Today I'm told is the birthday of Abhirāma Goswāmī. He was one of the ten friends of Nityānanda. In Hooghly somewhere he had his abode. Abhirāma, he was Śrīdhama *sakhā* in Vṛndāvana. Very physical strength. Baladeva had the greatest physical strength, and next Śrīdhama. So Nityānanda, Baladeva, and Abhirāma is Śrīdhama.

When once Nityānanda went on tour to his house and the followers of Nityānanda told, "He's Balarāma, Nityānanda is Balarāma."

"Oh, is it? Is He Balarāma? Then I can test Him. In Vṛndāvana only Balarāma could catch me when I take to running a race. After touching I shall take, I shall begin to run and none could follow me only Balarāma. He only two and a half steps He could catch me. I want to test Him."

And in this way it was arranged and touching Nityānanda Prabhu gave a good run, and Nityānanda Prabhu only half jumping caught him.

"Yes, You are Nityānanda, You are Baladeva, You are Baladeva, I'm caught."

It's written in some book...

And Śrīnivāsa Ācārya met him. He lived a long time and Śrīnivāsa Ācārya he went to see that still one *pārṣada*, one contemporary of Mahāprabhu is there, went to see him. And he went with the expectation to honour him as Guru, superior and...

Abhirāma also heard that the Śrīnivāsa is a good boy, and very devoted nature. To test him, showing something, "Oh Śrīnivāsa, do you find what is that? It is a snake."

"Oh, it is a snake."

"No, no, it is only that straw made rope."

"Oh, yes, it is straw."

"No, no, no, a snake."

"Yes, a snake."

Whatever he sees, ignoring his own sense experience, whatever comes out from his mouth Śrīnivāsa accepts that in full confidence. Such should be the degree, the intensity, of our faith in the advises of our Guru. Only, "This is snake." "No, no, this is rope." Whatever comes from his mouth he sees that and not the thing, not fossil, not Berkley. "Coming from above," it is that we see. Not any physical representation has any value to him. So much given to the higher masters, cent-per-cent sold there, faith and confidence to the master above. That "His word is showing things outside." Now this, next second that, next second this, next second that, next second this,

next second that. Full faith there, no faith in the mundane plane. These are to be learned by us. How much attention should we give to the *Śruti*, the *Veda*, to the aptavagra [?], to the sayings of our masters, Gurudeva. And this mundane presentation to us, to our senses, no value.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Is there a story about Abhirāma Dāsa Ṭhākura and once he picked up a large branch, that story?

Śrīla Śrīdhara Mahārāja: Yes, such strength he showed that.

[rāmadāsa abhirāma — sakhya-premarāśi] ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.116]

He made a big trunk of a tree, treated it as his flute. And that trunk was so heavy that, *ṣolasāṅge*, one *sāṅge* means carried by four persons, that is one *sāṅge*. *Sāṅge* means a friend of this type and four men put in his shoulder, here one, here one, here one, here one, and this friend is called as *sāṅge*. So sixteen *sāṅge*, what can be carried by sixteen such so, chasuna chosati [?] sixty-four persons carried that weight. A trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute. *Ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī*. Treated that trunk as his flute. Such physical strength he had.

And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a - "Twenty or so strong men can lift a stone. That stone was taken by his left hand and replaced somewhere." And it is written there in that stone.

Mādhvācārya eko hasthina anitasila stapitasila [?] It is written in the stone we're told.

"With one hand he removed this stone and placed it here. And that is so heavy that twenty strong men, can carry or cannot carry?" Something like that.

Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vāsudeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān. In Rāmacandra who was Hanumān, in Kṛṣṇa Avatāra he was Bhīma. And in Vāsa Avatāra he was Mādhva. They say like this, he was an incarnation of Hanumān and Bhīma, very strong, impressive. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Abhirāma Dāsa Ṭhākura, did he compose anything?

Śrīla Śrīdhara Mahārāja: I don't think so.

Bhakti Vijñāna Bhāratī Mahārāja: No. Is *Nityānanda-caritāmṛtam* something else?

Śrīla Śrīdhara Mahārāja: I do not know. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi.

...

The fighting persons they used to put some sort of stocking made up of their skin, and the friction when they're firing the bow, the friction on the arm against that they're skin, is generally used, that is very hardy, godika [?].

Bhakti Vijñāna Bhāratī Mahārāja: This godika does it have poison Mahārāja, on the mouth? Does it have poison?

Śrīla Śrīdhara Mahārāja: Poison?

Bhakti Vijñāna Bhāratī Mahārāja: Yes, poison, does it?

Śrīla Śrīdhara Mahārāja: So it is classified now under the class of snake poison.

Aranya Mahārāja: It is poisonous? They are poisonous?

Śrīla Śrīdhara Mahārāja: It's said the poison from the mouth.

Aranya Mahārāja: He's asking, "Is there poison there?"

Śrīla Śrīdhara Mahārāja: Maybe.

Aranya Mahārāja: They're very afraid though, they run away when they see people. They eat snakes.

Śrīla Śrīdhara Mahārāja: Do not know.

Aranya Mahārāja: We've heard that they eat snakes.

Śrīla Śrīdhara Mahārāja: That is mongoose.

Aranya Mahārāja: Mongoose's diet.

Śrīla Śrīdhara Mahārāja: Mongoose, they live on the snake. Anti, snake and mongoose, horse and buffalo, ahina kulam asva mahisam [?] And then another natural enemy. asva mahisam ahina kulam [?] and some other group, kako lokiya [?], crow and owl, natural enemies. Kako lokiya, kak means crow and alo means owl. Kako lokiya, asva mahisam, and ahina kulam, natural enemies.

Aranya Mahārāja: Peacock is also natural enemy of cobra.

Śrīla Śrīdhara Mahārāja: Peacock, yes. That is one-sided perhaps, from the peacock and not from the snake, they won't attack peacock. But here, both the parties whenever they meet they fight with each other. If owl gets crow at night, at day-time they can't see so they are prey to crow, at night if an owl finds any crow he will kill it surely. Both are enemy to both.

Aranya Mahārāja: How is it that the horse and water buffalo?

Śrīla Śrīdhara Mahārāja: Horse and water buffalo if they meet generally they fight with one another.
And also in the vegetable rank this green plantain and ginger, ha, ha, ha.

Aranya Mahārāja: Green plantain and ginger, they don't go together?

Śrīla Śrīdhara Mahārāja: They don't harmonise, perhaps that is also said, this alaikas kalai [?] they're enemy to one another anyhow.

Aranya Mahārāja: If you eat the two together does it cause some difficulty in the stomach?

Devotee: Also the Vaiṣṇavas and the *māyāvādīs*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: Whenever they meet they fight.

Śrīla Śrīdhara Mahārāja: I wrote one verse about Guru Mahārāja.
Māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān.

[śrī-siddhānta-saraswatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje]

[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."]

Māyāvāda has been described as a *timiṅgila*. *Timiṅgila* means it is supposed that there are so many who are such big animals in the ocean that can devour that whale. *Timiṅgila*, *gila* means "can swallow" those big animals that can swallow a whale. There is a conception that such animals live in the ocean. So *māyāvāda* has been described as a *timiṅgila*, as in *Śrīmad-Bhāgavat* [10.1.5-7] *bhīṣma droṇa timiṅgilodara*. Something mentioned in the war of Kurukṣetra in *Bhāgavatam*, *timiṅgilo*, they're very furious warriors, just like a whale-eater they were exceptional brave warriors. And Kṛṣṇa saved the Pāṇḍavas from those great whale-eaters, Bhīṣma, Droṇa, etc., it is mentioned *bhīṣma droṇa timiṅgilo*.

So I have used *timiṅgilo* as *māyāvādīs*, they're *timiṅgilo*. And they come to compromise with every religious section. "I accept your creed wholesale. You accept that above that is non-differentiated, non-specified Brahman." Here the compromise made with the *Śākta*, the *Śaiva*, the *Ganapatha* [?], *Sodur* [?], *Agni-pārśadas* [?]. Śaṅkarācārya effected a compromise between all the sections. "Only accept that Brahman is above all. And I accept in toto all your activities." In this way he made a compromise against Buddhism. And really what he gave Mahāprabhu says it is nothing but Buddhism what Śaṅkarācārya gave ultimately to the people, because he did not

accept the eternal individuality of the *jīva* soul. "*Jīva* soul is temporary. Only one non-differentiated, non-specified mass of infinite consciousness is true and all else is under illusion." That is *māyāvādā*.

[śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ]

[Śaṅkarācārya said, "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ*, *jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures."]

Śloka dhenu pravakṣyāmi. Śaṅkarācārya says very proudly, with great pride. "That what the others have expressed by *crores* of sentences, only in a half-sentence I shall give the gist of that. What is that? *Śloka dhenu*, only by half *śloka* I shall express the whole truth what the others by *crores*, millions of *ślokas* could not really give vent to. What is that? *Brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*. Only Brahman is true and the world is false, and *jīva* is nothing but that Brahman. Here what we find in the *māyā* that is perverted reflection, it has got no truth, it is perverted reflection. Just as the sun or moon any reflection in the glass or in the water, something like that. But real moon or sun that is in the sky that is true, all else is false. *Brahma satyaṁ, jagan mithyā*. And *jīva* it is neither, no other thing but a reflection of Brahman. That is the whole truth summarised here."

But the Vaiṣṇava says, "Here it is false. What you say Brahman that is a cosmic thing, a system, organised world, and everything is there in your Brahman. When you say Brahman, an unknown and unknowable, and that is known and knowable when we are cent-per-cent submissive to that. That is the real world, that is our home. And *jīva* is eternal, immortal, soul is immortal, individual soul, and that has got position there. *Cid-vilāsa*. Para-Brahman is there. *Brahmaṇo hi pratiṣṭhāham*, it is there.

[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]

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām
[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["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." - "Only

through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."]

[*Bhagavad-gītā*, 18.54-5]

"First you become realised that you are Brahman, then you should come to serve Me in that plane. And when you are identified with flesh and blood, the real devotion does not begin there. Real devotion, dedication begins when you can think yourself that you are a conscious unit, you are soul and not this body or mind, above this you are soul, a particle of soul. You have got entrance there in the world of big soul Paramātmā above Brahman, Para-Brahman."

The whole philosophy is there, and nothing to do here. Here anyhow to get out of this entanglement. What you say Brahman then that is our home, infinite, back to God, back to home, home is there in the plane of soul, spirit. And we have come to identify with the body or the mental system, that is false, that is *māyā*. What we find ourselves in the dream, that is the mental system, that is also false, temporary, and this body is also temporary. But the soul living within that body or what we find in dream, there is the soul's spark, that body moving here and there according to its false *karma*. And we must reveal that soul which is within the body we find ourselves in our dream and that will go to live in the, and that is all light, the body is a dead thing, mind is also soul more or less. But really the conscious unit that is within the mind that is not vague, that is not imaginary, that is concrete thing. And what we think to be concrete here it is all false, all gets dissolved, disillusion and disappearance. But that is a permanent unit, permanent unit and that is not a part of ignorance, that is full knowledge, spirit, light. There we are and there we are quite safe and perfect, in perfection. We're in that point where what is at present ignored and forgotten by us, that the soul proper is our identification proper, true.

mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

And that is the part and parcel of the eternal potency of the Lord. *Mamaivāṁśo*, "Nothing but My part. In other words it is part of My potency, particular potency."

83.05.06.A

Śrīla Śrīdhara Mahārāja:

[rāmadāsa abhirāma — sakhya-premarāśi] ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.116]

He made a big trunk of a tree - treated it as his flute. And that trunk was so heavy that, *ṣolasāṅge*, one *sāṅge* means carried by four persons, that is one *sāṅge*. *Sāṅge* means a frame of this type, and four men put in his shoulder, here one, here one, here one, here one, and this frame called as *sāṅge*. So sixteen *sāṅge*, what can be carried by sixteen such so, chasuna chosati [?] sixty-four persons carried that weight. A trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute. *Ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī*. Treated that trunk as his flute. So, physical strength he had.

And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a stone. "Twenty or so strong men can lift a stone. That stone was taken by his left hand and replaced somewhere." And it is written there in that stone. Mādhvācārya eko hasthina anitasila stapitasila [?] It is written in the stone we're told. "With one hand he removed this stone and placed it here. And that is so heavy that twenty strong men, can carry or cannot carry?" Something like that. Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vāsudeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān. In Rāmacandra who was Hanumān, in Kṛṣṇa Avatāra he was Bhīma. And in Vāsa Avatāra he was Mādhva. They say like this, he was incarnation of Hanumān and Bhīma, very strong, impressive. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Abhirāma Dāsa Ṭhākura, did he compose anything?

Śrīla Śrīdhara Mahārāja: I don't think so.

Bhakti Vijñāna Bhāratī Mahārāja: No. Is *Nityānanda-caritāmṛtam* something else?

Śrīla Śrīdhara Mahārāja: I do not know. Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa.

...

That question, that no object can exist without a subject. It is difficult to understand, follow. But if one can understand, then he can defeat the whole atheistic school. That no object; in the primary stage of creation there was fossil and no consciousness. It is very easy to say. But what is the fossil? If you will have to assert something, that it was so and so, and that so and so means conception about that. And why does it exist, conception? In the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection consciousness...

[05:05 - 06:03 ?]

...

Aranya Mahārāja: As Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group. Does Candrāvalī also send her associates to canvass on her behalf?

Śrīla Śrīdhara Mahārāja: Sometimes there's clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśākhā, and there the Śaibyā and Padma, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written,

[1) *āmi to' svānanda-sukhada-bāsī, rādhikā-mādhaba-caraṇa-dāsī*

2) *duṅhāra milane ānanda kori, duṅhāra biyoge duḥkhete mari*
3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
5) *rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari*
6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
8) *bhakativinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane]*

[1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.
2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.
3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.
4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.
5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

[Bhakti-pratikūla-bhāva Varjanāṅgīkāra,
Renunciation of conduct averse to pure devotion, song 4.]
[From *Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, page 32]

Sakhī-sthalī, a part of Vṛndāvana where the camp of Candrāvalī eternally exists. *Sakhī-sthalī nāhi heri nayane*. Bhaktivinoda Thakura says that he's an attendant of Rādhārāṇī's camp. "I don't like to see the *sakhī-sthalī* area. Why? _____ [?] She's servitor in that camp of Candrāvalī. And the lower servitors, servitors of lower type, of the other camp, so Bhaktivinoda Thakura says _____ [?]
that camp, so I can't tolerate that. *Dekhile śaibyāke paraye mane*.

Rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari. Because her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp. If Kṛṣṇa goes there then the whole camp _____ [?]

[08:18 - 09:10 ?]

...and when the second singing of the song came, *rādhikā-kuñja āṅdhāra kori*, a shock, can't tolerate. The *āṅdhāra*, darkness in the camp of Rādhārāṇī, it is intolerable for him.

...

[A clearer recording of Śrīla Śrīdhara Mahārāja describing part of Śrīla Bhaktivinoda Ṭhākura's *āmi to svānanda-sukhada vāsī*, "I am a resident of Svānanda-sukhada-kuñja." is at the end of the MP3 dated 81.10.01.A, and its transcript, page 5] - [Also within 83.6.5]

...

But still it is developed in different methods of service, different layers of service, it is necessary. Just as fasting is necessary for relishing the food, *viraha*, *milana*. Without hunger we

cannot relish food, something like that. So *viraha*, and this competition, this is necessary to enhance, just as *parakīya*. Just as stealing the food, by stealing, in Krsna, this is all to enhance the satisfaction, it is necessary. This is all designed only to make intense when it comes to a standard if there is necessity to intensify then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away, this camp, that camp, the *vilasa* it is necessary otherwise it is stale and one, and without *vilasa*.

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 natural progress of the snake is by crooked way, *aher iva gatiḥ premṇaḥ, svabhāva*, therefore it goes by crooked way, *svabhāva-kuṭilā bhavet*. Not straight going, love. Because it has to accommodate everything in it. All sorts of things possible in existence is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything.

In singing camp, what is that? Many instruments are being played, and many songs are being sung, the number of variety will be a credit in the harmony there. (sangat ?) Different types of instruments are being played, but there must be a harmony there. And the highest harmony depends among the number of the different instruments of play. Hundreds of instruments are playing in the music, but they're in one tune, that is the credit.

So sacrifice, dedication will be in its highest degree in view of such nature that it can tolerate. Toleration has no envy _____ [?] Any type of opposition it can tolerate, any type, all-accommodating. Accommodation, one single; another it is divided, another it is divided. Toleration is necessary in the first. In this way the highest degree of _____ [?]

...and Yaśodā will think, with so much labour and pain and attention, _____ [?]

...and He has eaten everything. Can't tolerate. But Krsna's satisfaction increases _____ [?]

...more chance of service is given to Yaśodā.

Apparently, when a mother's child is naughty, apparently the mother may be seen to be disturbed. But if the boy is not brisky mother's heart is not very satisfied. Very brisky, doing something wrong, go breaking something, then all the friends of the _____ [?] has got some attraction, and that gives satisfaction _____ [?]

...

Aranya Mahārāja: Are there actually Ācāryas representing Candrāvalī, living? Like is there different disciplic successions?

Śrīla Śrīdhara Mahārāja: Rāmānuja, Madhvācārya?

Aranya Mahārāja: No, no. Are there Ācāryas who are representing Candrāvalī? Like we have our Ācāryas in our line?

Śrīla Śrīdhara Mahārāja: There is this Vallabhācāri party which is mostly found in Gujarāt. They are sympathetic more to Candrāvalī.

Devotee: They worship the Yamunā.

Śrīla Śrīdhara Mahārāja: Yamunā also, _____ [?] and they in favour of Candrāvalī's camp than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Śrīla Śrīdhara Mahārāja: Yamunā is rather, more, that is neutral _____ [?] They say that when after *rasa* when Kṛṣṇa withdrew, and then they could meet only on the banks of Yamunā _____ [?]
_____ [?] And Yamunā is more neutral and passive, she has to accommodate all, all the parties that may come on her bank or in the water. Even Baladeva, Baladeva's party. Balarāma has got His *rasa*, Balarāma's party has also to be accommodated by the Yamunā. And she had to do it reluctantly, and she withdrew. But she was forced to participate in the camp of Balarāma. And the Goswāmīns they have shown the harmony, that Balarāma externally He's enjoying the *rasa*, but internally in His heart He's making Kṛṣṇa to enjoy. In this way the purity and the harmony has been kept. That apparently Balarāma is seen to enjoy in a particular group, but really He's _____ [?] instrumental, a channel through which the *rasa* is passing to Kṛṣṇa. _____ [?] Apparently it's seen that Balarāma was very rash and haughty when Yamunā did not like to participate, cooperate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. So Yamunā's position is not like a leader of a particular party.

Devotee: The followers of Vallabhācārya, they also worship Nathaji, Śrī Nathaji.

Śrīla Śrīdhara Mahārāja: That is Madhavendra Purī's Deity, Gopāla.

Devotee: How did they get that Deity?

Śrīla Śrīdhara Mahārāja: When Vallabhācārya died, his son Vitthalacari - Vallabhācārya in his last days _____ [?] he had two sons, and one was, the eldest perhaps was Vitthalacari. And Vitthalacari was very much addicted to Rūpa, Sanātana. And when Vallabhācārya went away, then Rūpa, Sanātana, they made arrangement to engage him in the service of that Gopāla.
_____ [?] Especially they gave him the engagement to worship that Gopāla of Madhavendra Purī. And from that time the possession of the service was with the Vallabha party, Vitthalacari. And when there was some attack of the Mohammedans then everyone was busy to remove their Deity, first to (Bharatpur state, Kamavan?), and from there to Jaipur. And at that time Vitthalacari he removed Gopāla to Nathadwara. And from that time they're, by generation after generation, they're appointed worshipper of that Deity. But at first it

was with the Gauḍīya Vaiṣṇava, and it was given by Rūpa, Sanātana, to Vitthalacari, the son of Vallabhācārya. And from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to the western side of Jotipura or the Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadwara. And They're still being worshipped, that Gopāla.

Devotee: But Vallabhācārya, he's a disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Ah. He took, he was worshipper in *vātsalya-rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *mādhurya-rasa* is the highest, so he proposed Gadādhara Paṇḍita that, "I have not got *mādhurya-rasa dīkṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabācārya did so, and getting permission from Mahāprabhu, he took initiation of *mādhurya-rasa*. Kiśora Kṛṣṇa worship, service of Kiśora Kṛṣṇa, from Gadādhara Paṇḍita.

But nowadays, there the party of Vallabhācārya, they do not admit this. "No we're independent. We're worshippers of *vātsalya-rasa*. We think this is the highest." In this way their movement is in that line. And when they come to *mādhurya-rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā-Govinda, though in *svakīya*, not *parakīya*. As married husband and wife, in the Nimbarka school it is seen. Rādhā-Govinda. But Vallabhācārya's, they're worshippers generally of Gopāla. Gopāla means boy Kṛṣṇa, Who is served in the *vātsalya-rasa*, Nanda- Yaśodā. That is the acme of their realisation. But they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*. And there they go to Yamunā. And this Candrāvalī, they do not like Rādhārāṇī, This is their position, the Vallabha school.

Devotee: So Vallabhācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Śrīla Śrīdhara Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāla Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāla Bhaṭṭa's previous Guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. *Rādhā-rasa-sudhā-nidhi*, *Caitanya Satava*, *Navadvīpa Dhāma Satava*, *Vṛndāvana Sataka*. Many books of high style writing is there. He supported Harivamsa to certain extent, who was the disciple of Gopāla Bhaṭṭa. There is a line from Harivamsi, Harivamsa was not accepted, in toto, by Gopāla Bhaṭṭa, who was the Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real Guru, Harivamsa Guru, is Gopāla Bhaṭṭa. That is not found there wholesale. The *Rādhāramāna Veda*, that represents Gopāla Bhaṭṭa, properly. But the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāla Bhaṭṭa, but practically some deviation, more addicted to the *rasa vicar*. And this there, the Gopāla Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type.

Just as our Guru Mahārāja, he's very cautious about to deal with these higher *rasa*. *Rāgapaṭha gaurava bāṅge*. That should be kept always over our head.

We're talking something about Him very hazy and giving much respect.

Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the West. Though he knew and admitted that, "My Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the West. And Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be satisfied, my Gurudeva. And Your business is also like that, so You must come to help me. I'm going to carry out the order of Rādhārāṇī."

...

In *Bhāgavatam* the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

The deviation from the main line. What is the cause? First religion was one, now so many things are going on in the name of religion _____ [?] *prakṛti-vaicitryād*.

"I told it to Brahmā. From Brahmā, all his disciples heard, so many. And they, according to their own capacity of thinking, stage, they modified when they gave delivery to their own disciples."

Some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that, "Mind has got a colour."

To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told, "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this."

So colour, colour, colour. Modify, modify, modify, in this way, from one Guru, so many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, again modification of his own mental colour and he's giving delivery, in this way. *Sa kāleneha mahatā, yogo naṣṭaḥ parantapa*.

[imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]

[Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so 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. The current is damaged by the influence of this material world."] [*Bhagavad-gītā*, 4.1-2]

By modification, modification, modification, the real truth to the minimum standard it reaches, it's natural in the plane of *māyā*. So He has got the necessity of coming again, and again, to re-establish the same truth.

When He's saying to Arjuna: "That I first, this is not new what I speak to you, this *karma yoga*. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be very quick, but modification goes on. And again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṇṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the *śikṣā guru-paramparā* has been taken by Gauḍīya Maṭh, not *dikṣā* Guru, *dikṣā* Guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirts accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti, and before that Narottama Ṭhākura. In the middle some dirt came within the thought. So *śikṣā guru-paramparā* has been accepted, not *dikṣā* Guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through *śikṣā*.

Śrīla Śrīdhara Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took *śikṣā*, and *veśa*, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in *Bhāgavata-Ārka-Marīci-mālā*, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to compile this book.

Śrīla Śrīdhara Mahārāja: Compile and give a new explanation of the first *śloka* of *Bhāgavatam*. In dream he got Svarūpa Dāmodara's explanation of the first *śloka* of *Bhāgavatam*, in new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*.

[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]

There, *tejo-vāri-mṛdāṁ. Jīva* is represented as *vāri, tej* on the other side, the *svarúpa-śakti*, and *mṛd* this world. *Jīva* is *taṭasthā*, *taṭasthā jīva*, has been compared there with *vāri*.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. *Vāri*, between *teja*, this higher, and earth. The middle stage is *vāri* and that is *tat*, the margin, and *jīva* is of that position. In this way he has explained that *śloka*. It is difficult to follow. A new type of explanation in that *śloka*.

Many scholars, even including Śaṅkara school, that Sarasvatī, that writer of *Advaita Siddhī*, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory *ślokas* of *Bhāgavatam*.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

A mystic *śloka*, a poem very mystic. When I was a child in my home, I heard this *śloka* from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic *śloka* at that time though I was a child, especially this portion, *tejo-vāri-mṛdāṁ yathā vinimayo*. Inter-change of this earth, water, and the fire, inter change. *Yathā vinimayo yatra tri-sargo 'mṛṣā. Sāttva rāja tāma*, the three *guṇas*. These three general conceptions of things, *tri-sargo 'mṛṣā*, three has been taken in many ways of thought, *tri-sargo*, all very mystic. The whole thing coming in a *śloka*.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You explained that *ātmārāma śloka* sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like."

Then Mahaprabhu told: "Why do you praise Me, Sanātana, don't you know that every letter of *Bhāgavat* is Kṛṣṇa Himself, *purna*, infinite. Every letter of *Bhāgavat* is infinite, representing infinite meaning, so why do you praise Me, Sanātana."

So the first *śloka* of *Bhāgavatam* is containing everything. The whole infinite is there. Mahāprabhu says that, "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So *Bhāgavatam*, this first *śloka*, the basis of the whole *Bhāgavatam* truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many *ślokas*, but few *śloka* has created impression in me as of that mystic type.

This is one of them, and especially this portion. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*. Others are more or less clear.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

This is more or less clear. But, *tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*, this line seemed to me very mystic. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*, did not seem so much mystic. And some *ślokas* in *Bhāgavatam*, seemed to me very encouraging, and condensed truth.

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self."] [*Śrīmad-Bhāgavatam*, 1.3.31]

bhidyate hṛdaya-granthiś...

83.05.06.B

Śrīla Śrīdhara Mahārāja:

[bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi,] mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*,11.20.30]

The few *ślokas* like this, were very much, thought to me, that is the whole truth is within this here, representing the central thought. Just as Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that.

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]

A very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *Sevonmukhatā*, serving attitude, then only will it have recognition of devotion, otherwise not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana*, to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria. So the criteria: *aher iva gatiḥ premṇaḥ*, [*Ujjvala-nīlamaṇi*], the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high.

So Mahāprabhu told that, "He's a proper person to deal with this Kṛṣṇa *līlā*. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodara, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have *sukṛti* in the posterity, keep it with him. He'll be able to deal them very carefully and fully, Rūpa Goswāmī."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop.

...

One Persian bursar he wanted to taste the sweet fruit, mango. But in those old days no quick - to take mango, who was partial, was very difficult, because on the way it becomes rotten. So the bursar could not take any sweet ripe mango. But he's a Persian bursar, his will must be fulfilled. What to do? Then one by one all his higher officers were sent.

"You must have mango for me here."

Then one shrewd minister he came to India. And scrutinisingly analysed what is mango, all these things. But it was not very quick conveyance to take the mango in those days. So all attempts to take, it becomes helpless, rotten on the way. Then what to do? He noticed in the taste of mango, and then, it's a ridiculous tale, he managed there some fakirs to - there was the tamarind and the sugar was mixed in a place there, and that was put into some pot. And there they asked a mullah to smear his beard into that tamarind and sugar paste. One mix was created and smeared in the beard of that mullah, and he took him to that Persian Shah.

"You suck this beard, and you may think that you're taking mango."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Because in mango there's some fibres in this, and sweet and sour, sour, sweet, and some fibre. So fibre, that means the beard. And sweet and sour paste, that was mixed, smeared in the beard. "And now you can taste mango from sucking his beard." _____ [?]

Vidagdha Mādhava: Was he satisfied?

Śrīla Śrīdhara Mahārāja: What to do?

Vidagdha Mādhava: Persia, no mangos?

Śrīla Śrīdhara Mahārāja: Eh?

Vidagdha Mādhava: Obviously in Persia - some reason there's no mango.

Śrīla Śrīdhara Mahārāja: No mango that side. Up to Bombay in India. And outside India, in the west side, Indonesia, then Ceylon, Śrī Laṅkā, all these places there are mango trees. But not in the western side. Now I do not know whether there are mango trees in Europe or America. Have you got mango trees in America?

Vidagdha Mādhava: Yes. South America and all the tropical places now have mango.

Śrīla Śrīdhara Mahārāja: Oh. Tropical. Africa?

Vidagdha Mādhava: They're from India.

Devotee: Yes. The Portuguese when they came to South America they brought.

Śrīla Śrīdhara Mahārāja: Oh. And this papaya, that has come, taken by the Portuguese here.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It was not in India previously, the papaya. Papaya, and many things.

So in Jagannātha temple the papaya cannot enter. Ha, ha.

Vidagdha Mādhava: Hare Kṛṣṇa. They cannot offer to Lord Jagannātha?

Śrīla Śrīdhara Mahārāja: What is produced in the soil of India previously, that is only given for the *bhoga* of Jagannātha. Not this potato also - potato cannot enter the Jagannātha temple.

Vidagdha Mādhava: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Only the green banana, and the urad dahl pulse, and some _____ [?] These are a few things that are offered there. Not anything that was imported afterwards, this potato, the papaya, they were taken by the Portuguese here first.

Devotee: Also, Guru Mahārāja, when I was in Vṛndāvana, I was visiting many temples. Every day I'd just go and I was alone and visited many temples. But only one temple they didn't agree me to enter, this big, big marble temple in Vṛndāvana. And I tried to speak with the Mahārāja there, and he came to speak with me. And I asked him, please let me enter for a few minutes and I'll have *darśana*.

And he said, "No. Not possible. It's tradition."

And I said, Why? What's the main reason? - in Raṅganātha?

And he told me, "Because you belong to a meat eating family." This was the main reason. And I could realise how sinful it is to eat meat. This was the main reason that he told me that the westerners are not allowed there, because they are...

Śrīla Śrīdhara Mahārāja: When Acyutānanda was staying in India, he went to some Madhva's temple, Madhvācārya temple in the south Kanada, Udupi, and then he wanted to have *darśana*.

But they put objection. "You are eater of cow flesh, *go-mamsa*, so we can't allow you."

Then he put - they were not even taken to talk with him, but only one of them who came to Gauḍīya Maṭha, visited _____ [?] That gentleman used to talk, but others did not like to talk with him. Anyhow he was the mediator.

And Acyutānanda told me, "I asked whether the power of the beef is more to pollute us, or the power of Hari *Nāma* is greater to purify? The power of the purification of the Name of the Lord, whether that is more higher potency, or the beef has got to impure? Which has got higher potency, Hari *Nāma* or beef? Beef can pollute us, and Hari *Nāma* can purify us, but who is more powerful?"

Then of course that gentleman had to admit that Hari *Nāma* is more powerful.

But then, if I took beef I admit that I'm within a country where I'm born, no consideration of taking this or that, we take everything. But the power of Hari *Nāma* to purify us must be infinitely more. So you can consider that.

Devotee: Jaya!

Śrīla Śrīdhara Mahārāja: So, of course the question may come, how much we're able to take the Holy Name. The question of *nāmāparādha*, *nāmābhāsa*. The *nāmāparādha* is there, and how far, independent of *nāmāparādha* we can take the Name.

So generally the Śālagrāma worship _____ [?] creates difficulty, in many cases.

I heard from Swāmī Mahārāja about this Pradyumna _____ [?] His Śālagrāma worship was without caring his order. That was the cause of his downfall. He was very much fond of going through the scriptures. Sanskrit scholar of Sanskrit language. Pradyumna. The Śālagrāma has different symptoms, that they demand some sort of special purification.

_____ [?] "Must be such and such qualification there, before they can touch and worship Me. Otherwise they will commit offence and will be punished."

In *Hari-bhakti-vilāsa* we find quotation from different scriptures about the Śālagrāma.

But the worship of Giridhari is more generous, no harm. Hare Kṛṣṇa. Speciality everywhere.

Bhaktivinoda Ṭhākura has ordered that in Yoga-pīṭha only a *brāhmaṇa's* son will be allowed to worship, not these converted *brāhmaṇas*. Our Guru Mahārāja he respected Bhaktivinoda Ṭhākura's direction and did everything accordingly.

A special will of the Lord thereby. Also in the case of Śālagrāma are of different types. And among each type has got its specific independent free will He has got. He may not accept some, but accept others. He's independent. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. Sometimes I feel a little morose in consideration to achieve the goal of life. Because I was in Vṛndāvana I see so much different schools, and so much different paths. And even people born in India with so many facilities with *śāstra*, *sādhu* is there, they still - it's not so easy to achieve the goal. And what to speak about me that took birth in the west, and so much contamination. And I feel that the goal for me is very far and...

Śrīla Śrīdhara Mahārāja: Considering our case we're hopeless. But I consider the infinite characteristic of the Grace of the Lord, the Absolute, that we may be hopeful of our grace. I may be meanest of the mean, but He's the most generous of the generous. So I have got some hope. In this way we're to approach.

And one who'll think that he's got some purity in him, that is disqualification. 'I'm so noble, I'm great, I'm pure, I'm big.' All these thoughts are disqualification.

'I'm meanest of the mean, so I deserve His Grace, His Mercy. He must show His mercy towards me, because I'm the worst, my position. So I'm qualified to receive His Grace.' That should be the way of the finite to approach the Infinite. Otherwise finite may be as much as big, no consideration that he can stand in compared with Infinite. Only negative side should be increased, and not artificially, sincerely. He must feel that he's the most needy. And that will be the cause of attraction of the high. This is *bhakti*. Devotional line is like this.

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]
& [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 125]

"Oh, the highest of the Lord, my position is so low. There's none who can be compared with me in sinfulness. *Nāparādhī ca kaścana*. In case of offence also I hold worst position, *nāparādhī*. *Parihāre 'pi lajjā me*. I feel shame to mention to You in the application that I'm so low, so mean. I'm ashamed to look to my own inner meanness, that shall ask You to be forgiven, to be pardoned. I'm so low I can't express it."

In this way the devotees are praying to the Lord. So our qualification, want, of disqualification to feel Him, because we're finite, we're treacherous party. We do not care for the service of the Lord, but we came to enjoy, which should be enjoyed by Him. Everything to be enjoyed by the Lord. But I, a traitor, I came to enjoy that. That is *māyā*. *Māyā* means to try to exploit things which should be utilised in the service of my Noble Lord. I want to encroach that. Most heinous attempt I made, and others are also making like that.

Devotee: Guru Mahārāja. How this *kṛpa-siddha*, how one can be, attract Kṛṣṇa to be a recipient of this *kṛpa- siddha*? Because I don't feel that I can achieve the goal. I'm not a *nitya-siddha*, and also I'm not feeling that I can achieve by *sādhana-siddha*.

Śrīla Śrīdhara Mahārāja: We must feel, to understand, the depth of ones helplessness first. *Durda*, *dainya*, *ātma-nivedana*, these are all qualifications of a devotee. *Dainya* means humility. The humility has got no end. Extreme humility, and sincere. You must feel that is the measurement of the progress. Helplessness, to feel helplessness, that sincere feeling of ones helplessness. And prayer for a shelter. That should be the criterion of a devotee. As much as helpless, and as much as intense prayer for a proper shelter, and abusing himself. "That I'm the most heinous sinner _____ [?] That is in the negative side, and that must be sincere, not mere posing. We should be very careful about the posing of a devotee. To take the, to wear the dress of a

devotee, most dangerous *pratiṣṭhā*. We must be very careful _____ [?] not to take the praise of a devotee. That will be dangerous. So no end of searching the insincerity in ones heart.

Mahāprabhu says, "I'm shedding tears so much, and taking the Name of Kṛṣṇa, Kṛṣṇa, this is all a show. To show to the world that I'm a devotee of Kṛṣṇa. Only imitation, all these tears, they're not genuine."

Mahāprabhu Himself says like that. "I'm shedding so much tears, but I'm all hypocritical. I have no, not a bit, a speck, a drop of devotion to Kṛṣṇa, in reality."

It is so high, and I'm so low, it cannot be possible. So search your self where is the meanness. Admit it, admit thoroughly you're meanest of the mean, how you're meanest of the mean. Search and detect and try to remove. It's a very high thing, and not a very cheap thing, to be a devotee. There is a proverb here.

Vaisnava _____ [?] I had an ambition to become a Vaiṣṇava.
But tṛṇād api _____ [?] When I came to - came in contact with the poem, that *tṛṇād api sunīcena, taror api sahiṣṇunā*, all my hopes have gone. It is not possible for a man to get the standard of quality which is required for the devotee, as described in this *śloka*. Hopeless.

Hopelessness is the basis of the real, or right aspiration. We must make us empty first, then it may be filled by nectar. The pride-less pot, must be empty of pride, must be empty to the infinite, exhaustively. And then purified, and then filled with nectar. The ego must go, in other words. The false ego of exploitation and renunciation, that must go, to the finish. But gradually that happens, comes to existence. Only we must go on what has been given to us, getting the life with Him, help with the devotees of the Lord, and scripture, *sādhu*, *śāstra*. Both reveal the holy scripture, and the living scripture that is the saint, the Vaiṣṇava. It has no end. We shall not _____ [?]

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

_____ [?] under the direction of the Vaiṣṇava and Guru we shall continue in our type of purification by dedication to the Lord. No end, infinite. Such life is infinite, no end. Engagement with infinite is of infinite character. Whenever we think of any ending then we come in touch of *māyā*. *Māyā* means measuring. Immeasurable, Kṛṣṇa and His connection. _____ [?] All infinite. Must have to be lost in the infinite. _____ [?] that of dedication. Dedication of two types, calculative and spontaneous. Spontaneous, automatic dedication, that is the highest type. There is also classification.
_____ [?] We can begin but there's no end. One cannot think the end in his campaign. Student, not a professor. Only when particularly chosen and given, but in practice _____ a professor.

To become a professor, Mahāprabhu says, that's to becomes mad. *Pralāpita vakra*. "What I say as a professor I do not know. That's a delirium. Kṛṣṇa is utilising Me as an instrument to say something to you, to advise you. But I have no capacity of advising devotional things to anybody. But sometimes Kṛṣṇa uses us as an instrument to His advice, as an instrument, a mediator, an order suppler to His advices. *Pralāp*. When Guru advices the disciple, he says that I'm being used by Kṛṣṇa. I do not know the meaning of that what I say always." When Mahāprabhu was advising Sanātana Goswāmī He was saying like that. "Sanātana, Kṛṣṇa has got much grace for you. So He's giving much advice through Me, so I understand something is passing through Me, but I do not know them fully. What I'm bearing it's by Kṛṣṇa for your benefit. I feel that only." 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]

It is said, "Think your Ācārya as My representative doing My work. My work, I'm Ācārya. Inside an Ācārya I work. Try to think out _____ [?] Everything with Me, seen with Me."
Hare Kṛṣṇa. *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

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

Vyāsa has written *Bhāgavatam*, but it is said that he has written _____ [?] but he may not know everything there, the meaning of that book, what he has composed himself. He may know or may not know all, though everything has come from him. He was being utilised as instrument to give delivery to these things. That does not mean that he will be conversant with all that has come through him.
Gaura Hari bol. Gaura Hari bol. _____ [?] Devotion, even up to liberation we cannot be _____ [?] very ridiculous. *Mokṣa-, laghutā-kṛt sudurllabhā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

We can reach a plane where from we can see the liberation is nothing. A thing of very lower order. But still we may not think that we have attained *bhakti*, devotion. Still it is highly - not to be found in the market. Very, very rare, *sudurllabhā*. *Sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*. What is its real conception? A peculiar kind of ecstasy, and that can forcibly draw Kṛṣṇa to the heart of the devotee. The highest repository of *bhakti* is there, that she can forcibly draw Kṛṣṇa to the heart of a devotee.

_____ [?] the separation, that will be healthy and higher stage of a devotee. The devotee says all I have got Kṛṣṇa. _____ [?] Nine?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Who has gone to see _____ [?]

Vidagdha Mādhava: I think Aranya Mahārāja, and perhaps Mukundamālā.

Śrīla Śrīdhara Mahārāja: And that Karuna? Where is he?

Vidagdha Mādhava: I don't, I'm not sure.

Śrīla Śrīdhara Mahārāja: That new boy, from London?

Vidagdha Mādhava: I think he's at the blue house. He came to pay his obeisances, but he thought there would be no class, so he left and went back to the guest house.

Devotee: Guru Mahārāja. According to *Śikṣāṣṭaka* of Caitanya Mahāprabhu, *ceto-darpaṇa-mārjanaṁ*. I remember working very hard when I enter Swāmī Mahārāja's movement and I start the second day to do *saṅkīrtana*. Every day collecting alms for my Gurudeva...

Śrīla Śrīdhara Mahārāja: I can't follow. Now I can't attend your discourse. You rather go from here. I'm not able to attend.

Devotees: OK. Thank you Mahārāja. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

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Śrīla Śrīdhara Mahārāja: _____ [?] Ha, ha. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

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]

[Vāsudeva Ghosh said, "How could I keep up my life if Gaurāṅga Mahāprabhu did not come down? If I did not come in touch with Gaurāṅga Mahāprabhu, how could I live at all? That is so near to life, so near to vitality. It is the vitality of the vitality. If I had not come in touch with such a potent vitality, I should have been finished. I could not live at all if such nectar had not been extended into me. It would have been completely impossible to go on with my life."] [*Sermons Of The Guardian Of Devotion*, 1, p 109]

A very wonderful expression. *Kemone dharitām de*. That body we're already bearing. The future is going to influence the past. *Kemone dharitām de*. Already I was existent. The prospect is such I have come to, he says, "How could we - if such valuation could not come to me then how could we bear a body in the past? *Kemone dharitām de*. That means it shows that who says this he's a *pārṣada*, already he had scent of the thing. "I had some peep of prospect of this nature in life fulfilment, this sort of fulfilment I had suppressed in my life. I was searching after that. Now finding this I come to conclusion that my here in this body has been successful. In other words, what the inner search of my heart at last I have found what was the thing of my inner search, inner-most search, at last I have come to that. And Gaurāṅga has given that fulfilment of my inner-most demand, thirst. He's mine. Without Him none should have any conception of life."

[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]

Janmiyā se kene nāhi maila. The thing is here and if anyone cannot have it what is the worth of his life? He should better have died, he should have died. If living he cannot come in touch of such valuable thing he should have died. *Janmiyā se kene nāhi maila*. Wherever he was born he should have died if he cannot come to his eternal prospect, fulfilment. This sort of expression coming to show about this extraordinary wonderful characteristic of the goal in Kṛṣṇa. Our goal in Kṛṣṇa is of such type, the devotees are giving description in different ways, wonderfully strange. The fulfilment of life how, without that one should not live to that value. Kṛṣṇa. That the devotees - to the present, to the market, the canvasser is to take the choicest thing for canvassing. The capitalist also is astonished by his choice, and sometimes showing gratitude to him.

"You have represented highly valuable things of mine to the others. So much to say I was not myself conscious that such things were in Me. You have taken from My storehouse so many tasteful things. Was it in My store? Your choice makes Me more valuable. So I submit to you. So beautiful things you have found in Me. I cannot but feel proud by your touch. By your connection these beautiful things have come, have been discovered in Me, I wonder."

It also may be possible, this also may be possible. So Kṛṣṇa's obligation towards Rādhā, the wholesale dealer. Partial dealers there are of different groups but wholesale dealer of every commodity available there in the store, that wholesale dealer. Hare Kṛṣṇa.

Krsna napay par [?] Kṛṣṇa Himself cannot measure the greatness of Rādhārāṇī.

So our Guru Mahārāja asked to keep Her in reverence on your head, over your head. Don't be bold enough to approach direct.

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."]

At respectful distance above, try to keep Her with Her group. Don't rush towards that thing, it is not of that type. So how valuable they are this *rāga-mārga* who worship Kṛṣṇa in this way, the way of love. The loving service, *prema-sevā*, it is not ordinary thing, not a mechanical thing. Don't try to finish, to limit it. It is of unlimited type. Don't rush to enter, make trespass, don't commit offence. This is the prospect of your lives after lives, in this way live. Infinite has everywhere centre nowhere circumference. Don't try to put any circumference there, the centre of your prospect thing.

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

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-*dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - 'No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

Let my respect be towards the friendly connection with the Supreme Master. Respect to friendly connection, but servant connection I pray to my own self try to connect with the service connection, service taste, try always towards that. Expressively invite service and learn to give respect to the friendly service. Don't venture to tread on your foot on that plane, don't. "Where angels fear to tread fools rush in." Don't become a fool but try to follow the angels. Keep it always on a respectable higher level and try to connect yourself with the service.

When Pratāparudra began his apparently mean service as a sweeper, then Mahāprabhu gave him an embrace. We should not forget that, that is the very backbone of devotion. Always towards lower services, and automatically from the other side the choice comes for you for higher plane. Don't you try to force in there, but show your modesty, tendency to go to the lower level. And it is the duty of the higher to take you in a proper place. *Dāsyāya te mama raso 'stu*. My sincere attraction may be towards lower service, the service of a servant. But I must be conscious of a friendly service, I show respect to that. That should be our attitude. We must have the knowledge

that that is high, but I'm not fit, it is high, I'm not fit. So many Vaiṣṇavas of higher character are there. I must engage myself to the lower level, then automatically from the Yogamāyā party, they're not sitting idle, whoever will be fit for any particular plane the Yogamāyā is there. Others will forcibly take him from particular plane and put to some higher plane. They're not inanimate objects, they're all conscious. So your modesty would not be ignorantly accepted as your unfitness, no fear of that.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

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

Of infinite meaning and prospect, the general direction. Oh, do you take the process of divine sound? Only the easy course to reach that goal by the divine sound? Then, to come to that level you will have to accept such attitude. Then you'll feel that there is a very fine level through which you can reach there, the finest level is there. But you're to accept such attitude real, then it will be possible. Not by no necessity of removing a mountain, or to oppose a river current, big things won't be necessary. But only by cultivation of the spiritual sound you'll be able to reach the goal, but you'll have to take such attitude. Then you will feel that you've come to a very particular subtle level, only through sound we can go there. Our soul can be attracted, can be connected with that. But if we can pose ourselves with this, *tṛṇād api sunīcena, taror api sahiṣṇunā*, that means much. That is not an outward statement. If we go to adopt that sort of mood we shall have to cross many oceans, many oceans I shall have to cross, I shall experience. But from my present position of egoistic boast, when I'm to go far to the lowest level of a blade of grass, countries after countries I'm to go through, planes after planes. *Taror api sahiṣṇunā*. To get into, to reach into that sort of attitude, so many suns and moons, earths, that will be passed in my way. Concrete things I shall have to bid adieu. So many basic thoughts of the concrete bigger things that has to bid adieu, leave, only to go, to reach to that attitude properly. And *amāninā mānadena*. My connection with the subtle and higher things, that will have to ignore, *amāninā mānadena*. The plane of life will be changed, the activity, the plane will be changed where activity should be, energy should be invested. Not in this plane what we see about us, concrete.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Milton told: "Peace hath her victory not less renowned than war." In his sonnet I read: "Peace hath her victory not less renowned than war." If we search the meaning of that deeper then we may come to: *tṛṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena*, the adoptability of such plane of life practically in our utilisation. The many victories to be conquered to reach to that plane, your peaceful. "Peace that hath victory not less renowned than war."

Mohammed's direction, "*Koran* in one hand, sword in another hand. If anyone does not accept, behead immediately." War, ha, ha.

And Mahāprabhu saying just the opposite. *Sunīc*, don't forget giving resistance. *Taror api sahiṣṇunā*. If any resistance comes, try to forbear with the best of your energy. *Amāninā mānadena*.

Don't try to encroach upon the prospect of others, all physical prospect. *Mānadena*. And don't give any opposition to them. With these such adoptabilities, this is war, peace, war in peace, peace hath her victory, this is victory in peace, peace, not physical war. If you can attain these victories, then you're automatically led to a particular plane where you'll find ample beyond your expectation and your conception.

Wonderful things, renowned they found all the sound representing Kṛṣṇa. Only through the Name this Kṛṣṇa is overflowing, all pervading, and it has got its wonderful flow all full of meaning. Not that inanimate flow in the plane as if the flow of the ether, and full of meaning. Who can catch? The scientists who can come to the level of ether s/he may find many wonderful things in that vibration, must come to the plane of ether. So only the sound aspect of the whole is so sweet, so attractive, so happy, we cannot conceive or think out it is there. Not unscientific.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *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]

All the attempts must be made in that spirit. "I'm for Him." That will be the main principle of our advance. "I'm for Him." *Sevonmukhe hi jihvādau*. Then it will be able for us to reach that plane. "I'm for Him." "Die to live." The whole process. "The peace that hath victory," but "Die to live," that process always. Dissolve this ego, considering that ego, to leave this ego means to embrace death, subtle death, to leave a particular ego, one layer of ego may require many births to satisfy its death. The different covers of ego, but the wholesale ego should be dissolved. "I'm for Him. I'm for Him. Die to live." I want the property of my wonderful dream to be satisfied. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. Tṛṇād api slokete pare alovar [?] One says, "I had much hope that I shall be a Vaiṣṇava. But when the *tṛṇād api śloka*, that advice came to me, oh, that is impossible."

Devotee: Swāmī Mahārāja he also said one time, Lord Zetland asked, "I want to be a Vaiṣṇava, I want to be *brāhmaṇa*. What do I have to do?"

So Goswāmī Mahārāja told him, "You have to give up meat, women, intoxication and gambling."

He said, "Impossible. It cannot be done."

Śrīla Śrīdhara Mahārāja: Lord Zetland previously was Lord Ronaldshay, he was Governor of Bengal. And when the first non cooperation movement began we were in the College Square, just

in front of the university there is a [water] tank and just on the eastern side the Boddhi [?] Society was founded at that time and Ronaldshay came to open. I did not know. Suddenly I found some students they're crying, "Shame, shame, shame." Lord Ronaldshay is passing in his car after opening that recent ceremony, he's going away by the street. And some students they were aware of the fact, they began to cry, "Shame, shame, shame." Then afterwards I inquired and I heard that Ronaldshay is passing and they're crying, "Shame, shame, shame."

He was a very meek, mild gentleman, Ronaldshay. Then I heard that he after leaving India he went to England. And he, perhaps after the death of his father he was the owner of Zetland perhaps, a locality, some *zamīndār* or something like that, Lord Zetland. Lord Ronaldshay afterwards was known as Lord Zetland and he was Secretary for State for India.

He gave lectures about Vaiṣṇavism, I have got, it was out in *Statesman* or some newspaper, the cutting I have got perhaps with me in praise of Vaiṣṇavism.

"I went to Navadwīpa. I saw the Vaiṣṇavas. I had from my memory those twelve followers of Christ, and this and that, so many mentioning this and that." He has praised about our Guru Mahārāja, that, "He has started that Vaiṣṇava cult to preach and come here." And Vana Mahārāja met him and Goswāmī Mahārāja also met him. And he had some appreciation of the Indian scriptures.

In another time when I was in Madras Maṭh, in some publication I found that Zetland says - they gave some reform government, proposed some reform government to India, but Indian political leaders not going to accept that.

"That the veto power is there so it is nothing. You are giving something, election, this parliament always, but the Viceroy can give veto to everything." The Indian leaders said, "This is nothing, in many things they may give veto."

But Zetland was remarking at that time, "That they're suffering under *māyā*." Ha, he quoted this that just as in Indian philosophy the position of *māyā*, "so they're suffering from the influence of *māyā*. It is only their imagination that we shall give veto to everything. No, veto in special cases, so there is other things this right they're getting from this reform proposal in this way. The *māyā*, the thing it is existing and not existing, they're afraid of the existence of the veto, but veto is not to be used always, so they're only suffering from *māyā*." And this was his argument.

And also it was too that Goswāmī Mahārāja asked, "You'll have to give this and that."

"But it is impossible." Ha, ha. Hare Kṛṣṇa.

Aranya Mahārāja: Mahāprabhu, He instructed Raghunātha Dās Goswāmī to always wear this verse, this *śloka*, *tṛṇād api*, around his neck as a necklace.

Śrīla Śrīdhara Mahārāja: Ah. And asked him.

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
[bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

["Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord;

and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."]

[*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

Grāmya-vārtā nā kahibe, grāmya-kathā nā śunibe. The worldly talks you must not attend, neither you engage yourself in that. *Bhāla nā khāibe āra*. Don't seek after the satisfaction of your tongue and belly. Or don't try to get any good dress which is appreciated by the people. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be*. Give honour to all, but don't seek honour from anyone. In this way you will take the Name of Kṛṣṇa always, continuously. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*. But internally in your mind try to serve Rādhā-Govinda in Vṛndāvana. As you are in Vṛndāvana you are serving Rādhā-Govinda. That will be your mental aspiration. And externally you are to go on and live your life in this way, not good dress, nor good food, nor indulgence in the worldly topics, either saying or hearing, and always giving honour to all and don't seek honour from anyone. In this mood you go on."

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

There is one verse in Bhaktivinoda Ṭhākura.

vaisnava caritra, sarvada pavitra, jei ninde himsa kori'
bhakativinoda, 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."]

[Third Branch of *Kalyāṇa Kalpataru, Ucchvasa*, Swelling and overflowing spiritual emotions.]
[Section Two, *Prarthana Lalasamayi*, Prayer of eager longing.]
[Song 7, verse 6, The pure devotee.]

"The character of Vaiṣṇava is always very pure. But if anyone out of motive cruelly speaks ill about them, then this Bhakativinoda he don't want to talk with them and he will keep silence. No cooperation with them if anyone comes to abuse Vaiṣṇava, then full non cooperation."

Then Goswāmī Mahārāja who proposed Zetland, he told,
sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi [?]
Bhaktivinoda only keeps silence. But Bhaktisiddhānta won't stand there idle, he will give some punishment to that. Ha, ha. He's inspired with that sort of...

Devotee: Vṛndāvana Dās Ṭhākura _____ [?]

Śrīla Śrīdhara Mahārāja: Vṛndāvana Dās Ṭhākura has gone further.

"Most appealingly I'm presenting the characteristic and advice of Gaura and Nityānanda. You people come to understand this. I fall at your feet and I pray that with good motive you come to

approach, and you will find that all this is true, and it is the best. But in spite of my so much fervent and modest appeal, if you revolt then I shall kick you and break your head by my kick." tari rakhi maro tano [?]

And Kavirāja Goswāmī has said, "I fall on your feet dust and do something for you so far you say otherwise." Very mildly.

But Vṛndāvana Dās Ṭhākura has, I had in my mind previously when I read, "This does not look well with the Vaiṣṇava's, specially with the followers of Śrī Caitanyadeva who has given *tṛṇād api sunīcena, taror api sahiṣṇunā*. Vṛndāvana Dās Ṭhākura he being a bona fide devotee, how can he have such a cruel and proud statement?"

But when I heard from Guru Mahārāja, Bhaktisiddhānta Ṭhākura, just the opposite meaning. He approached this statement from quite a different direction. One who had no other alternative but to go to eternal hell, Vṛndāvana Dās Ṭhākura has come out to do some good for him. The approach from a different quarter altogether. No hope, for them Vṛndāvana Dās Ṭhākura has come and given some hope. Why? How? He's punishing with his kicking them, and for these actions Kṛṣṇa will be moved, Nityānanda Prabhu will be moved for them. "Oh, he's cursed, he's abused by My devotee." So He will come to nourish him and thereby he will get some benefit and connection. Vṛndāvana Dās Ṭhākura by such bold and cruel sayings has insulted them, and Kṛṣṇa He'll be not be able to stand unaffected. "Oh, Vṛndāvana Dās Ṭhākura has insulted you that he will kick you. No, no, don't mean so. I am for you." Ha, ha, ha. Kṛṣṇa will come in his favour. So Vṛndāvana Ṭhākura has done in the negative side, he has done some good for that person. By such bold assertion of hateful punishment to them attracted Kṛṣṇa's attention for them in their favour. "Oh, you are so much insulted by My devotee, all right, don't be affected, I shall help you." In this way he has opened some way for their future benefit. That sort of argument I heard from him.

Whenever any bona fide devotee does something wrong to a particular man, when the son beats another boy, the one who beats, his father comes to nurse him. "Oh, my son has beaten you?" Then he comes and with soft hands - this theory. When a bona fide devotee has done something wrong to a particular person then the guardian of that devotee he's inclined to sympathise with him and in that way some good must come to him. So who had no other alternative, Vṛndāvana Dās Ṭhākura has opened the way for them. Ha, ha, in this way. I found meaning in that way from him. Who had no other way to get out from the hell, but Vṛndāvana Dās Ṭhākura has managed to provide something for them, for those persons by showing rude attitude towards them, has moved the heart of Kṛṣṇa sympathetically towards those.

Hare Kṛṣṇa. Gaura Hari.

Devotee: Guru Mahārāja. Kṛṣṇa empowers certain souls to write Vaiṣṇava literature and others to distribute Vaiṣṇava literature. In this way as you explained Śrīnivāsa Ācārya has a very exalted position because he's the greatest distributor of Vaiṣṇava literature.

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī sent all the Vaiṣṇava scriptures prepared by them in his custody. And there was Narottama Ṭhākura and Śyāmānanda Prabhu with him, but Śrīnivāsa was given the main charge. And they came to Bengal and here near Bakura District. They came in a bullock cart and there was one native chief, of the aborigine *ādivāsī* section, aborigine sect. And his name was Birhambir. He had some astrologer, and there were in those days some dacoit type,

whatever passing through his state he sometimes wanted to loot it, plunder. But a devotee at the same time, but plundering was some of their occupation with the *ādivāsī*.

And the astrologer told, "Highly valued things are within that casket."

Then he ordered, "Take it off from the street and put it in my custody."

And that was kept...

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Śrīla Śrīdhara Mahārāja: The cart was sent back to Vṛndāvana, and these three tried their best to find out that casket of books but failed. The king has kept in his capital, in his palace, how can they find trace? No trace. Then Śyāmānanda and Narottama Ṭhākura they went to their respective locality. Śyāmānanda went to Midnapore to preach there, and Narottama Ṭhākura also to Northern Bengal and began preaching there.

But Śrīnivāsa Ācārya could not do so. "It was given in my custody, and is lost. How can I evade this responsibility." So he became half-mad. "I was entrusted with such a high responsibility and I could not do anything. It is for my sin, my crime, offence, that the books disappeared." He was wandering in the locality half-mad, disappointed, here, there.

People of that locality thought, 'Oh, that boy does not talk with anybody, has head crack, he's wandering here and there in this way.'

But that Birhambir had a *Bhāgavata* class every day in his temple compound. And one gentleman whose name was Vyāsa, he was reading *Bhāgavatam* and the chief also attended the class with many other persons. And Śrīnivāsa Ācārya, he, someday or other used to attend the class, sitting indifferently, half mad.

People thinking him a fair looking young man whose head is cracked and a desolate person he's moving.

One day unconsciously, the Vyāsa was explaining, the Guru or priest of the chief Birhambir he was explaining *Bhāgavatam*, one day he committed some mistake and Śrīnivāsa Ācārya unconsciously he corrected that. Then all attention fell on him. "Who is he who can catch the error of the great *paṇḍit* Vyāsa? Who is he?" All came to inquire.

Then when sincerely approached in that fashion he cried, "That I'm so and so, I'm wandering here frustrated because the books, the *śāstras*, the holy scriptures were in my custody, we were taking them, this that, the whole fact."

Then the chief he confessed. "Oh, I have stolen that box and it is in my custody, you come and see."

Then he came and saw, opened. "Yes, they're all intact there present." Then he began *ārātrika*, *pūjā* of the *śāstra*. And they informed Narottama Ṭhākura and Śyāmānanda and to Vṛndāvana, also to Jīva Goswāmī. "The books are already found, we have got it, don't be worried." In this way.

Then he had got a great hold in that locality and Birhambir again was initiated, got initiation from Śrīnivāsa Ācārya. Now also there are many disciples of Gauḍīya Vaiṣṇava schools that side, Viṣṇupura in Bakhura. So Śrīnivāsa Ācārya was, had much affinity towards these holy scriptures.

And this *śloka* comes from him, Swāmī Mahārāja sung in America, *vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. This was composed by Śrīnivāsa Ācārya. *Vande-rūpa-sanātanau, nāna-śāstra- vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau*, *vande-rūpa-sanātanau raghu-yugau*

śrī-jīva-gopālakau. Ṣaḍ-gosvāmy-stotra. Swāmī Mahārāja sang it himself, and I'm told that in music section also, musical section, it was of very high value, his singing. The experts say that the sound echoing the sense in such a tone he sang that poem that has got very nearest connection with the meaning. That is the best type of sound I'm told, which the sound and the meaning in the tone is very nearer. Some such calculation is going on in the musical department, modern. And by that test it was valued very high, his singing. Hearty, coming from the core of the heart, the meaning and the sound are very clear and helping one another. Something like that I heard. *Vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. Śrīnivāsa Ācārya.

Hare Kṛṣṇa. He used to live near Katwa, Yajigram, near Katwa there is a village Yajigram, there Śrīnivāsa Ācārya lived, had his household. And he preached on all sides.

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

Devotee: Guru Mahārāja. You told that Rādhā has, Rādhārāṇī, Śrīmatī Rādhārāṇī has the highest position because She's spreading Kṛṣṇa's glories, and...

Śrīla Śrīdhara Mahārāja: All spreading, not only for that quality, all spreading, all the potency engaged in that. But they're all subservient to Her. She's the main principle of potency which can, as the other half. One half Kṛṣṇa another half Rādhārāṇī. Positive Negative. Predominating Moiety and Predominated Moiety. She represents all the *rasa*, *vātsalya*, *sākhya*, and others. Generally *mādhurya-rasa* has got all the constituent points of all other *rasa* within it. It is a full complete *rasa* and it includes all other *rasa* within that. So it is the full thing, *mukhya-rasa*, *ādi-rasa*, all comprehensive *rasa*. So one half Kṛṣṇa another half Rādhārāṇī, and others all come forth from Rādhārāṇī in different ways. Only another that - and that Kṛṣṇa has got His facsimile, this Balarāma and others one side. And Rādhārāṇī also has got another side, Her partial representatives.

Devotee: This means that in level of quality, to distribute, to spread is more important than to write Vaiṣṇava literature? According to the level of importance to spread, to distribute Vaiṣṇava literature is more important than to write?

Śrīla Śrīdhara Mahārāja: I don't understand.

Devotee: He wants to know if it is more important to write literature or to distribute literature? To canvass and give literature to many or to write literature? He wants to think that canvass and give literature to many this is very good, very much more important than to write literature.

Devotee: According to your explanation that Rādhārāṇī became very dear to Kṛṣṇa because She spreads Kṛṣṇa's glories to the others and made Kṛṣṇa famous to other people.

Śrīla Śrīdhara Mahārāja: But to write and to distribute the books, to write the books and to distribute is one and the same thing, only higher, lower. And ordinary people can distribute books. And to write that is found in the higher level, to take from higher level to dress them to be acceptable for this particular gross level. Both are similar, but more valuable who are drawing from the subtle towards gross, than one who is distributing the gross to here. And representation must

be proper. The writing, only mere writing won't do, but accurate representation must be there. There may be so much writing in that name that won't be of any value, rather of opposite value. If we twist, we disfigure, misrepresent, then that will be offence. Hare Kṛṣṇa.

So I close here.

...

I'm told that without, in spite of the warning, some undesirability, too much addiction he has for worshipping some Śālagrāma.

Aranya Mahārāja: Many Śālagrāmas.

Śrīla Śrīdhara Mahārāja: Many Śālagrāmas.

Aranya Mahārāja: He was keeping Them in a fish tank, in London. So that was the problem. He abused Śālagrāma and as a result he became a *sahajiyā*.

Śrīla Śrīdhara Mahārāja: To worship Śālagrāma is a dangerous thing.

Bhakti Vijñāna Bhāratī Mahārāja: I saw this happen many times, to many devotees this happened.

Śrīla Śrīdhara Mahārāja: And this Jayatīrtha?

Aranya Mahārāja: Many Śālagrāmas also.

Śrīla Śrīdhara Mahārāja: Within the box collected Śālagrāmas like stones. Hare Kṛṣṇa.

Aranya Mahārāja: One boy in London who came, he had brought ten of these Śālagrāma-śilās back with him. And as a result he was - Āśraya - and he's out of devotional service. I told him, this is the problem. I advised him to put them back in the Gaṇḍhakī River, but he didn't.

...

Śrīla Śrīdhara Mahārāja: He was the first man who came with eighteen points of difference from the ISKCON. "We are so many, we have got such differences with the present ISKCON Government." And eighteen points he put to me. I sent them to Tamāla Kṛṣṇa.

Tamāla Kṛṣṇa told, "No time now. Preaching is progressing like anything, you'll be happy to know. And when I shall go to Navadwīpa Gaura Pūrṇimā ceremony, at that time I shall meet and talk with you." But he came and went on without coming here and speaking anything to that matter.

Then again these people came and they said, "We are ill-treated by the disciples of those Ācāryas, so-called. What to do?"

I told them, in a body you can give a petition about your complaint to the managing board. And if that does not produce any consequence, then you may mix together and go on with your own work. Relief work at that time I told, form a body and go on with relief work. Those that are neglected, disappointed, dejected, collect them, don't allow them to go away from the fold of Swāmī Mahārāja. Anyhow they have entered the fold, and try to protect them.

But Pradyūmna went on and lost there. And many in this way came to me. At last this was formed, this Mahā-maṇḍal, go on working in relief work. Then Charu Swāmī and others they revolted. They were the first persons that complained against the activities. Now they can't tolerate and accuse me that I am encouraging the party against ISKCON and doing some disservice to Swāmī Mahārāja, taking the advantage of his absence, something. But I'm acting according to my conscience as I know.

In the meantime Jayatīrtha Mahārāja's example is very, very disappointing and frustrating.

Purva-saṁskāra, the previous impulse of the mind has come in a new colour to attack and to devour.

I'm told that previously he was in that party of intoxication, and also published some books about the efficacy of that thing. He was a party leader there, of the hippy. Now he was converted by Swāmī Mahārāja to this creed, now again the previous mental impulse has come out in some other form and captured him, hopelessly. *Hriyate hy avaśo 'pi saḥ, pūrvābhyāsena, hriyate hy avaśo 'pi saḥ.*

[pūrvābhyāsena tenaiva, hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya, śabda-brahmātivartate]

["Although undesirous due to some obstacle, he again becomes attached to *yoga*, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the *Vedas*, and achieves a far superior fruit."] [*Bhāgavad-gītā*, 6.44]

Bhakti Vijñāna Bhāratī Mahārāja: Where's that from Mahārāja? From the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: *Gītā*, *hriyate hy avaśo 'pi saḥ*. It is perhaps mention in the good sense.

tatra taṁ buddhi-saṁyogaṁ, labhate paurva-daihikam
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhāgavad-gītā*, 6.43]

The bright side, it is.

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."] [*Bhāgavad-gītā*, 2.40]

Arjuna asked, "If anyone before attaining his *siddhi*, full realisation, in the process of his realisation if he dies, then whether the acquired things are lost?"

Then the Lord says, "No. Whatever you will acquire that will be kept. Again in the next birth that will come to help you." In there mentioned.

Aranya Mahārāja: What happens in the case of Vaiṣṇava *aparādha*?

Śrīla Śrīdhara Mahārāja: Then that is covered for the time being. Sometimes it may be heavy in the lower place, so heavy. *Vaiṣṇava-aparādha yadi uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*.

[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 whole thing may be uprooted, and the creeper may die, finished, then again he will have to take initiation, finished. It comes by the grace of Vaiṣṇava and by serious offences that may be wholesale uprooted, finished, withdrawn, Vaiṣṇava *aparādha*. Hare Kṛṣṇa. *Upāḍe vā chiṇḍe, tāra śukhi' yāya pātā, tāte mālī yatna kari' kare āvaraṇa*. In other offences there is some relief recommended, but here the wholesale gone. So we're advised to give a barrier so that the elephant cannot enter. That has been compared with a mad elephant, Vaiṣṇava *aparādha*, *hātī mātā*, a mad elephant, Vaiṣṇava *aparādha*, it may uproot the whole thing. *Tāte mālī yatna kari' kare āvaraṇa*. You must have good fencing so that Vaiṣṇava *aparādha* may not enter.

Yatat kati yatan katami [?] Who has come to save me, ha, if I give a good beating to that gentleman then what is it? He has come to relieve me, to save me, to welcome me, to take me to the Lord. And ill-fated I'm quarrelling and fighting with him, with my own interest. Suicide, to commit Vaiṣṇava *aparādha* means to commit suicide, more than that, to kill the guardian, well-wisher. I'm a child and he's my well-wisher, guardian, and I go to insult him, to beat him. That is more valuable than my own soul. My soul, what is there? If not with devotion a Satan can enter and play with my soul. What value my soul has got? It may be a doll in the hands of a Satan. But

my saviour is coming to save me from the hand of Satan for eternity. And if my free will goes to fight against him that is more than suicide. My soul has not got much value, but his grace has got more value. He can make me king, more than a king's position he has come to give.

Rāma. Rāma. Rāma.

Devotee: But Vaiṣṇava *aparādha* depends on the angle of vision that one can see. For example for my position now is that my Godbrothers and Hṛdayānanda Mahārāja, he thinks now that I'm making Vaiṣṇava *aparādha* by renouncing him.

Śrīla Śrīdhara Mahārāja: It is a relative position. Temporary and final. Absolute consideration and relative. The Absolute consideration will hold greater value.

...

...they have obligation to our mother, father. But when the call of the Absolute will come we're to give up that obligation, general obligation, to obtain the call of the Absolute. And so in the case of the Absolute call there is also gradation of the Vaiṣṇava, their difference in their decision. In that case if by my previous fate or fortune I have accepted one of lower rank of Vaiṣṇava, and I find a clash with Vaiṣṇava of the higher conception, and if I feel in the inner-most part of my heart that wherever I committed my faith previously, and what I have come across now there is far difference, then with our sincere conscience we may leave the first and accept the second. It is possible. So many records.

Bhaktivinoda Ṭhākura took initiation from one Vipina Goswāmī. In his *Caitanya-caritāmṛta* and other's *bhāṣyam* his name mentioned we find. As long as he lived he gave some respect to that gentleman.

But our Guru Mahārāja when he heard that he was going to disregard Dāsa Goswāmī Prabhu.

"That he was of a *śūdra* family, born of a *śūdra*, I am born of a *brāhmaṇa* family, so I can bless him."

When this expression came to the ear of our Guru Mahārāja then he abused him, and asked Bhaktivinoda Ṭhākura, "What is this? Your formal Gurudeva he's saying like this."

Bhaktivinoda Ṭhākura a little, expressed some sorrow that that has been his position.

Then there happened another thing. There was one previous Bhāratī Mahārāja, a big body, and very capturing lecture and discussion, Bhāratī Mahārāja. He took initiation first from that Vipina Goswāmī. He had some difference from the party of Prabhupāda in his home. So he thought that if I take initiation from Vipina Goswāmī, Guru of Bhaktivinoda Ṭhākura, then I can oppose them successfully by my credit. He took initiation from Vipina Goswāmī, the Guru of Bhaktivinoda Ṭhākura. But Prabhupāda's group did not care for that. "That he's a *sahajiyā*, you have taken *sahajiyā guru*." Did not care. Then they found he has got no place, then he left that Vipina Goswāmī and again took initiation from our Guru Mahārāja Bhaktisiddhānta Saraswatī. And he became a *sannyāsī* and preached. So there is gradation, realisation, faith.

Bhakti Vijñāna Bhāratī Mahārāja: Bhakti Vivek Bhāratī?

Śrīla Śrīdhara Mahārāja: Bhakti Vivek Bhāratī, he first took initiation from Vipina Goswāmī who was the Guru of Bhaktivinoda Ṭhākura. But then he had to leave that, and again come to our Guru

Mahārāja to take initiation. The formal and Absolute consideration, and in Absolute consideration also there may be different from that type formal. How intense the devotion? Only formal initiation, external practice is not the whole thing. What sort of how intense realisation? The potency, there is potency in the homoeopathic globule. Sometimes lower potency is not working, higher potency should be applied to expect the desired result. The lower potency will come to assert that, "I am your Guru. You have first come to me and got some sort of result but not permanent, something." It will be something like that.

After the departure of our Guru Mahārāja he opened a separate Maṭh, and Siddhāntī joined him, with this condition, "That as long as Bhāratī Mahārāja will live" - he was senior *sannyāsī*, Siddhāntī was a *brāhmacarī*, afterwards he took *sannyāsa*. And the condition was, "Who will survive he will get hold of the whole Maṭh." Bhāratī Mahārāja disappeared and Siddhāntī's controlling his Maṭh wholesale. A Maṭh in Purī, Calcutta, and here [Navadwīpa]. And one, he purchased a house in Vṛndāvana, started a Maṭh but could not maintain, he gave it up to Tīrtha Mahārāja, Bhakti Vilasa Tīrtha who was controlling Mayapūr and research in Calcutta. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: To the hogs. I was thinking that, I was reading your conversations in your preaching. And I ask you if you feel that in your desire that you're preaching can be to the mass or you want that your books be spread to the high class of people? Because I don't know if the mass they can really appreciate.

Śrīla Śrīdhara Mahārāja: Who can appreciate, understand, that will be proper dealings.

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 the advice: 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

According to the appreciation that may be distributed, that may be better, that will be utilised, energy not wasted but utilised to the fullest extent. *Na buddhi-bhedaṁ janayed, ajñānāṁ karma*. They cannot understand. Just as what you told, "To cast pearls before the swine." What is that?

Devotees: Cast pearls to the swine.

Devotee: Because also Caitanya Mahāprabhu He never distinguished that this is a fit candidate or not fit candidate, He gave to everyone.

Śrīla Śrīdhara Mahārāja:

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]

That is the, do it, distribute it according to the capacity. He divided generally into two groups. Among the friendly circle, the higher realised circle, talk about the *rasa-kaṭha*, internal *rasa* of Vṛndāvana. And this *Hari-Nāma* to one and all. That was His direction. *Bahiraṅga saṅga godhi nāma-saṅkīrtana*. Go on chanting the Name even to the street to anyone and everyone take the Name, that Vaikuṇṭha-Nāma, that spiritual Name, for all. But about the internal life pastimes of Kṛṣṇa, Rādhā, Vṛndāvana, all these things you are to judge the capacity with whom you are dealing. *Antaraṅga saṅga koraḥ rasa sadan*. And *bahiraṅga saṅga godhi nāma-saṅkīrtana*. [*Śrī Caitanya Bhāgavata*]

Devotee: Mahārāja, some people are not prepared to accept that chanting of the Name. So we're to give them some *jñāna*, why the chanting of the Name is so important...

Śrīla Śrīdhara Mahārāja: That should be explained, what is the position of the Name. Name, we're to explain, but they're not, the Name is not acceptable, then what is acceptable? The idol? Ear experience is the most primary, and then eye experience. Everything can be used, utilised for spiritual realisation. Ear experience, that is through sound, that is the most wide and cheap. And the eye experience, that is in the form of the Deity.

All must be - transformation. Transformation is necessary. New assimilation is necessary according to the highest point of understanding, and highest point of our interest. Adjustment must be readjusted. At present we also stay in this world in a particular form of adjustment, but transformation is necessary. We're all separationist, devotee of separate interest. But that must be transformed into Absolute interest, universal interest. That is necessary. Do anything and everything for the Absolute, from the standpoint of Absolute interest, and give up all sorts of local interest. Either you yourself or extended selfishness of your clan, or your country, that is all extended selfishness. And no number of finite can make infinite. So your interest and your countries interest, your clan's interest, your human interest, a combination of all these interests produce infinite? No. No number of finite can produce infinite. That is something else. So you're to get it from that side, from the centre. What sort of interest is there with the centre?

83.05.10.A

Śrīla Śrīdhara Mahārāja: ...what is supposed, told to be the universal interest, we're to read with ABC, begin, what is known as absolute interest. And as much as we're relieved from the mania of this local interest and we're devoted to the Absolute, the gradation is there of the Vaiṣṇava. How much dedicated he is, the intensity of dedication.

It is mentioned in *Hari-Bhakti-Vilāsa* that if a *brāhmaṇa* Ācārya is available, another man must not, though he's qualified, must not approach to make disciples in his presence. He will take him to that.

If a first class seed is available then lower class of seed must not be thrown into the land, that will be loss to the owner. The field will be captured by the lower class of seed.

So every fair person he will take any man to the Guru of highest type. When highest type quality of seed is available it will be his offence if he takes, makes him his own disciple for some personal interest. So in *Hari-Bhakti-Vilāsa* it is mentioned if a *brāhmaṇa* Guru is available then the, generally a *kṣatriya* may initiate *kṣatriya*, *śūdra* may initiate *śūdra*, according to his own capacity. Something is better than nothing. So a *vaiśya* may make disciples of the *vaiśya* class and not a *kṣatriya* or *brāhmaṇa*, in this way it is classified.

But among the Vaiṣṇava no classification according to *varṇāśrama* but the gradation in the faith of Vaiṣṇavism. So when higher type of Ācārya is available a lower must not go to occupy the field, capture with his lower type of seed. That will be offensive. What is Vaiṣṇava *aparādha* one must try to know in this way. Only, "I have captured first," that is like forcible possession. The conscience, he must appeal to his conscience whether he's capturing the field for what purpose, what interest he has got? For the interest of the Absolute, or for his own interest?

Some custom is there that everyone will marry and he will produce the child in his wife, a general custom. But that is in a relative position, everyone keep his own, that is one thing. But before commitment everyone will try to connect his girl with a desirable husband. Otherwise he'll be doing some wrong, the guardian will do some wrong to the girl, that is. And in special case also there is, though it is very rarely accepted.

nastay mrtay prabhudyatay krivi ca padatay pato [?]
pancha sarvatcha sarvnardhinam apati ranyo viddhi yatay [?]

Here the very rigid custom in the marriage, but still the *Parāśara-saṁhitā* says, *nastay*, if husband is lost, *mrtay*, dead, *prabhudyatay*, or taken *sannyāsa*. *Krivi*, or if found neuter gender, *krivi ca*. *Padatay* or fallen from the proper caste to accept Islam or becomes *śūdra* or so. In these cases a woman may accept another husband, better. Very rarely provided.

We're concerned with God conception. This human body, human life is very short. After death where I shall go I do not know. In such case as my conscience says, "Please accept your shelter there, that will be better." Then I shall have to do that to save me, to save my interest. That will be the principle for everyone. Some obligation we may have with the formal. Supposing there is a big cyclone, I have taken shelter in a particular room. But if I think that by that cyclone that will also be demolished, there is another which is stronger, then from there I shall, my conscience, I won't be obliged, "That so long I was given shelter here then I should not betray this shelter." We don't think like that. If a stronger shelter we find there are many taking shelter there I must run to that. With clear conscience not insults, not with object of disregarding and insult. Only to save me, sincere attempt.

[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]

And not insulting that previous shelter who had protected me so long, in this way progress means this. Chance may come like that.

Śyāmānanda Prabhu, he was disciple to another gentleman who was a *pārṣada* devotee of *vātsalya-rasa*. Anyhow, in Vṛndāvana he got some chance and utilising that he was converted into *mādhurya-rasa* by the interference of the upper plane. Then he took initiation from Jīva Goswāmī, again. Such rare case is there.

Bhakti Vijñāna Bhāratī Mahārāja: That was first Hṛday Caitanya?

Śrīla Śrīdhara Mahārāja: First Hṛday Caitanya, from *sākhya-rasa*.

Devotee: Guru Mahārāja. Even if the higher seed enthuse the lower seed to accept disciples we must see that this is the renunciation and this is the...

Śrīla Śrīdhara Mahārāja: If any error is committed in the opposite direction, from higher to lower, then he will have to mourn the result.

Devotee: In a sense that even if a higher seed agreed that one lower seed accept disciples we must see that it's an example of renunciation and of detachment?

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Aranya Mahārāja: He's saying that in the presence of a superior Vaiṣṇava, if a Vaiṣṇava of lower degree begins to initiate...

Śrīla Śrīdhara Mahārāja: Then that Vaiṣṇava he commits offence.

Aranya Mahārāja: But with the permission of the higher Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Ah. Some modification, a compromise.

Devotee: But this permission must be seen as humility and renunciation of the higher seed?

Aranya Mahārāja: He's saying that on the part of the superior Vaiṣṇava then that is allowing the other lower Vaiṣṇava to initiate, that's er...

Devotee: Then that is an example of...

Bhakti Vijñāna Bhāratī Mahārāja: *Nirapekṣa*.

Devotee: It's an example of renunciation and humility.

Devotee: Giving him a chance.

Aranya Mahārāja: It's not renunciation.

Śrīla Śrīdhara Mahārāja: With this practical - suppose Swāmī Mahārāja has ordered them to initiate, these present Ācārya. In his group whom he found, some say that, 'he did not give any permission to the particular gentlemen to initiate, they're all self made Ācārya.' There is also a, this Yaśodānāndana and so many others they're of that opinion. Anyhow, I do not know that particularly. I think generally he must have some succession, so this man or that man he might have given some hint for them to do according to their capacity. But that does not mean that they're all absolute Ācārya. Then from the beginning there cannot be any change in the quality of the Ācārya. Kṛṣṇa first gave to Brahmā, and Brahmā to others, and they to others, *pāramparyeṇa*, that is being lost.

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

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

It may be that they lose their power, it is possible. By Vaiṣṇava *aparādha*, by many others, that position may not be continued, sometimes.

Bhakti Vijñāna Bhāratī Mahārāja: Our Prabhupāda was very open with his older disciples as far as showing them that you were his *śikṣā* Guru. The very first Guru *pūjā* was performed here in your temple to show his oldest disciples, he was very open to show that you were his *śikṣā* Guru...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes, he consulted with me in many points when he was writing *Bhagavad-gītā*, translating, he was. Four rooms I took on lease from his house. He rented two houses, one for his own and another for his laboratory, and the ground floor his laboratory and the first floor four rooms we used for our own branch Maṭh there, Calcutta. At that time very close and he used to come, he was translating and he used to come to consult with me about the meanings of *Bhagavad-gītā*. And thereby he might have thought that he has got something, some help from me. And many times consulted with me, and must have found that he's getting some light from me. So he announced that, "Śrīdhara Mahārāja is my *śikṣā* Guru." Hare Kṛṣṇa.

Devotee: Guru Mahārāja. About your personal case, that you are the higher seed present, and you give authorisation to other *sannyāsīs* to initiate also in your presence. How I can see this? As your humility and detachment to accept new disciples? How can I see this?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: How should we understand that you are present and you have the higher seed to offer, but at the same time you are allowing *sannyāsīs* who have a lower seed to initiate?

Devotee: Have I to see this a your humility or your real desire?

Śrīla Śrīdhara Mahārāja: That I'm doing, following the general custom, and something is better than nothing, with this policy. They can get some news, afterwards they will inquire and come and do according to the necessity. But some sort of light, however vague, still more light, vague light, still it is light. And in comparison with darkness it must be something. Name of Mahāprabhu, and this and that. Let it go. Then the Lord is there and He will manage everything. If there's any gap, any error in the process, if we're sincere no responsibility, He will manage. If we do not have any black motive of exploitation, we're sincere we're doing His service, if any amendment is necessary He's there and will be met. With this spirit, something.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Doesn't your *śikṣā*, your as a *śikṣā* Guru the *dīkṣā* may be given by a lower seed but your *śikṣā*, doesn't it nourish that seed to a higher plane also? Or is there some...

Śrīla Śrīdhara Mahārāja: What?

Aranya Mahārāja: He's saying say if one of the *sannyāsīs* gives *dīkṣā* but because they're allowing their disciples to take *śikṣā* from you, that their seed is being nourished by your *śikṣā*.

Śrīla Śrīdhara Mahārāja: And if they do not allow, then there will be some difficulty, if they do not allow, they'll come with something wrong, do not allow. And also there may be motive underlying, that they're not fit to approach such high thought, so only they will go and disturb. With this motive if he checks his ambition that won't be bad. But if knowing that, 'I'm not able to satisfy his inquiry. He wants higher direction and by policy that his prestige may not go down,' so to check him from connecting with the higher source, then that will be offence. Sincerity is the standard of measurement. And the case is with the Infinite. None can say that I have got within my fist the Infinite Whole, whole Kṛṣṇa within my fist.

I told that to Kīrtanānanda. "You're all considered to be students and not professors."

He told that, "I'm not *your* student, I'm student of A.C. Bhaktivedānta."

In this way he told, and what I replied I don't remember.

But we're all in one school of Bhaktisiddhānta, the standard to be measured there.

Devotee: For example Guru Mahārāja. I will be preaching in Brazil and the people to whom I'll be preaching will approach me to seek for a Guru. And I'm trying to be your disciple and I'll try to approach them to you. I will ask you if you if you can accept these people as disciples and another person can give the initiation but they can be your disciples. Because I trust completely in you but I don't know if the other person can...

Śrīla Śrīdhara Mahārāja: To make disciples means to take responsibility, at least to certain extent. But I don't consider myself to be such, that I'm able to take responsibility of so many. It is not a pleasure, the pleasure act, to take responsibility. So I'm unable, I'm unfit to take responsibility of so

many. So I have already spoken to those that are affectionate to me that I can't, like to have connection with many. Only very special case if you find, then you may take to me. Otherwise you manage, you do as much you know you help them. But always know that you are dealing with Infinite, not anything that has got limit. So as much as you can. The sky is there, the birds are flying as much as the bird can. He cannot finish the sky. So we're also doing like that, as much as we have got capacity we shall do that type of duty to others, help others. Save yourself and save others as much as you can afford.

Devotee: Guru Mahārāja. What about my case that I have to appoint one other person that I'm not sure that these people can bring them back to home, back to Godhead.

Śrīla Śrīdhara Mahārāja: Your sincere conscience you will use in everything according to your knowledge. Don't be a hypocrite in your dealings, and then you'll be helped by the Almighty and Omniscient Lord. He knows, He sees everything. If you want His help then you must be sincere in your dealings. Don't go to make trade of anything. Try to maintain the purity of your heart and dealings. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: You once mentioned that persons who we could not digest, you would digest them.

Śrīla Śrīdhara Mahārāja: Hmm? Persons?

Bhakti Vijñāna Bhāratī Mahārāja: Persons who we were unable to digest, you would digest those persons.

Śrīla Śrīdhara Mahārāja: He won't take food of that type or that quantity which he cannot digest. Cut your coat according to your cloth. Rūpa Goswāmī has asked not to accept many disciples, or even to read many *śāstra*. *Bahu-grantha kalābhyāsa*, and *bahu-śiṣya*, and *mahā-ramba*, but specially gifted person may take up such. When Prabhupāda our Guru Mahārāja used to explain all those sixty-four types of devotion I tried to follow him, specially on those points, *mahā-ramba*. Then I attended his lecture, in one or two sentences he cleared and I was satisfied.

He told, "It depends upon the capacity, individual capacity of the person. A man can manage a kingdom and still he may find his leisure. Another man cannot manage his family of five persons or two persons and he thinks that he's so busy, he's perplexed. So it's according to the capacity of the person, the *mahā-ramba*, that should be judged. What is *mahā-ramba* to one, that is not *mahā-ramba* to another, a small thing."

Devotee: Mahārāja. It's said that in disciplic succession, *paramparā*, the mango is handed down from Ācārya to disciple and so on and comes intact. The fruit is handed down intact from Guru to Guru.

Śrīla Śrīdhara Mahārāja: Guru *paramparā*. We're instructed from the relative standpoint that it is the full thing. But in Absolute consideration we have to detect that, 'No, it is sometimes in diminishing stage.'

Devotee: Does that mean that in due course of time the Ācāryas appointed...

Śrīla Śrīdhara Mahārāja: Again, new Ācāryas have to come to reconstruct, to rejuvenate the thing, it is necessary. Sometimes He comes and another fresh deputation comes in the line to make it fresh and given life, enliven, it is necessary.

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

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

The gradation is the nature of this soil.

Aranya Mahārāja: So like that mango that comes down, if the Ācārya is like *śuka*, like parrot, that when he takes and gives the mango, touches the mango it becomes sweeter.

Śrīla Śrīdhara Mahārāja: Ah, in that position. But that sweet mango may also be rotten, in this plane. When Śukadeva delivered his *Bhāgavata kathā* there was a commotion and everyone got some fresh impression. But then gradually again *Bhāgavata* went away from the scholars. "Oh, that is only stories, there's no philosophy under it." Came to such position to the many scholars.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Mahārāja. I once heard that there are six kinds of Gurus. And one is the cat type of Guru. The cat type of Guru means that it takes the kitten by the scruff of its neck and delivers him, so the responsibility is taken by the Guru. Then there is the monkey type of Guru wherein the responsibility is on the baby monkey that he just clings to the mother, he has to cling to the mother.

Śrīla Śrīdhara Mahārāja: In Rāmānuja *sampradāya* there is a division with these two, *śaraṇāgati* of two kinds, monkey type and cat type.

Devotee: And then there's the fish type of Guru, that it just lays the eggs and then it goes away. And it's the responsibility of the eggs to just grow by themselves until they reach maturity, spiritual maturity. And there are three others which I can't remember.

Śrīla Śrīdhara Mahārāja: Yes. Maybe classified in...

Devotee: Six types of, and there's a hen type of Guru in which he just keeps all his chickens under his wing and mothers them so much he doesn't allow them to go anywhere.

Śrīla Śrīdhara Mahārāja: There may be gradation of infinite type. According to their capacity and dealings, the *siṣya* and Guru, Guru also may be, professors may be of many types, and disciples also may be of many types. So general classification of three types, two types, four types, infinite number of types may be.

But we have heard of classification - the Guru who is taking from here to there, who has come from there, or he's here in Vaikuṇṭha and taking many from here. And one, he has given one leg on Vaikuṇṭha and another leg here and taking, recruiting. And one, one leg here and another leg there, taking up. And another, two legs here but having a sight of that position, trying to take many along with him. *Madhyama-adhikāra*, *uttama-adhikāra*. One who can see the higher soil and taking along with him many approaching that plane. Another has come down from there to recruit. And another he's here and one leg he has there and taking, recruiting from here to there. And from different standpoints everything may be judged from different ways, and it will be infinite in number, because everyone has got some difference from everyone. No two things are one and the same.

Devotee: But spiritual variegatedness is the cause of pleasure, whereas material variegatedness is only the cause of distress.

Śrīla Śrīdhara Mahārāja: Of course. And in the pleasure also gradation. Different type of *rasa*, intensity of particular *rasa*, there is difference. *Śānta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And that is in Vaikuṇṭha, in Ayodhyā, in Dwārakā, Mathurā, Vṛndāvana. Gradation is infinite in number. Up to liberation, liberation of two kinds, one like Buddhist liberation and Śaṅkara liberation. Then this *yogī* liberation, then *siddha*, then Vaikuṇṭha. After liberation one can go to Vaikuṇṭha, or Ayodhyā, Dwārakā, so many. Differentiation is made everywhere always, it is eternal. And it has been told by Dāsa Goswāmī, if you're very much attracted towards rulings, rules and regulations, you'll be thrown down to Paravyoma from Vṛndāvana. Not much appreciation of rules and regulations, law and rules there. Automatic, actuated by the motive or inspiration. If you're very much particular about the rules and regulations you'll be thrown down in Paravyoma. It is all clear. The Vaikuṇṭha which is so high place, the environment of Nārāyaṇa is so pure, but that is also considered that it's so low that you will be thrown down to Vaikuṇṭha from Goloka. *Rūpānuga-vicāra*, so many things are there, infinite.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. What is, in the *Hari-Nāma-Cintāmani* we find Bhaktivinoda Ṭhākura describes an overlapping stage between *vaidhi-bhakti* and *rāgānuga* as *nairantaryya*. What is...

Śrīla Śrīdhara Mahārāja: *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. We must stick to *vaidhi- bhakti* as long as I do not feel the awakening of the *anurāga* within me. And when I get that awakening of natural attraction for the cause, then my care for the rules and regulations will be automatically diminished. *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi.* In *Bhakti-rasāmṛta-sindhu* this is. So long we're to go under the rules and regulations of the scripture when we do not find any genuine love and attraction for the cause. With the help of rules and regulations we shall try to awaken that natural innate attraction for the Lord. If we can trace within me that it is there, the *anurāga*, the natural attraction is drawing me towards, then I may not care for those *śāstric* orders.

Suppose I'm a patient using diet and medicine, but if I find that diet is giving me real strength I may dismiss the medicine and take the help of the diet. That will take me to the point and no medicine necessary, stop medicines. Something like that. In the beginning both diet and medicine necessary, but afterwards proper diet may do, medicine may be cancelled.

Bhakti Vijñāna Bhāratī Mahārāja: *Nairantaryya*?

Śrīla Śrīdhara Mahārāja: *Nairantaryya* is very lower. After *nairantaryya*, then *niṣṭhā*, then *ruci*, then *bhāva-bhakti*. In *bhāva-bhakti* we can neglect, may not care much for the rules and regulations. *Bhavavi bhavanavadhi*. *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. *Raga* is clear in *bhāva-bhakti*, then *ruci*, *āsakti*, then *bhāva*. This *niṣṭhā*, *ruci*, *āsakti*, *bhāva*.

...

...*siddhi*, we're not out of danger, only in *vastu-siddhi* we're out of danger. It has been mentioned. In *svarūpa-siddhi* we're also in connection with this mundane world, however small maybe its force, but still connection. *Svarūpa-siddhi*, this body is there and I have got full realisation. But until this connection is gone forever and we're absorbed wholesale in that position, we're told that we're not out of danger. Wholesale acceptance, probational stage, a probationer, suppose he has acquired the capacity of a full grown clerk or officer, but until and unless he gets grant that his service is permanent, he's not safe.

When there is Kṛṣṇa *līlā* is going on somewhere, anywhere, sometimes in this globe, sometimes in another, in this way. Like the sun, it is passing through different *brahmāṇḍas*. When *svarūpa-siddhi*, then he's allowed to have a birth in that *brahmāṇḍa* where the *līlā* is going on. And to get a birth in the *gopī-garbha-janma*, he has to pass through that process. And then in that *prapañca-līlā* he's allowed to participate, direct participation with Kṛṣṇa *līlā* and the *gopīs*. In the *prapañca*, then once he gets chance to participate in the *prapañca-līlā* then he's accepted. He's detached from any mundane touch and his acceptance there is final. He's got recognition of the permanent service, otherwise a probationer.

Bhakti Vijñāna Bhāratī Mahārāja: So in the *prapañca-līlā* that is also *svarūpa-siddhi*?

Śrīla Śrīdhara Mahārāja: That is in *prapañca-līlā*?

Bhakti Vijñāna Bhāratī Mahārāja: When the *prapañca-līlā* is going on after he has taken birth, *garbha* has already taken place, that is *svarūpa* at that point?

Śrīla Śrīdhara Mahārāja: That is *svarūpa*.

Bhakti Vijñāna Bhāratī Mahārāja: That is *svarūpa* still?

Śrīla Śrīdhara Mahārāja: Yes, he's in his *svarūpa-siddhi*. And with the finish of the *prapañca-līlā* he's withdrawn with the stuff.

Bhakti Vijñāna Bhāratī Mahārāja: Then the *vastu* comes in?

Śrīla Śrīdhara Mahārāja: Consideration of stage of intensity. It is physically shown to us in that type, with that analogy. A slight touch of the mundane conception is not to be neglected. Slight touch of mundane means *māyā*. A slight touch of *māyā*, illusion, that could not be considered to be the fullest acceptance. Bhauma Vṛndāvana, *nitya-līlā*.

Bhakti Vijñāna Bhāratī Mahārāja: So that means that the *sādhana-siddha gopīs* in Vṛndāvana, they were in *svarūpa-siddhi*, they were taking their place in *svarūpa-siddhi*?

Śrīla Śrīdhara Mahārāja: Not all.

Bhakti Vijñāna Bhāratī Mahārāja: Not all of them?

Śrīla Śrīdhara Mahārāja: Some...

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Śrīla Śrīdhara Mahārāja: ...can help them successfully, they're given recognition for permanent service, and taken away from this. In all classes, in the friendly section, in the filial section, every, not only in *mādhurya-rasa* but in all *rasa*, *śānta-rasa*, everywhere. That is the consideration.

Bhakti Vijñāna Bhāratī Mahārāja: So Mahārāja, that means, you were explaining *vastu-siddhi* in *mādhurya-rasa*, so there's also *vastu-siddhi* in these other *rasas*?

Śrīla Śrīdhara Mahārāja: Yes, of course, every *rasa*, every *rasa*, every type of service.

Bhakti Vijñāna Bhāratī Mahārāja: Can you give an example *sākhya-rasa* perhaps? Is there an example of that in the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: It is not so clearly mentioned in *Bhāgavatam*. All these things are fine analysis in the Goswāmī *śāstras*. Just as Baladeva having His own *rasa-līlā*, but the Goswāmī he interprets in some other way. The *rasa-līlā* is only for Kṛṣṇa. And Baladeva is making *rasa-līlā* in His heart He's satisfying Kṛṣṇa with that *līlā*. He's not the recipient, Baladeva. This is the fine finding of the Goswāmī. Baladeva is doing everything to satisfy His Lord in friendly type, in a guardian type, though He is.

So this *mādhurya-līlā*, this *rasa-līlā*, as should be in the case of a Guru. Guru is accepting many respects from the disciple. But internally he's adjusting them with his own Guru *paramparā*, or Kṛṣṇa, receiving on Their behalf. If he fails there then he will have to come down.

The manager draws the rents from the subjects, but he must send everything to the king. In the midway if he eats something then he'll be liable and dismissed from his position.

So Baladeva is naturally representing Guru in all, so many *rasas*. His every nerve is trying its best to send everything to Kṛṣṇa conception. The whole life is designed and destined for Kṛṣṇa's satisfaction, then He's Baladeva. He's facsimile of Kṛṣṇa, Kṛṣṇa Himself, but of that type and who does everything for Kṛṣṇa, in all other *rasa*. And in *mādhurya-rasa* Rādhārāṇī holds the highest position. Direct satisfaction of Kṛṣṇa with Her own group. And Baladeva's case is all *sakhā*.

yat kinca tina guna mukhi katam kam [?] What to speak of Baladeva, even the worms, insects, the creepers, the trees, all meant, designed to invoke the satisfaction of Kṛṣṇa in different ways, that is Vṛndāvana. That special group with their whole heart, automatic, inspired whole heart, their business, their nature will be to contribute to the satisfaction of Kṛṣṇa from different positions. That is Vṛndāvana.

yat kinca tina guna mukhi katama kam, gosthay samastam vitat sadvananda mayam [?]
mukunda dvaitam lila nakulam param, sad nistham kirtam yat maya vandatay [?]

"I show my respect from here to all, the whole thing, every atom of Vṛndāvana. Even the sands in the banks of the Yamunā, *śānta-rasa*, so many devotees, there also that process, that *vastu-siddhi*, *svarūpa- siddhi*. What to speak of the friendly circles, everywhere that new recruitment in different *rasas*, in different positions of services, in this way."

Devotee: Guru Mahārāja. When Kṛṣṇa departed to Mathurā, the *gopīs* were very depressed. But it's said that...

83.05.11.A_83.05.12.A

Śrīla Śrīdhara Mahārāja: ...underground, most precious mineral, substance is within you. And it is for Me. I have come to discover from within you.

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]

Discoverer of my highest worth. One who discovers my highest worth, highest value, He has come down to utilise me for that highest call. I do not know what value I have got. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

Aparadha bade mano citya helo batra sam tuwa na me madhave [?] pikar [?]
Neti, neti, neti. Not this. Not this. Not this.

Kṛṣṇa is inconceivable. Our hope is with the Vaiṣṇava more. In the beginning of a life of a devotee, he thinks that, 'My necessity is with Kṛṣṇa. Why, in the scriptures so much stress has been given for the Vaiṣṇava? Between Kṛṣṇa and me they're placing so many barriers." So though they outwardly have no other way but to admit this. "Yes, *vaiṣṇavera*." But really, the inner heart is not satisfied. "My necessity is with Kṛṣṇa." But when he really comes to have any touch of pure realisation he begins to understand that Vaiṣṇava is all. Without Vaiṣṇava we cannot have any trace of Kṛṣṇa. So abstract, so fine, so free, and so *cañcalā*, restless, that it's impossible for us to have any connection. The Vaiṣṇava, they're our solace of life, so many posts of consolation standing on our way. We can find peace also in our heart that they're of my nature, my friend. They know my

pleasure and pain, of my type that's at present in my heart, what's the nature of the pain and pleasure in me. They're my friend.

Kṛṣṇa is almost untraceable, abstract thing. He's so unapproachable, and so unattainable, and so fickle, and so playful, that we cannot have, we cannot fix any real prospect in Him. But the Vaiṣṇavas are standing like pillars, easily approachable, and they can give us consolation, and they can help in our disaster like sympathetic friend. They're really our necessity, Vaiṣṇava, than Kṛṣṇa, the Vaiṣṇava they will be - must have more interest for me.

Unknown and unknowable, untraceable, and so many disappointing qualifications we find in Him. But the Vaiṣṇava they're all sympathetic, always helping. So they gradually come to hold the important position in us, not for the time being, as long as I cannot have intimacy with Kṛṣṇa, so long we have some necessity with them. It's not like that. Permanently and eternally they're our everything. This will be our realisation as much as we shall go deep towards the goal.

Kṛṣṇa's nature is something like treacherous. Ha. Rādhārāṇī, when helpless She says that, "I can't walk any longer. You may take Me where You like, You may carry Me, I can't."

Then disappeared suddenly, disappeared.

Then, of course She was of that strong type. "I know You can't go away. You are nearby, but You have concealed You." With this attitude She was going, and again perhaps for some time She met.

He's of that type.

So the *śakti* group, the *svarūpa-śakti*, they're all helpful towards us.

So Dāsa Goswāmī he was very clever, cunning fellow. He told, "Kṛṣṇa, I don't want You if I don't have Rādhārāṇī. First I want my position to be certain, a sure position. A real relationship with Rādhārāṇī, then my first necessity will be that. And You must fall around Her. So I don't care to have any independent connection with You. But their post, around which You are hovering always, I want my real bona fide position with Her. I want Her service. To get one, that means service. I want, I appreciate the service of Rādhārāṇī to be the highest. Because I know to have any direct service, direct connection with You, that is rather imaginary and uncertain. But if I can acquire my intimate relationship in the service of Rādhārāṇī, You are already conquered, You cannot but hover above Her. So I've understood what is my real position. You are permanently sold to Her. So I'm nothing to do with You. You're not independent, You're dependent. I've found it out that You're dependent, and where Your dependence is, I want to fix my whole attention there. Where Your unknown and unknowable characteristic that has left You, where Rādhārāṇī's position is concerned. She's so pure that You can't hope to leave Her side. I have found out this truth, so I'm no longer running after You."

So Vaiṣṇava should attract our heart's attention and care. Then it will be hopeful, it will be better prospect for us, sure prospect, with our relationship with the Vaiṣṇava. Which in our present life of a beginner we can't realise. Rather, we feel disturbed with that proposal to us. That is substantial, that is real progress, and sure progress. *Kāṛṣṇa*. *Viṣṇu bhakta vaiṣṇava kṛṣṇa bhakta jñānī*. *Kāṛṣṇa*. Viṣṇu is also used in the sense of Kṛṣṇa in many places.

> *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]

Vraja-vadhūbhir, vikrīḍitaṁ, that is only reserved for Kṛṣṇa conception of the truth, not Who is known generally as Viṣṇu. But sometimes in this - every word in its full fledged meaning is bound to go to Kṛṣṇa, because He's the centre of everything, really. So all words may be used when the rein of the universal discourse withdrawn, then every meaning of every word will have to go to Kṛṣṇa. To the highest centre. He's the source of every vibration, every wave. So every wave as having origin from Him. But for our understanding from our own position the meaning has been located somewhere else, here, there, so many centres. But that is the only centre controlling everything. But for our facility, we're finite souls, for our facility so many working centres have been opened to us.

Mahāprabhu, coming from Gayā began to explain grammar, and in grammar he used to give explanation of *Bhāgavatam*, from *vyākaraṇa*, a book of grammar. He was explaining grammar and He's taking meaning of every word to Kṛṣṇa. And not a mental skill, but His eyes are shedding tears. He's finding Kṛṣṇa. *Dhātu*, *sūtra*, He's finding everything coming from Kṛṣṇa.

"To go, to walk, to speak, to see, these potencies they have got their origin to that sweet Kṛṣṇa, My Master, My Lord."

Everything is reminding Him of His Loving Lord. He can't see anything else than Him. Every point of experience carrying quickly with lightening speed to its origin, Kṛṣṇa. All loving centre. And He's shedding tears for His separation. That is possible.

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]

Any mountain, taking to the Govardhana. Any jungle, taking to the Vṛndāvana forest. He does not see all these things. Whatever He sees, to that unknown highest quarter He's attracted.

"All belongs to Him. Everything belongs to My Lord. You are everywhere. How can I live without You? My friends, show Me the Lord of My inner heart. I can't go on living. I can't stand. I can't live. I can't exist. I'm going to be finished."

What is this? This is also possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Navadwīpa, the land of Mahāprabhu. Gaura Hari bol. Gaura Hari bol. Vṛndāvana, Navadwīpa. And the *viraha ksetra*, Purī. Kṛṣṇa has become cruel, and come in Dvārakā. Purī Kṛṣṇa is that of Dvārakā Kṛṣṇa. The land of separation for the *gopīs*, *gopī* mentality. He's in an ocean of separation, sorrow, in Purī. Separation, long separation of Rādhārāṇī.

These things are all - dream becomes dumb, and dream dumbing affairs.

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

Devotee: Guru Mahārāja. Can you explain the difference between *audārya* and *mādhurya*.

Śrīla Śrīdhara Mahārāja: *Audārya* and *mādhurya*. When *mādhurya* wants to distribute Himself outside becomes *audārya*. When within a particular group, and previous circle, there is *mādhurya*. And when it thinks to be surplus and export to other places, export Himself to other surrounding places, that is *audārya*. He has a mind to give these things beyond the circle, extending Himself, when He wills to extend Himself, though infinite. Every point is infinite. Infinite minus infinite is infinite. We're to think it in that level.

Otherwise, if He extends Himself then He's limited. The consideration will come, "Then is He limited, within limitation? And He can extend outside? Then there's outside also that's not within Him?"

Such intellectual satisfaction is not possible in the world of infinite. The intellect of the finite won't have its play there. Seeming non Kṛṣṇa that is *māyā*. So many gradations there. So when He likes - it is a fact that all do not know about Him - but when He exerts Himself to make Himself known to those who are not knowing about His sweetness, then He becomes at that time, in that function, of that pastime, He's said to be *audārya*, generous, magnanimous. *Audārya*, magnanimity, the sweetness becomes magnanimous. Sweetness, *mādhurya*, and magnanimity added, Kṛṣṇa becomes Mahāprabhu.

They're side by side, so Navadwīpa and Vṛndāvana of same plane. In one portion the highest sweetness is being tasted, displaying itself in a particular group, that *līlā* function. And another, that thing is being distributed to those that are not within the camp, outside. But the substance of the same level, that highest *prema*. Dedication to a despot. Desperate dedication to the Despot. That is the highest plane. Desperate dedication to the Despot. Centre. Three Ds.

Devotee: But there are some devotees are in Vṛndāvana and also Navadwīpa at the same time?

Śrīla Śrīdhara Mahārāja: Yes. Some exclusively there, some representing both the places, some more nearer to one and little indifferent to another. Different types their classes. Equally interested in both, and less interested in one and greater interest in another. And some may be absent here, and present there. May be, according to His will, according to *līlā*.

Aranya Mahārāja: Then would that coincide with the *bhajanānandī* and *goṣṭhyānandī*? *Bhajanānandī* who's only doing his own *bhajan*, or he might stay just in Vṛndāvana. And the *goṣṭhyānandī* who's the preacher, more concerned with *audārya*, distributing.

Śrīla Śrīdhara Mahārāja: It may be of different order. In Mahāprabhu's section like that. But there are also apparent Vaiṣṇavas of some other type, that Nimbarka, Rāmānuja, they may not care to come in the group of Mahāprabhu. But they're always conceiving they're mainly in connection with Kṛṣṇa, in a particular plane. That is also to be found. They do not understand what Mahāprabhu is. Still, they've got some connection with Kṛṣṇa. According to their capacity they come in their own plane and conceive like that. Some think Kṛṣṇa is a *vilasa* Mūrti of Nārāyaṇa. Some say Vṛndāvana Kṛṣṇa is representation of Vāsudeva Kṛṣṇa, He's higher, Vāsudeva is higher and this *gopa* Kṛṣṇa is lower. As He Himself likes to show to a particular group they have to see like that.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In different phases there are different types of recipients, and He also has corresponding contact with them in that similar way.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

According to our approach He comes to respond that way. But comparison, which is higher in degree, *raso vai saḥ*. That fine understanding will allow us to know that Svayaṁ-Bhagavān, that *gopa* Kṛṣṇa, or Rādhāramaṇa, He holds the supreme-most position. The fine understanding in judging the quality of *rasa*. All may not understand that.

So to have admission in the group of Mahāprabhu that is the highest fortune.

A professor who has got greater education, he can understand the position of the professor of lower education. But the lower education cannot measure the higher. Sometimes in some points he may have any conception that, 'Oh, he's higher than me.' But he faints, in the words of Swāmī Mahārāja. He faints there unconscious, can't enter that abstruse discussion. All the scientists cannot enter into the discussion of Newton or Einstein, though they have to admit that Einstein, by the success of his theory. But they cannot understand, follow the whole thing, the whole argument, and the process and the practice, practical system.

Gaura Hari bol. I close here the class.

...

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. There was one *paṇḍita* who lived in Bhaktapali. And his name is Śrī Yukta Rāmeśvara Bhaṭṭācārya. Have you heard of him?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Vijñāna Bhāratī Mahārāja: No.

Śrīla Śrīdhara Mahārāja: _____ [?]

...there are many seats of so many scholars of different scriptures in Sanskrit. *Nyāya*, *Śruti*, *Purāṇa*, *Śaṅkara*, all these things.

Bhakti Vijñāna Bhāratī Mahārāja: There's also another gentleman whose name is Gokula Candra Goswāmī.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: It doesn't name his residence. But he's the person who printed this edition of the *Śrī Nārada-pañcarātra*, in 1902.

Śrīla Śrīdhara Mahārāja: Where from? It's not mentioned in the book? Calcutta? Gokula Goswāmī. Maybe. There was one Śyāmalal Goswāmī, he was very submissive to Bhaktivinoda Ṭhākura, connected with Bhaktivinoda Ṭhākura, Śyāmalal Goswāmī. He wrote *Gaurasundara* and *Śyāmasundara*, two books.

Bhakti Vijñāna Bhāratī Mahārāja: It was printed in Calcutta, Upper Chitpa Road, by one Yogendra Candra Cakravartī, 1902.

Śrīla Śrīdhara Mahārāja: I do not know him.

Devotee: Mahārāja. What is the significance of the fossil record?

Śrīla Śrīdhara Mahārāja: What does he want to say?

Bhakti Vijñāna Bhāratī Mahārāja: What's the question?

Devotee: Why don't we save it for tomorrow.

...

Śrīla Śrīdhara Mahārāja: _____ [?] some *brāhmaṇic* tendency we found specially in him.

Unlike others, or like Nityānanda Prabhu, Gadādhara Paṇḍita appeared in Radadesa, the stock from the western side of the Ganges. Whereas Mahāprabhu, Advaita Prabhu, Śrīvāsa Paṇḍita, these three come on the eastern side lineage. And Nityānanda Prabhu in Radadesa, and Gadādhara Paṇḍita also. He was born in Bharatpur, near Kasi [?] in the district of Bashilabad [?] at present, in Birbhum, perhaps in Birbhum or _____ [?] Bharatpur.

But his father had a house in Ramcandrapur, what they say as Pratchin Māyāpur.

Ramcandrapuri bati Paṇḍita Gadādhara [?] Bhaktivinoda Ṭhākura mentioned. A very meek and modest temperament, unassuming. Always pushing the back side, not pushing forward nature.

When Mahāprabhu took *sannyāsa* and went to Purī, among His followers, Gadādhara Paṇḍita was one. Before that we're told, from the very childhood he was given to devotional listening, Nārāyaṇa, Kṛṣṇa. Mahāprabhu after coming from Gayā - before this Mahāprabhu knew that he's very much addicted to His personality. Before coming from Gayā when Mahāprabhu came with full fledged devotional activities He met Paṇḍita Gadādhara.

And every now and then He's shedding tears. "That My life has been useless. So long I have lost My time and energy without any gain. I did not try to attain Kṛṣṇa *bhakti*."

This is the nature after He comes back from Gayā, at the age of eighteen or twenty or so. He met Gadādhara Paṇḍita.

Gadadhara sisugal hoite tomar krsneti murti [?] "From the very childhood you are devoted to Kṛṣṇa. Your life is successful. But Mine is lost. I've spent...

83.05.12.B

Śrīla Śrīdhara Mahārāja: "You're fortunate enough. You have got fulfilment." In this way eulogizing Gadādhara - Mahāprabhu.

Then, there was one Mukunda. Mukunda was a devotee and his temperament was to mix different circles of thought, mainly religious. Mukunda's home was in Chaṭṭagrām District, town, nearby. And Puṇḍarīka Vidyānidhi also comes from Chaṭṭagrām. Puṇḍarīka Vidyānidhi was a rich man, and here in Navadwīpa also he had one house. He came from Chaṭṭagrām to Navadwīpa to live sometimes on the banks of the Ganges. And also a place where learning - the place where the then different high education culture, Navadwīpa, of different departments of culture, or seat. Navadwīpa was the ancient seat. The *nyāya*, *smṛti*, then *tantra*, then *Bhāgavatam*, and so many other departments.

So nearby eastern people, those that could manage, they had a second house in Navadwīpa on the banks of the Ganges. Advaita Prabhu had His house in Śāntipura, though he comes from Srihatta [?], and still one house was in Navadwīpa town.

So Puṇḍarīka Vidyānidhi has come from Chaṭṭagrām to Navadwīpa house. Mukunda, he's also of that locality, he could know that Puṇḍarīka Vidyānidhi has come. He was a devotee of Kṛṣṇa, it was well known to Mukunda.

Then Mukunda proposed to Gadādhara Paṇḍita. "Gadādhara, you're fond of Vaiṣṇava and Vaiṣṇava scripture. Will you go to meet a *sādhu*? A wonderful *sādhu* has come here."

"Yes. You please show me, take me to him."

So Gadādhara Paṇḍita was taken by Mukunda to Puṇḍarīka Vidyānidhi's house.

A few days before, Mahāprabhu in His trance began to cry. "Where is My father, Puṇḍarīka? Puṇḍarīka Bāp. My father Puṇḍarīka, where are you?" In this way in trance Mahāprabhu was crying.

And now Puṇḍarīka came. And Mahāprabhu used to call him, not by Vidyānidhi, though his title was Vidyānidhi, Premanidhi. Mahāprabhu used this name, Premanidhi, not Vidyānidhi.

Anyhow, Mukunda took Gadādhara Paṇḍita to Puṇḍarīka Vidyānidhi.

Gadādhara Paṇḍita having the *darśana* of Puṇḍarīka Vidyānidhi was astounded. "What is this? He has taken me to show a *sādhu*, a saint, but what I see on my front is a man of luxury. The hair is also curling hair, and also it is very carefully maintained. And so many scents also we find there. And his dress is like a *zamīndār*, a rich man. And he's smoking in the silver pipe. In this way so much luxury, and so much fashion in his dress. And even in the hair. So is this the type of a *sādhu*?" He was nonplussed.

Mukunda could understand that Gadādhara Paṇḍita is perplexed. "I took him to see a *sādhu*, and instead of that he's seeing a man of high luxury type." Then, Mukunda had a very musical tone and he chanted a *śloka* from *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]

It's in *Bhāgavatam*. The meaning is, Pūtanā, the sister of the demon Baka, she came with poisonous breasts to suckle Kṛṣṇa, for the purpose of killing Him. *Aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad*. But she came to kill Kṛṣṇa, and in return what she got? *Dhātry-ucitāṁ*. She got in return the position of mother, motherly position she got. She came to murder Kṛṣṇa, but Kṛṣṇa gave her the supreme position of like a mother, *dhātry-ucitāṁ*. So, so kind, that leaving such a Lord, God, whom shall I go to worship? Where should we surrender ourselves? So much gracious that one came to murder Him, and He gave her in return the high position like a mother. So leaving that sort of gracious Lord, whom should we take refuge under, surrender?" This is the purport.

And this touched the heart of Puṇḍarīka. After a little meditation the movement in the body nervous system began. *Kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*. He's only repeating this. And gradually wonderful changes came in his body. He threw away that tobacco pipe, began to shiver, and then began to tear off his beautiful hair, and began to tear of his dress. And began to roll on the bed and then on the floor. And half mad was *kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*. "Who will be so kind and gracious?" In this way began.

Then Gadādhara Paṇḍita, the boy Gadādhara, he was struck dumb. "What is he, this affair?" He could not conceive it.

Outward figure, outward appearance was like a man of luxury. But internally he's so rich with devotion of Kṛṣṇa. Those things are ignored _____ [?] and he's rolling on the floor. And by the strike of his leg and hand so many things are being removed and broken to pieces. No care, he's going on with convulsions he's going on.

Then Gadādhara Paṇḍita was very much afraid, stood in one corner of the room, and seeing those miracles. Then after some time when it was finished, ended, then he told Mukunda, "I have committed offence against this great *mahātmā*, Vaiṣṇava *aparādha*. I undermined him. Then how to escape from the offence? I've heard that Gurudeva, the preceptor, he does not take any offence of the disciple. So I've not yet taken initiation from anywhere. I shall have to ask my Master Nimāi Paṇḍita. And I wish that I shall take initiation from this great Vaiṣṇava. Then only he will forgive my offences. Otherwise I have no other way to get relief."

In this way, anyhow went and asked Mahāprabhu. Mahāprabhu very gladly gave His consent. And Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi. And Mahāprabhu already was crying loudly, "Puṇḍarīka Bāp, Bāp, My father. Oh My father Puṇḍarīka Premānidhi." Thereby the devotees came to know that Puṇḍarīka Vidyānidhi is incarnation of Mahārāja Vṛṣabhānu, father of Rādhārāṇī. And Gadādhara Paṇḍita accepting his discipleship, he also came in the same rank. And

Mahāprabhu He, avista [?], inspired by His Rādhikā mood He cried, "Bāpa Puṇḍarīka, where are you?" In this way, Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi had some peculiarity. He never took bath in the Ganges. Though he came to Navadwīpa he did not take bath. His attitude was something else, that we should not touch our foot in the pure water of Ganges. And also he could not tolerate that other people are coming to take bath and molesting the purity, the dignity. They're throwing, they're spitting, and so many objectionable ways they're treating with Ganges. He could not tolerate, so at night when there were none on the banks, he went to see Ganges and to take water on his head. That was his practice there, faith.

This Gadādhara Paṇḍita took initiation. And then when Mahāprabhu went to Purī after *sannyāsa*, Gadādhara Paṇḍita was a follower, and he, after reaching Purī, he took *kṣetra sannyāsa. Kṣetra sannyāsa* means a type of *sannyāsa* that he won't leave the place, in the whole of his life, he will stay there. As Gadādhara Paṇḍita new that Śrī Caitanyadeva has promised to His mother - that Śacī Devī told that,

"You may stay in Nīlācala, Purī, nearby, then I shall get some information. Many persons are going and coming. Not Vṛndāvana, far away, and Mohammedan rule. And here Hindu rule. Not _____ [?] is guaranteed, and in Vṛndāvana no ____ [?] And that is also a long way. So if You stay in Purī I'll be happy."

Mahāprabhu told, "Yes. I shall do that."

So Gadādhara Paṇḍita thought that Śrī Caitanyadeva will remain there forever. And he also took *kṣetra sannyāsa*, that none can ask him to leave the place any longer in his whole life. So he took *sannyāsa* there and stayed in what is known as Toṭa Gopīnātha. Toṭa means garden. Installing the Śrī Mūrti of Gopīnātha in a particular garden house he used to stay there by worshipping Gopīnātha in his own way in a very poor style. Avana sak [?] Generally he offered Gopīnātha a class of vegetable which is not cultivated. Anywhere, everywhere it grows automatically. And that *sak* he used to take and some leaves of the tamarind tree, and prepared some chutney, some sour and acid. In this way in a very plain way he used to worship his Deity, and remained there, and reading *Bhāgavatam*.

And Mahāprabhu with His devotees went there to hear *Bhāgavatam* from Gadādhara Paṇḍita. Almost regular classes of *Bhāgavatam*, the reader was Gadādhara Paṇḍita. And so many others are audience along with Śrī Caitanyadeva. In this way.

When Mahāprabhu went to Vṛndāvana, Gadādhara Paṇḍita he did not know *kṣetra sannyāsa* or anything, only he knows Mahāprabhu. Mahāprabhu going to Vṛndāvana, he also followed.

But Mahāprabhu told, "Why you have taken the vow that you won't leave this place? Why do you go with Me? Then your vow is being disturbed. I can't tolerate. You remain here."

And with great painfulness, very painful at heart, he carried out the order of Mahāprabhu.

At that time told, "I do not know where is *kṣetra sannyāsa* or this virtue or that religion. I know You only. Wherever You are, there is my everything. All my religious sentiments are with You. I'm never outside. Wherever You'll go I shall follow. I do not care for any slackness in any vow, or in religious duty, or this or that."

But when Mahāprabhu ordered him strongly, what to do, he fainted there.

When ordered him strictly, "Don't follow Me. Remain here." Then he could not put forward a step, he fell there and fainted.

And Sārvabhauma anyhow managed to take him back towards that Toṭa Gopīnātha, his place in Purī.

Then Mahāprabhu came back. There are many things. Gadādhara Paṇḍita's ideal was very strict, more *brāhmaṇic* style, but a continued flow of devotion - Mahāprabhu, and Kṛṣṇa of Vṛndāvana, Rādhārāṇī. And more innocent type, not speaking a harsh word to anybody else. Very meek and mild temperament. No aggression in any way in him. In this way he lived there.

Then, when Vallabhācārya, the Ācārya of the present Gujarat Vaiṣṇava, Vallabhācārya, formerly he was a follower of Viṣṇuswāmī *sampradāya*. Śrīdhara Swāmī also comes from that *sampradāya*. Then Ballava he was proud of his scholarship, he came to meet the Vaiṣṇavas of, devotees of Mahāprabhu, and he tried to show his scholarship, especially in *Bhāgavatam* discussion here and there.

Then one day he told that, "I can't accept Śrīdhara Swāmī. He has no consistency in his commentary. In somewhere he expresses his opinion in a particular way, another place he says another thing, so no consistency. I can't accept."

And Mahāprabhu could not tolerate. He was already dissatisfied with his proud gesture, posture, and style of discussion. And when he discarded Śrīdhara Swāmī, the Guru of His own line, Mahāprabhu could not tolerate, burst out, and told.

"Śrīdhara Swāmī has given the real purport of *Bhāgavatam*. He has drawn from the Śaṅkara Schools and others Schools, they rather twisted the real meaning of *Bhāgavatam* many ways. But Śrīdhara Swāmī has shown a substantial way. And we're all more or less indebted to him for his commentary of *Bhāgavatam*. He has propagated *Bhāgavata jñāna*. And one who does not care for her husband - Swāmī means - there is a pun in the word - Swāmī means husband. So if anyone does not care for her husband, that lady should be considered to be a prostitute." In this way Mahāprabhu remarked against Vallabhācārya.

What to do? There were many *paṇḍitas*, Svarūpa Dāmodara, Advaita Ācārya, and other *paṇḍitas*.

Vallabhācārya came now and then and discusses with them, but he can't go back with flying colours. Some sort of discontentment in him. In this way coming, going. And after Mahāprabhu remarked in that way none wants to talk with him in a friendly way. Indifferent.

Then he began to go to Gadādhara Paṇḍita. And Gadādhara Paṇḍita he's of very mild temperament, humble, he cannot say to the person approaching him, anything roughly, he can't treat him. So he's coming and going to Paṇḍita Gadādhara. And there was a rumour amongst the followers of Śrī Caitanyadeva.

"We show indifference to that Vallabhācārya, but Gadādhara Paṇḍita he likes him. So he has ceased to come to our party, and he always visits Paṇḍita Gadādhara."

And Gadādhara, out of his humble and modest temperament he can't say, 'Don't come here.' These rough words he can't use. And taking advantage of that he's coming and going.

Then, he was impressed by Gadādhara Paṇḍita's behaviour, conduct, and his internal dignified position, and devotion to *mādhurya rasa*, to Kṛṣṇa. He was very much impressed.

And in the meantime so many followers of Mahāprabhu presented complaints against Gadādhara Paṇḍita. And Mahāprabhu also showed some indifference to Paṇḍita Gadādhara for that behaviour.

Then some very intimate circle asked Paṇḍita Gadādhara, "Mahāprabhu is chastising you, why you are silent? You can't say something to Him?"

Then Gadādhara Paṇḍita told, "No, no. From my position how can I do so?"

In this way the temperament of Rukmiṇī, not of Satyabhāmā.

Then after some days Vallabhācārya came with a proposal to Gadādhara Paṇḍita, that, "Our *sampradāya* they follow the service in *vātsalya rasa*, filial temperament. But coming in your connection I've got some attraction in *mādhurya rasa*, to serve Kṛṣṇa in *mādhurya rasa*. It is developed in me and I want to take such mantram from you. You are my Guru. I accept you to be my Guru in that *rasa*."

Then Gadādhara Paṇḍita told, "I'm not independent. I can't say that. If my Master Śrī Caitanyadeva He gives me permission, then I can fulfil your desire."

Then Vallabhācārya had to come Śrī Caitanyadeva and to express his motive there. And Mahāprabhu gave permission and he was initiated from Gadādhara Paṇḍita. The Vallabha School.

But now in their *sampradāya* we find a deviation from that temperament. They go on in their own way. Again, instead of Rādhārāṇī they present Yamunā or Candrāvalī to be the highest servitor in *mādhurya rasa*, against Rādhārāṇī. Generally we hear from that. Yamunā. This Vallabha *sampradāya*.

So Gadādhara Paṇḍita he used to read *Bhāgavatam* in almost a regular class. And Śrī Caitanyadeva with His other followers used to listen to that. Then afterwards, before the departure of Caitanyadeva He ordered Paṇḍita Gadādhara, "My devotee, one Śrīnivāsa Ācārya will come here shortly. And you please teach him the principles of *Bhāgavatam*. To him you will preach hereafter."

Śrīnivāsa Ācārya, he was the son of Gaṅgādhara Bhaṭṭācārya, who was a classmate of Nimāi Paṇḍita. When Nimāi Paṇḍita took *sannyāsa* in Katwa, that Gaṅgādhara Bhaṭṭācārya, whose native village was Chakhandi, just opposite _____ [?] on the other side of the Ganges, and his father-in-law's house near Katwa, Yajigrama. From Yajigrama he was going home and he heard that Nimāi Paṇḍita has come to take *sannyāsa* here. So he attended the function. He knew the extraordinary personality of Nimāi Paṇḍita when studying along with Him. And that Nimāi Paṇḍita is taking *sannyāsa*. He was a sight seer there, dumb. And when everything was finished, Nimāi Paṇḍita, Kṛṣṇa Caitanya, started towards Vṛndāvana in a mad devotional temperament, running towards Vṛndāvana. Gaṅgādhara went back home and he was beside himself. Only "Kṛṣṇa Caitanya." Whatever anyone says, he says "Caitanya" and nothing else, no other words coming from his mouth. Whatever anyone comes to say, he says "Caitanya." Mad. Then his name was Caitanya dāsa. People gave him the name Caitanya dāsa. And his son, Śrīnivāsa.

When young, about fifteen, sixteen, Śrīnivāsa _____ [?] and devotional temperament. He heard that Caitanyadeva is living there in Purī, he started to have *darśana*. On the way he heard He has left. Then what to do? "Anyhow I shall see the remaining persons, and the place where He lived so long."

He went on and met Gadādhara Paṇḍita. Gadādhara Paṇḍita gave him the news that, "Caitanyadeva has requested me to teach you *Bhāgavatam*. But the *Bhāgavata* copy that I've got it is almost washed away by the tears. You won't be able to follow this. You go, and ask in my name, one copy of *Bhāgavatam* from Narahari Sarkar in Śrīkhanda, and then I shall teach you *Bhāgavatam*. This is the order of my Lord."

So Śrīnivāsa Paṇḍita came back to Śrīkhanda, nearby his mother's house, and a copy he got, and with that he was going to Purī, but he heard Gadādhara Paṇḍita disappeared. Then broken hearted he saw and came back, disappointed. But that wish, Mahāprabhu's will and Gadādhara Paṇḍita's will, inspired him with the truth of *Bhāgavatam*, meaning of *Bhāgavatam*. He was an unprecedented scholar in *Bhāgavatam* culture, Śrīnivāsa Ācārya. After Gadādhara Paṇḍita passed away.

After that Raghunātha dāsa also started towards Vṛndāvana. Svarūpa Dāmodara immediately passed away just after the disappearance of Mahāprabhu. And Vakreśvara Paṇḍita, the disciple of the favourite devotee of Mahāprabhu, was installed by the devotees as the *mahant* of that temple where Mahāprabhu lived, that Gambhīrā.

In this way Gadādhara Paṇḍita's life is this, very meek, humble, unassuming, simple, and cent percent submissive to Śrī Caitanyadeva. From his very childhood he knew none but Śrī Caitanya as his Master. That was Gadādhara Paṇḍita. And we're told by the scholars, by the *parṣada* devotees of Mahāprabhu,

[baḍa śākhā, — gadādhara paṇḍita-gosāñi] teṅho lakṣmī-rūpā, tāṅra sama keha nāi

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.15]

Really he was the potency of Kṛṣṇa, Śrī Caitanya. And devotees of higher type in Navadwīpa *līlā* they sometimes see as Bhaktivinoda Ṭhākura and others. Here, when a flash of the spiritual Dhāma comes in their mind, in their eye, sometimes they say "Rādhā-Kṛṣṇa" and sometimes "Gaura-Gadādhara." Gaura- Gadādhara in *madhyama līlā* _____ [?] and in many places Bhaktivinoda Ṭhākura in his transcendental eye he saw and gave description.

"Suddenly a flash came, and I found Gaura-Gadādhara. And immediately as the vision changed I saw Rādhā-Kṛṣṇa."

_____ [?] of same plane, of two variety. Navadwīpa, *audārya* and *mādhurya*.

We cannot see them, but they can show themselves to us. The initiative in that side must be, and our hankering our capital. Our hankering, our earnest desire, exclusive endeavour to have their service, on our part, this will be the qualification of seer. Then they will take initiative and come down in our level, as if we're seeing them. That is the realm. If we've got some abnormality in our rational position, no faith in the rational calculative world where we're living at present, and something transcendental. Our prospect in the transcendental world, and the degree of hankering to get it if sufficiently intense, then we can come across such vision, which is at the sweet will of them.

And we've got nothing to do but to hear their *līlā*, their pastimes in the higher circle, and to have faith in that. And in that way to move and live, and with the earnest desire. "When will the day

come when I shall get such opportunity?" How much adherence, how much intense should be our hankering for that higher experience, that I shall have some direct experience of the same. With true faith we're to contact, and backed by the *sukṛti* that our previous tendency acquired from the company of the *sādhu* that has got some practical experience about that transcendental family. That will push us to continue on our way, at present though we have got no practical direct experience of the thing. *Śraddhā*, our regard, that is our capital to go on in the path. However imaginary, whether I get it or not get it, I cannot live without that model of life.

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Śrīla Śrīdhara Mahārāja: ...anyhow touched my heart through the ear. The Kṛṣṇa conception of Godhead, the Caitanya conception of Godhead, they're of such high level, and with fine taste that has touched my heart and burned all other prospects there. Captured wholly. Do or die. Rather I shall, I must get that, or I don't want anything, I want to die, to efface my existence. But if to maintain my existence, I want to live only in that sort of holy atmosphere, whatever little is extended to me, through any media or agency. This should be our attitude about _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Today is the birth day, advent day of Gadādhara Paṇḍita. This is *amāvasyā*, new moon, dark night. Mahāprabhu came in the full moon, and He's drawn the whole from Gadādhara Paṇḍita, made him quite empty. He had to come in a black night. In His case He took the full moon. Kṛṣṇa was in the middle, *aśtamī*. Rādhārāṇī was in the middle. But when both combined, went to capture the full moon. And Gadādhara Paṇḍita, for his, only the blackest night to come down here. Injustice. He tolerated such injustice, his whole life was the ignored life. The whole wealth drawn from his heart, Rādhārāṇī's. Everything drawn by Kṛṣṇa to enhance His *līlā*, with *audārya* combined. And the real owner, now he's treated like a bankrupt. He's bankrupt in his own wealth. That is the position. And he passed also in *amāvasyā*, in the dark, a new moon, Gadādhara Paṇḍita.

And Bhaktivinoda Ṭhākura also adopted that. And Prabhupāda said, Gadadhara harin hari paiya acha gaura hari [?] Prabhupāda saw, marked, something common - Bhaktivinoda Ṭhākura and Gadādhara Paṇḍita. And they passed in the same day. Gadadhara harin hari paiya acha gaura hari [?] "Your day of disappearance is congruent with that of Gadādhara. In this connection you got the grace of Śrī Gaurāṅga. You are a favourite of Him." In this way Prabhupāda saw.

And in another place, sadagarl gaura krsna yaji [?] "This Navadwīpa Dhāma, the eternal pastimes are always going on. Sometimes always underground, sometimes on the surface." Prabhupāda looking in this way. "Always *nitya līlā*, underground to us. Where we're awake, that we call the surface, over the surface. And we're absent in the deep - another stage of consciousness, that is underground to us. Sadagarl gaura krsna yaji prakat hoilya [?] Now suddenly they have come over the surface, Gadādhara Paṇḍita and Svarūpa Dāmodara, both. And Svarūpa Dāmodara came as Gaurakiśora, and Gadādhara Paṇḍita came as Bhaktivinoda Ṭhākura." _____ [?]
"This is not to be given expression to any and every place. This is most concealed truth." Prabhupāda said. "Not to be expressed anywhere and everywhere. This is the fact. They're always here, continuing their own function, participating in the *līlā* of Gaurāṅga. Sometimes underground,

sometimes overground. But it's difficult to recognise them. I suddenly found Svarūpa Dāmodara as Gaurakiśora, and Gadādhara Paṇḍita as Bhaktivinoda Ṭhākura. They most graciously gave me this sort of pity. I could see in them these two *parṣada*, the eternal companions of Gaurāṅga I found them."

Prabhupāda has mentioned in his introduction to *Caitanya-caritāmṛta* in this way, or conclusion, somewhere. Perhaps in the conclusion of the *Anubhāṣya* of *Caitanya-caritāmṛta* it is given there.

Gaura Hari. The nature of eternity and infinite may be anything and everything. We're a child of the limited soil. We're a child of the limited aspect of the world. Many things impossible to us. We're accustomed to think that everything is impossible. Only what I've got in my little experience, that is possible, and other things are all impossible. We're trained to think like that. But if we think about infinite it will be just the opposite. Anything and everything may be possible. Bad or good, that is also of infinite character. In the transcendental world the goodness also has sweetness, also has no end, and different gradation is there. In this we're to make advance, progress, so that thought comes.

Pratyakṣa, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. These five layers of knowledge. *Pratyakṣa*, where we're awake now. *Parokṣa*, we also consider other's sense experience to be a part of our knowledge. *Aparokṣa*, which is independent of all our experience world, and where we faint. That is in *samādhi*. We can't feel our environment but our personal consciousness in deep slumber. Only personal consciousness without any conception of the environment, their position. And then, by the grace of the higher world, when they take us in there, then we'll wonderfully have some sort of experience of the transcendental world. By their grace, by their mercy - not as a matter of right. Then that is in the highest stage, *aprakṛta*, very similar to this world of my limited experience. But it holds the highest position of existence and sweetness and in every way, harmony and ecstasy in all, beauty. That has been given to us. If we've got *śraddhā*, leaving away,

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

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

I'm in my home. I'm in such a position...

...

... "This is all mundane, nothing. Come to Me. I shall fill you amply. You won't be able to taste, so sweetness is there in unlimited way. So I can say very easily, give up everything you've got. What have you got? Nothing. In your experience of the wealth you've got - *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], it is now, it will go, pass, it will leave you, it will disappoint you next moment. So nothing you have got. So give up the mania for the attraction for the environment you're in the midst of at present. And come, jump, to come to Me, desperately, and I shall give you shelter, and you'll be compensated amply."

This is the call of *Bhagavad-gītā* of Kṛṣṇa. Mahāprabhu also said, "Give up everything. Take the Name of the Lord. And prepare yourself to go to home. You're not created for this trifling, for this mean dishonourable life. Your home is there. If you like, you can come there. While you're in the midst of the cremation ground, then save yourself from the cremation ground. And try to have your inner fulfilment and worth of your existence here. In this way."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Here I close today.

...

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Śrīdhara Mahārāja has got no faith in experiment, in the empirical experiment system. That very system of that very path has been abhorrently rejected. *Tamna tamna tamna, neti neti neti*. The method of searching, in the empirical method, that has been rejected on principle. Why? That is, then one can understand what is the meaning of the revealed truth. Infinite should come to finite. Finite cannot search after infinite. Only that method's necessary to invite infinite to come. And not to understand infinite by any intellectual or empirical or ascending method. *Śrauta siddhānta*, *śrauta panthā*, has been accepted, the method that the truth can reveal.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

This principle should be understood. One who can understand this principle properly he'll reject that method of experiment and make progress towards. This is inductive process. We have no faith in that, only *yam evaiṣa vṛnute tena labhyas*. Whomever He will come to make him known to, he will know Him, none else. In one place one can know, another cannot know. And when He wills to know, to how, to whom, he'll know in that way.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In this way, in one place people will know him in variegated ways as He wills them to know. A blind man can see Him by His will only. Dhṛtarāṣṭra wanted, "For the time being remove my blindness."

"No, no. Your physical is not necessary to be removed. I say 'you see Me' you'll be able to see Me."

And that was done. Without removing blindness, Dhṛtarāṣṭra only by His order could see Him. What does it mean? Everything is the effect of His will, all subjective cause. And no importance of any objective representation to the senses. Objective representation is only valid in the case of physical senses. But the whole thing, the transcendental truth, is coming from up to down.

"You see Me in this way." Arjuna saw in that way.

"Arjuna, you see Me in this way, that I'm so and so." Arjuna saw that.

Only the subject is being controlled by the higher subject, and the experience comes from that. Specially that higher experience of the conscious world, super conscious world specially. It can never come by any other way, what to speak of this material thing. Material thing has been used by the tantric, the Śaiva section, and that is only with this idea.

evaṁ nṛṇāṁ kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya, kalpante kalpitāḥ pare

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."] [*Śrīmad-Bhāgavatam*, 1.5.34]

In the midst of many exciting temptations if we practice God consciousness we may pass the examination, in that way. In the midst of fear, in the *shashan*, tantric, the tantrics they go to the cremation ground and takes his seat on the chest of a dead body, and they make that *yavan*. In the case of fear, fighting with the tendency of fear within and defeating it, I'm going, practising my meditation, or something. So many tests. To do some practices with the company of a beautiful young girl. A young girl generally attracts, but in-spite of her attraction, if I can stand going on in my *japam* or meditation I make some progress. This is the process as being accepted by those. Wherever there's temptation, in the midst of that temptation as a challenge to that temptation I'm going on with this. But this is also another sort of inductive process.

But the Absolute is quite free. He does not care for anything. So only His sweet will can give Him to us. How to get, attract His sweet will? That has been told that only by surrender. By surrender to Him we can attract His attention and His grace, His sympathy, so that He will come to me. He will express Himself in me out of His sweet will. What - His sweet will is the cause to get Him, and how to attract His sweet will, that is the problem. That has been told that only by surrender, only by humiliation, only by our prayer, very acute and very piteous prayer. "I'm so poor, so needy, and I want Your Grace." In this way by prayer to draw His attention towards us. This is *bhakti*.

And no other process can force Him to come to me. Then that will be greater god. As Hegel says, "If anything can create God then he's higher god. God must have His full independence in Him. Nothing can give Him. And everything for Him." These two criterion's we should keep in mind. Everything for Him. So until and unless one comes in that standard, to accept that

everything for His *līlā*, I'm to merge within His *līlā*. He won't be moved, but I have to be moved in certain way that I can be harmonised with Him. Then I can get Him, His connection. Otherwise dislocated, and nothing outside can give Him to me. His devotees means His own, same thing. *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]

And *bhakti* has been told it is eternal, it is not created, it cannot be given by anybody. But *bhakti* is there, and who are already in *bhakti*, they can, by His order, they can extend it. This is the nature. Nothing can produce *bhakti. Bhakti* is eternal. *Bhakti* is self sufficient. And *bhakti* can give *bhakti*, and nothing else can give *bhakti*, devotion proper. *Bhaktyā sañjātayā bhaktyā*. *Ahaitukī apratihatā*. *Bhakti* has no cause, that something will come and advertise 'I can create *bhakti*.' No. It is causeless, it is eternal, and irresistible, when it will come in his own way. It comes in his own way and that can never be resisted by any other power in the world.

The God's function, *bhakti*, *sevā*, it is simultaneously existing, and similar with God, His particular potency. Without *bhakti* there cannot be any God, without service. Without devotion, dedication, there cannot be any God. If God exists then dedication to fulfil His purpose is there. Everything for Himself. That means everything has got its function towards His satisfaction. That is *bhakti*, irresistible. It is independent, and it is irresistible, and none can give *bhakti* but *bhakti*. Only *bhakti* can give *bhakti*. And the *bhakta* who are already immersed in *bhakti*, they can, as the agent of *bhakti*. So it is independent and all free, and self asserting substance. Not any relative, not created, not dependent of any other thing.

We're after such Absolute. And in the scriptures also it has been dealt like that by the previous Vaiṣṇava Ācāryas. Other gods may be attempted or may be gained by different methods. But the Absolute has got this particular process and means to attain Him, *śaraṇāgati*, surrender to Him. Not that He will come to you, but you will have to go to Him fully. Surrender means that. You will have to accept Him fully. Then He will reveal Himself within you. You're to accept everything for Himself. You are also for Himself. No other alternative ambition you have got. Everything for Him. You are for Him cent percent, when you accept, then you're taken in. Hare Kṛṣṇa. And in the Ācārya, especially those Ācāryas that you've come under to learn from them, they're also of this opinion we find from their teachings in different places. So we can never accept a new thing which we ourselves can see with whatever little knowledge we've got.

That nothing if I go to take help from some other thing then I minimise the Absolute to that extent. If I go to a second thing, than Him, then thereby I minimise His position, undermine His position, that He's not Absolute. If He's Absolute then the cause of attaining Him must be within Him, not outside. And whatever He accepts as *prasāda*, to take *prasāda*, that mentality if it's connecting Him, and whatever, if we offer meat to Nārāyaṇa, it's redundant. Because in the revealed scriptures He has already said definitely this is not the method. So also the fish, the meat, the drinking, this wine and others, so many things that is ordinarily objectionable that's not included in the list of the objects that could be offered to Nārāyaṇa. The *śāstra* is there, mentioning. Only the empiricist who are from outside they're in the process of inquiry of the truth. It is in them this intoxication, this tantric, wine drinking, this meat eating, and this girl enjoying. All these are in the empirical section, and not in the devotional section.

Devotional section, as revealed truth has come down from the Ācārya, they surrender to that and gradually they try to go up. Hare Kṛṣṇa. So we never can accept that, not in the Ācārya, Vaiṣṇava, and the Vaiṣṇava scripture. Vaiṣṇava sayings and Vaiṣṇava scripture has never allowed these things. This is all,

śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate

["If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada- pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement."] [*Bhakti-rasāmṛta-sindhu*, 1.2.101]
& [*Śrīmad-Bhāgavatam*, 11.1.15, purport]

Generally we should consider the life and the character of the higher souls, the Guru and the Vaiṣṇava of the upper sections, in whose line at least we have accepted our goal. How their conduct, what is their practice, and what is their writings, what is their speech, advice, all these things we're to consider. At least this sort of honesty should be expected within us, that we're followers of our Guru and the Guru *paramparā*, the recognised Vaiṣṇavas. We must follow them. We must not supersede. Submissive to our Guru and Vaiṣṇava, that should be our conduct.

This will be - a sensible man will laugh at these suggestions and modifications in the line of pure devotional method. A laughing stock. A new invention, ha, ha, that's the outcome of the previous black *saṁskāra*, impulse acquired in the previous life. Otherwise it can never be explained, *upa saṁskāra*, *upa duṣkṛtī*. Panake purvate hitam jateke citako buyo [?] They run after the soul from previous life, the tendency that was acquired there _____ [?]

Whenever that impulse will attack anybody he will try his utmost to get out of that suggestion and that mental tendency. That a demon has come to attack me in the form of a particular impulse and new suggestion, crossing my previous Ācārya. And insulting them in other words. What they have advised to reject, to be away from, and I'm trying to introduce that very nuisance into the *sampradāya*. Hare Kṛṣṇa.

This is *tāmasic*. *Sāttvic* - a pure mind can follow what is the line of the truth. And in *rājasic* there is doubt whether this is true or that is true. And *tāmasic*, what is bad, to try to understand and give vent to others that this is *the* truth. What is not truth, to try utmost to establish that in the throne of truth, that is *tāmasic*. And this intoxication and other things, meat eating, all *tāmasic*. So sheer ignorance, *tāma* means ignorance, mainly, a *tāmasic* tendency, ignorance.

Just as Yāmunācārya has remarked against his enemy.

Tesam ajñānam eva aparādha date noto iesvar matan dosa [?] In a very affectionate tone he's making remark against the opposition party. "That their ignorance is responsible. Let them live long. They have no crime, no offence, but their ignorance is responsible for this, remark, for this sort of understanding. Ignorance we're to blame and not the name who's ignorant. Tesam ajñānam eva aparādha date noto iesvar matan dosa [?] Let them live long, my affectionate children, they have got no so much fault. But their ignorance is responsible for all their erroneous activities." Yāmunācārya, the Guru of Rāmānuja, his expression, his remark is like that against the Śaṅkara School.

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

Where is Sārvabhauma?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So no possibility of any support for such campaign from here. I'm the worst enemy of all such new suggestions and movement and creation of these things. I like him. I had affection for him, for his simplicity, and for his self abnegation. But from where this curse has come in him, I shudder to think of it. That is my position. I want that he may be washed, he may be purified of these filthy things as soon as possible, by the grace of Mahāprabhu, Nityānanda Prabhu. This is my present attitude towards him. As soon as he'll be absolved, purified from this poisonous, filthy impulse, he'll be saved. Let Nityānanda Prabhu save him. It can never be tenable under any circumstances in any intensity or any type or modified, wholesale.

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

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

This simple way. Our generous and higher predecessors they have traced a particular path, and we must try to go in that way, and not to create another short cut.

Devotee: Guru Mahārāja. In the scriptures it's said that in Kali-yuga so many concocted process will come.

Śrīla Śrīdhara Mahārāja: Yes. Maybe. It is likely. Kali means *kalah*, *kalah* means quarrel, quarrel means a clash of many opinions and many interests. Kali. So many interests, many paths will come and they quarrel with one another. That is Kali. Kali means that separationist, they will have the

greater field, of different opinions. Kali means difference in opinion, so in Kali everyone will think himself modern, as Ācārya. "What I think, I know, that's the best." And they'll come to quarrel. So quarrel in extensive way means everyone thinks that he's perfect, he's the absolute, and whatever he understands that must be the truth. This is Kali. So,

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
[kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet]

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

Take the shelter in the sound divine. _____ [?] so many, why Kṛṣṇa, not Kali, not Jesus, not God? That is also one and the same, everywhere the doubt, understanding. Kṛṣṇa, the attraction, the affection, that is our solace, the absolute attraction. That is love divine. Love is above all. And love must be divine, not this lady love, or fame loving, or money loving, but God loving. Conception of God - God the love. God is love. We must try to love one another, and to go to the land of love divine. And to differentiate any other things from love proper. There is lust going on in the name of love here. We're to eliminate from it, and this money loving, so many loving, love of fame, that must be eliminated and directed towards the unseen, the attractive, the centre of love. Love means dedication. We try to understand the science of love. As much love, so much dedication for the cause, that is love. The criterion of love is that, dedication, self sacrifice. *Yajña*, sacrifice, to be habituated to give something for other's taste, other's pleasure, that is *yajña*. And love is the highest and purest and divine form of *yajña*. *Yajña* means to sacrifice, dedication, as much dedication. And dedication as a partial representation cannot but be partial. Dedication to the whole centre absolute, that is to be acquired, the spirit of dedication. *Bhakti* means *bhajan*, dedication, and not temporary dedication by applying any medicine to forget ones own self. To get an injection, or a pill, and then I'm unconscious, that is not dedication. And to have a dream of this and that thing in a sleeping state, that is also not dedication. Wholesale dedication is standing, awakening, fully awake, we must march towards dedication. Dedication for the country, it is very famous and widely accepted, if one dedicates himself for the cause of his own country. Patriotism is found, dedication is found in patriots. But that is all partial, always fighting with another camp, so many killing, that is dedication. But dedication not extended selfishness, dedication for the whole centre, all accommodating absolute, that sort of dedication to be developed within us. It is already there...

83.05.23.A

[00:00 - 02:55 ?]

Devotee: Can you explain that in English.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa Reality the Beautiful. But how the searching? Through devotion. What is that? Dedication. What is dedication? Die to live. And what is living?

Living to live in love, Kṛṣṇa *prema*, love divine. Kṛṣṇa *prema*. The whole picture is in a few lines, a few words, the whole picture.

Devotee: Like a *sūtra*.

Śrīla Śrīdhara Mahārāja: And this is - ah, *sūtra* - this is the first portion. The Search for Śrī Kṛṣṇa Reality the Beautiful. The *sambandha jñāna*. Then what is search, and what is the end of the search? In a nutshell that should be added in the title page. The whole thing will come. 'Oh. All these things are here!' The whole thing, the whole picture, only in a few words.

Devotee: That can be added.

Śrīla Śrīdhara Mahārāja: Yes, may be added.

Śrīla Govinda Mahārāja: _____ [?] Guru and His Grace _____ [?] This book will be published...

[Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja - 04:10 - 05:05 ?]

Śrīla Śrīdhara Mahārāja: The necessity of Gurudeva is there, but universal. Who wants not to err? To err is human, but not to err that is also inner tendency, irresistible everywhere. And there from the basis of the necessity of the Śrī Gurudeva who comes to give us relief from our internal trouble. Guru. In this way that developed. The Guru *kaivata*, *kana* Guru, Guru *ke*? That universal necessity of aim of life, *prayojana*.

Devotee: So this book, *Guru and His Grace*, what should be the scope of that book, according to you?

Śrīla Śrīdhara Mahārāja: What should be?

Devotee: What should be the thrust, the scope, the...

Śrīla Śrīdhara Mahārāja: It will go gradually, move here, the Guru. Ultimately it will come to Kṛṣṇa, Kṛṣṇa is Guru who can remove all our doubts. All our enquiries may be satisfied by whom? It is from Him. But gradually it will develop and go there. Who can clear all the doubts, we may have doubts after doubts, one doubt may go and thousands of doubts may come, but who can,

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Who can do away with all the suspicions in our mind, it is He, the fullest. In this way it will come. Its birth in the intellectualism and its goal is transcendental. Hare Kṛṣṇa.

Devotee: I was thinking that we should begin by mentioning the descending process of knowledge, like that, that knowledge comes from up to down. And then we would maybe end by the verse by Raghunātha Dāsa Goswāmī.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit
[kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me
prānair vrajema ca varoru bakārināpi ?]

["O Queen of my heart, for a long, long time I am waiting with great patience to have Your Mercy, which is so sweet to me that I cannot avoid it. It is heart-melting, heart-attracting, heart-crushing. It is so deeply touching me - I can't avoid Your Service Connection. Somehow I have managed to come such a long way, to endure such a long time, but I am impatient now. Be gracious; if You are not gracious upon me, I have got no hope. I will come to the end of my patience. My life will end here. So much so, that, what shall I do with this Vṛndāvana? Vṛndāvana is of no use to me! What is the utility of living my life? It is useless - it will end with no utility. I can't love even Vṛndāvana, which is associated with the *līlā* of Kṛṣṇa. To say nothing of Vṛndāvana, I can't relish the company of even Kṛṣṇa, without You. Without You, even Kṛṣṇa is meaningless to me. I can't tolerate, I can't relish either my own life, or this environment, or even Kṛṣṇa - if He Himself comes to grace me I can't relish that, without Your connection. So please be gracious upon me. You are all-in-all. Without You, Kṛṣṇa consciousness is not Kṛṣṇa consciousness. Your position is so great, so beautiful in Kṛṣṇa *līlā* - You are the centre of all the *līlā* of Kṛṣṇa. Without You I can't conceive of any life worth living. I utterly surrender unto You, my Queen."] [*Vilāpa-Kusumāñjali*, 102]

That was like the zenith, we may take it by your grace, we might mention that also.

Śrīla Śrīdhara Mahārāja: Yes. The birth and the destination that will come to meet together. The birth is also from the potency and after moving in the whole infinite it will come again to the potency. Here we are. So infinite in finite, finite infinite, the affectionate connection of the finite with infinite helps him to live in infinite, all the finite backed by infinite may be infinite, resourceful, is it not?

If a friend, our Guru Mahārāja told, if a poor girl but if she's married to a prince, she had nothing but by friendly affectionate relationship with a prince, now she's turned into a princess. Who had nothing only for friendly relationship she gets command over everything, so many things. *Jīva's* resources may engage in that way. Intrinsically *jīva* has nothing, a point of the point of the point. But coming in affectionate connection with the Absolute, he gets the facility of all advantages of life of the Absolute, through affection, he or she is in possession of the whole. angani bhava magatya katam samatya nirmaya [?]

We cannot ascertain anyone's potency or power without consulting his relationship, friendly relationship. Israel is a small country but if Russia can jump it, conquer it within five minutes but America is there. So this angani bhava, the connection of the friends, not only estimation of a particular thing, but the estimation of the friends circle, that is all important.
_____ [?]

There is one Indian Aesop's Fable like thing, there one paṇḍit Vaiṣṇava Sharma he's putting this *śloka*, that angani bhava gatya [?] That a person and his friend, and friend of friend, without the calculation of this atmosphere, circumstance, we should not estimate the power of a particular thing. So he has given an example, titiva [?] the smallest bird, he could disturb and highly control the whole ocean. The bird went to his master, he went to his master, in this way the connection they made connection with Garuḍa, the servant bird carrier of Kṛṣṇa (Viṣṇu), Garuḍa-bhama. And Garuḍa came to back the small bird and by his threatening that samudra [?], "I shall drink you to finish." Samudra came to submit, had to come to submission, by the small bird because the friendly association. Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: Guru Mahārāja, can you explain the meaning of *dīkṣā*?

Śrīla Śrīdhara Mahārāja: *Divyaṁ jñānaṁ* is given in the *śāstra*, scripture.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["Experienced scholars have explained the meaning of *dīkṣā*, or spiritual initiation, in this way: *dīkṣā* is the process through which *divya-jñāna* or transcendental knowledge is imparted by the preceptor to the disciple. As a result, all the disciple's previous bad tendencies are crushed. Through *dīkṣā*, all previous commitments are cleared, and one gets the light of new life in relationship with the transcendental Lord. *Dīkṣā*, or initiation, is a process by which we are given a noble connection with the absolute centre and at the same time, our previous commitments are all finished. It is an inner awakening of life for the soul that brings divine knowledge. That wealth is there within us, but it is suppressed. *Dīkṣā* means discovering one's inner wealth, and getting relief from all outward obligations."] [*Bhakti-Sandarbha*, 868]

The scholars of the department have explained the meaning of *dīkṣā* in this way. *Dīkṣā* is a process through which the transcendental knowledge is imparted towards the disciple by the preceptor. And all his previous bad tendencies are crushed. That is known as *dīkṣā* in general. Previous commitments all cleared and he gets a new light of new life in relationship with the transcendental things. It's a process by which he is given a noble connection with the Absolute Centre and at the same time his previous commitments all finished. That has been called *dīkṣā*. It is an awakening, inner awakening of life, *divyaṁ jñānaṁ*. It is there, it is suppressed, but that is discovered, *dīkṣā* means discovering of ones inner wealth, and also relief from the outward obligations. With inner awakening the outer commitments vanish.

When you reach home your other engagements for your comforts contracted all cut up. They find their full sympathetic necessary comfort there. So for your own comfort you must have connection with various things outside, but coming home all these things are felt to be unnecessary and disconnected. The home comfort. The hostel comforts, generally in a foreign land we seek comfort indeed and it is supplied in the so many hostels. But when we reach home the hostel comforts they're discouraged, not necessary. "I have got home here, here is my home."

As minor you were taken away and you have come to visit your native place and you are in a hostel. But if you can come to know here was my father's, mother's house, if you come in that

connection and go and they can recognise: "Oh, my boy, you were stolen when you were young. We can understand from your face all these things. I'm your mother. I'm your father. I'm your sister." Then the hostel peon: "Oh, no longer, you go, I give up your due, I have found my home." Something like that.

Back to God, back to home, with the inner awakening of the soul he finds his comfortable home. And outward links, connections, dispensed with. That is *dīkṣā*.

Devotee: So if *śikṣā* also gives divine knowledge, then what's the difference?

Śrīla Śrīdhara Mahārāja: That is supplementary, *śikṣā* to help, but *dīkṣā* is the main thing, main formula, and to work out that formula so many subsidiary things are necessary. In *dīkṣā* in the mantram the formula mainly there, and other things are necessary to make it, to substantiate it, to help it, the activity.

They're all parts and parcels of *dīkṣā*. It is already in that formula, it should be this, it should be that, all the directions there. But how to substantiate that? Then to come in details so many things, *śravaṇa*, *kīrtanaṁ*, *smaraṇa*, *vandana*, all these things, thousand things may be necessary.

[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

A general if he invades another country, chalk out the programme, "That this way we shall go and attack." We shall have to do this, but practically when going to do that so many things come on the way and we are to solve that and march on.

The whole plan, from foreign land to go home, the plan in this way you can go there. And to substantiate that practically so many things may be necessary in details. But mainly if you want to go home you will have to go from this to then, then to there. That is your home is there, and the description of the home is there, and where you are it is also there, and through this process you can reach your home. This is chalked out in the plan, and practically you're to do that. So many things, first you're to hire a rikshaw, then to the station, then to the plane, then to get a ticket for the plane. In this way so many things are necessary.

Divyaṁ jñāna, from the partial knowledge we're to reach to the final knowledge, and this is final. The final prospect. Hare Kṛṣṇa.

What is the consequence of your Calcutta journey?

Vidagdha Mādhava: Printer.

Śrīla Śrīdhara Mahārāja: Printer?

Vidagdha Mādhava: Yes. He had one printing press many years ago, and he met Tīrtha Mahārāja...

Śrīla Śrīdhara Mahārāja: Where? Situated where? Calcutta?

Vidagdha Mādhava: Yes. It was situated in Calcutta.

Śrīla Śrīdhara Mahārāja: Which side?

Vidagdha Mādhava: Strand Road.

Śrīla Śrīdhara Mahārāja: What is the name of the company?

Vidagdha Mādhava: Minerva Printing House.

Śrīla Śrīdhara Mahārāja: Minerva Printing House. What does he say?

Vidagdha Mādhava: Well, he gave me one part of a translation, he gave me one book, a very old translation of *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: By whom?

Vidagdha Mādhava: This is done by Professor Sanjit Kumar Chaudri.

Śrīla Śrīdhara Mahārāja: Wholesale or part translation?

Vidagdha Mādhava: I have *Madhya-līlā* here but I think he has done the...

Śrīla Śrīdhara Mahārāja: *Madhya-līlā* or *Antya-līlā*?

Vidagdha Mādhava: *Madhya-līlā*. This is published by Nagendra Kumar Roy.

Śrīla Śrīdhara Mahārāja: The whole of *Caitanya-caritāmṛta* or only the...

Vidagdha Mādhava: Yes. The whole book is in three volumes.

Śrīla Śrīdhara Mahārāja: And translated by who you say? Sanjit Chaudri, Professor, Professor of Dacca?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Dacca University. I met him, or rather he met us. He was married and he loved his wife very much, and then his wife died. He became half mad. And then he came in

connection with Mahāprabhu and appreciated Mahāprabhu, that *prema*, love is the highest thing. He appreciated Him in that line. And then he came to translate the *Antya-līlā* first.

He told me, "I have translated *Antya-līlā*, a very nice thing, Mahāprabhu's *vilāpa* there."

But we did not give any recognition to it because he's coming from that line, the wife separation, that is the cause of his coming to this side. So we did not encourage him much. At that time he only translated *Antya-līlā*. Perhaps I asked him, "Try to." He was a good English scholar, and I asked him, "You try to translate the whole thing." Then I did not meet him again in my life. As far as I remember his name was Sanjit something or other. Nineteen thirty six, seven, eight, maybe, something like that, thirty seven, eight.

Vidagdha Mādhava: Sometimes when our A.C. Bhaktivedānta Swāmī he would say something, he would meet someone one time and tell them something, they would take it as very important. So you've told this man, "You may translate the whole of *Caitanya-caritāmṛta...*

Śrīla Śrīdhara Mahārāja: And Śiśir Kumār Ghosh, the founder of *Amṛta Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu], he wrote *Lord Gaurāṅga*. But they do not represent very correctly what life and teachings of Mahāprabhu, approximately, sentiments are given there, not on the basis of ontological conception, approximate.

In our Prabhupāda's writing we find - Bhaktisiddhānta Saraswatī: nija habi jabila gauranga [?] He remarked in this way about the Śiśir Ghosh's *Lord Gaurāṅga*. And *Amiya Nimāi Charit* in Bengali, that is also a wonderful book, in style and in historical side, all these things. But ontologically it is lacking. Nija habi jabila gauranga [?] The remark about them from our Guru Mahārāja in this way.

"That you have concocted one Gaurāṅga in the line of your own sentimental enjoyment. You have created a Gaurāṅga of your own in a novel style."

There are so many poets, they are also producing literature, very charming literature about the love, that Romeo and Juliet, etc. They're also involving many sentimental things to capture the mentality even of the scholarly thinking persons. It maybe something like that. "Gaurāṅga of their imagination." But it must have some reliable descending process, not ascending. They are outcome of ascending line, imitation, imitationist. But that must come in the descending line.

Devotee: We also came across one book...

Śrīla Śrīdhara Mahārāja: We have got our mental sentimental *naths*. Generally we're in this world if our sentiments in this mundane *naths* they're satisfied we're charmed. So imitationists can exploit our sincere approval. But to cross the mundane circumstance of lust and then to enter the domain of the Divine Love, that is very difficult thing. To accept mundane love in the name of Divine Love that is very cheap. Imitation is not real.

Here was one *bābājī* who, Gaura Kiśora Dāsa Bābājī, was Guru Mahārāja of our Guru Mahārāja, he was there, another new *bābājī* came and took his quarter in his sight, and began to show much *vairāgya*.

Then Gaura Kiśora Bābājī remarked to one devotee that, "Only imitating the pain of childbirth one lady may not expect to give birth to a real child. That is, formally entering the birth room and there she's imitating the pains of giving a childbirth, that does not mean that a child will come

from her womb. There are many things before. Not only that imitation painful sounds, imitation. The finishing sound, that cannot give the birth of a child." Do you follow? No? Am I clear?

Devotees: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Bābājī remarked that, "This gentleman he has come and he has erected a cottage in my sight, and he's copying me in this *vairāgyam*, *mādhukarī*, and taking food, and taking the Name, all these things. This is complete imitation of an advanced saint he's making here. But he showed that only the copying the outer things. There must be *śuddha-sattva*, *viśuddha-sattva*, must be *vairāgya* connection with a genuine Guru, then the process of the *dīkṣā*, and the process of realisation, then he will, he can come to such. Only translation of the outward sentimental things of Kavirāja Goswāmī won't take him to that position of Kavirāja Goswāmī." Hare Kṛṣṇa.

In the drama also we may find that one may play the part of a saint very well, shedding tears, shivering, all those things of a *sādhu* one may act in the drama, but he's not a *sādhu*. One may play the part of Nārada Goswāmī and chanting Hari bol and tears running from his cheeks, and so many outward signs he may show when acting the part of Devaṛṣi Nārada. But that does not mean he's converted into Nārada.

visarga pitila santi tad vidyasa paripica sattya bhasa vinath pisocam pata cam daya [?]

Rūpa Goswāmī says, imitation may come to such perfection, but still not a drop of devotion there to be traced, visarga pitila. Some persons there are who are naturally very weak in temperament, very small loss or gain then tears running. So visarga pitila, they're very natural temperament is shedding tears, very soft. And tad vidyasa, and there is another who by practising a process they can take those outer signs within them. So these two sections when taking the Name of the Lord, either Kṛṣṇa or Gaurāṅga, they may shed tears enough, but not a drop of pure devotion to be traced in their heart. It is possible. You must be very careful that mere outward show is not the real thing. So *sevonmukhe hi*, what is necessary is the serving tendency towards the centre absolute.

[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]

That is the most important, *sevonmukhe hi*, service, dedication, surrender. In the real case this is to be traced, this is the criterion; how far he has dedicated himself for the cause? He may not show many symptoms of a devotee to purchase his name, but at heart he's wholly surrendered.

So poetry, there are many poets who can describe things in such a way that when you'll go to read that you cannot contain your tears. But that does not mean they're describing the Divine

Love, this mundane love. So many things. How one is sacrificing his life for the country, when he's describing in such a particular way that you cannot but shed tears. "Oh, these are martyrs for the country." There also we will shed tears but that does not mean that that is shedding tears that is getting Divine Love.

So we're to find out what is the source. The imitation, the fool's gold may be imitation, but if we're assured that this gold is coming from that particular mine we can take it, and without any tampering on the way, in that way the source.

Once it happened in this land, Gandhi wanted to recover cherka system, that the cherka system, the poor they will produce the thread and if we use that cloth then the money of the cloth will go to the pocket of those poor. But so many, Japan and Manchester, imitation *khada* came here, rough cloth just imitating the ordinary cloth which is produced from the thread of the, that is produced by the poor men. Then Gandhi found, perplexed: "What is this? My need is the money must go to the poor's pocket. But now the capitalists they are producing that rough cloth and that is being sold in the land. And instead of money going to the poor it is going to the capitalists." Then he found one association, the Khadi Association. "That you must purchase cloth from such shops who are connected with this association of mine. Then the money will surely go to the pocket of the poor." Association, at that time he told many: "Here is Guru-Paramparā."

Revealed truth coming uncontaminated through a particular process, *paramparā*, reliable succession. Then we can get the genuine thing. So association is necessary, Guru *paramparā* is necessary. So before we read anything we shall try to find out who is his Guru, where from the substance is coming down. Is it only the coat, the cover, or there is any real substance within the cover, where from he's coming? If we can understand the origin of his relation is coming from a genuine *sādhu* then we can give some attention to that. Just as Professor Sanyal, then that Oudh Bihārī Kapoor, they had connection with our Guru Mahārāja, the genuine source, so we give some value to their writings.

I sometimes say I give an example about homoeopathic globule. Mere globule has no medicine and value, it is within. The same mantra the ordinary Guru may give it to the *śiṣya*, but what is potency through the sound going, that is all important. The potency, what thinking, what good will through the word, what quality of good will, divine will is contained in that word, that is all important. To get mantra from *ṣaḍ-guru*, genuine Guru, that means the internal good will, or real conception about the Lord. In the seed of a banyan tree, a small seed, but the great big banyan tree will come from that seed. So with all import is there, the feeling within, the will with which the particular sound is given by the Guru to the disciple. But we cannot trace that in the present, but in time if there's a favourable environment that will express himself, develop himself into a particular great thing.

So imitation we must be, when we go to purchase anything, we must be careful about the imitation side otherwise we may be deceived. A simple, gentle man that he was, and his origin is that. A good man from the general calculation. But we don't think that any transcendental value, that potency is committed there, imitation. And they who are settled in the imitation sentimentality they'll get great comfort while reading the book and...

83.05.23.B

Śrīla Śrīdhara Mahārāja: ... not high scientific development may be expected.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Only to capture the scholar side, "Oh, such a big professor has described in such a way, then there may be something." In this way as a bait, at best it may work as a bait. Sometimes to capture something we give something tempting for him to take. And then when he'll come to take that we shall catch them. What is that? Bait? To the fish, or to the tiger, we put something tempting, food, and when he comes to take that then we catch. What is that? Bait?

A bait to the atheists maybe, some section they come to Mahāprabhu. Then one, 'who is Mahāprabhu?' when they'll come to know, they, the communists also say that "Mahāprabhu was the first revolutionist, Who started a mass *saṅkīrtana* against the existing government at that time. And who perfected a great revolution in the social position." So the communists also come to show respect to Śrī Caitanyadeva. "That He was the first revolutionist, who with mass movement of few of the followers He went straight to oppose the existing ruler. Without caring for his political power, or any weapon, or anything. Only with will power He organised a party to go and march against the ruler. Caitanyadeva is the first in the history of ours. And also He introduced a great revolution in the society. That was done by other preachers also. But the civil disobedience was first organised by Śrī Caitanyadeva." They say like that. "So we revere Caitanya." A Caitanyadeva of their civil disobedience, and social reformer.

But the wholesale giver of everyone who has lost his own self forever, and suffering. He came to give everyone back his own wealth within, his own worth within.

[03:16 - 04:00 ?] Hare Kṛṣṇa.

...

Student: I've finished my studies and now I'm taking a break, a vacation.

Śrīla Śrīdhara Mahārāja: Then you're diving deeply in the ocean of ignorance. Making progress in the ocean of ignorance.

Student: What do you mean by that?

Śrīla Śrīdhara Mahārāja: As a subject, in the opposite direction. You and the other souls of your type they're subjects, and everything, all else is object meant only for your exploitation. We're

exploiters and the environment is for our exploitation. That is the foundation on which the present education is based on, but the wholesale false. The cause in the above.

"Let there be water." There was water. "Let there be earth." There was earth. "Let there be light." There was light. His will, subjective realm, the cause what we experience sprang up from the divine will.

And not that from time eternal the fossil is developing into this world of experience of ours. Opposite. So we're diving deep into the intense ignorance ocean. So view the opposite. It is His will is the cause. And in one place He can show like a magician, something to you, another thing to me. The Super subject, or the universal subject, is of such power. Wholesale opposite.

Swāmī Mahārāja asked a few of his research scholar disciples to crush the fossilism of Darwin, everything coming from fossils. Demolish, crush it. It is not so. It is coming from above. Everything like hypnotising, in the process of hypnotising, the whole experience we feel.

The subject can withdraw any moment anything, and can show to us another way. He's free, *sattya saṅkalpa*, whatever He imagines that comes. He can force us to see something, we cannot go outside. Can you understand, that this may be possible? Then you can have some faith what is Godhead. Godhead means this: the origin of creation. And that is a part. Infinite qualities and activities He's got, and this is a negligible part where we're living. The whole basis is there, upward, and not downward, developing from downward, no.

Fossil is not sufficient, not the perfect thing to create. From fossil intelligence coming is fool's conception. The intelligence everywhere. Everywhere we can trace intelligence. As much as we analyse, we find higher reason, higher intelligence. The scientists they're becoming dumb to find out the intelligence in the nature. They're going on discovering and discovering, higher and higher laws, and they're there, already they were there. These fools they could not know, but it was there before their 'discovery,' before their 'invention.' That wonderful law was there, and it's everywhere. So it's not that they're inventor, they're creator. Are they creating, inventing? It's already there, everywhere. The reason, the intelligence, and something more, power, everywhere, and where from? And their intelligence to discover a thing, to invent a thing, where from it is coming? The brain? Only that portion of flesh? Or from somewhere it is coming? And as much as they're entering, they're being astonished with the so many miraculous laws and rules in the nature. And they're already there, before their 'discovery.'

So consciousness, spirit, reason, all-pervading, even in the tree, stone, earth, everywhere, in ether, air, all consciousness, all reason. Wonderful thought everywhere, infinite. Now we're to connect with that principle of infinite what is almighty, omniscience, omnipotent, all-sympathy, all-love. How to have a direct connection with Him, leaving aside the charm of His created substance, want to negotiate how we can have our connection with the creator Himself. Not only creator. This is a creation of a lower order. But higher creation, higher status world is also there, infinitely higher soils are there. And whether it is possible for us to have our life in that soil? What are the layers, higher and higher? To inquire there, and how we can enter there? What is the key of the entrance into that zone? The world, plane of exploitation, plane of renunciation of exploitation, and the plane of dedication, higher, we're told. By dedication, by surrender, we can have direct connection with the centre.

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

Physician cure thyself. You have come to give so many dazzling civilisation models, but cure yourself wholesale. What you've come to distribute that is hoax, that is all hoax. The law, abided by so many things around, that is only sweet will of the Supreme. The law is not a rigid thing, it is basis is on His sweet will, of the Autocrat. So what do you know, that is nothing, no knowledge. Any moment the rules, laws, may be changed, another thing may come instead. And change in your experience. The key is in His hands.

"O, Arjuna, you see this. I'm this and this. I'm that and that."
"Yes. I see You are so and so."

When Kṛṣṇa went for peace talk to the Kuru *sabhā*, the court of the Kauravas, Duryodhana, Dhṛtarāṣṭra camp, Kaurava camp, with peace talk, then Karṇa, Duryodhana and others in the party came to bind Him down and put into prison.

"And if He can be imprisoned, then the whole Pāṇḍava camp will be finished automatically. He's the life and advisor of that camp. So with this idea, we have got within our fist, we must imprison Him."

They went to tie Him, but Kṛṣṇa showed Himself in such a way that these men who went to tie Him and bind Him down they were perplexed. "What do we see? He's a big thing. This side Baladeva, this side Arjuna, that side Bṛghu. Where to apply the rope?" Can't. Perplexed.

Then Bhīṣma, Droṇa, and Nārada, Vyāsa, they were also present at that time in the assembly and they began to chant in praise of Kṛṣṇa.

Then there was blind Dhṛtarāṣṭra. He, hearing those chanting, in a new voice of Bhīṣma, Droṇa, Nārada, Vyāsa, he was charmed and prayed to Kṛṣṇa. "I can't see You. I'm blind. But I hear that these great personages they're chanting Your praises seeing Your wonderful body. For the time being - You can do anything and everything - for the time being, remove my blindness. Let me see Your figure and colour, Your beauty, for which they're praising so much. For the time being remove my blindness, and then again You'll put it."

Kṛṣṇa replied, "No blindness to be removed. I say you see Me, and you'll be able to see Me. No eye is required to see Me. Remaining blind you'll see Me, because I say."

So that is the nature of seeing Him. His will. Not the eye, not the ear can hear Him or see Him. He's above sense experience. Only His will. "Yes, you see Me." And Dhṛtarāṣṭra saw Him, and the blindness was intact, still he could see. Then what is He? And hear also, when a deaf man can hear, and the blind can see, then what is that thing?

Arjuna wanted to see His Viśvarūpa. "Yes, Arjuna, see Me! I'm so and so." Arjuna saw.
"What do you see?"
"I'm seeing this, I'm seeing that, I'm seeing so many, in this way, wonderful I'm seeing, wonder of wonder I'm seeing."

So His sweet will has the back of everything. We're living in correlation with that absolute power. So no stability of the environment where we stay, where we stand. But all importance on the will divine. That is the cause. From there it is coming, and it is maintained also by that will, and it may be withdrawn any moment by Him. So these things have got no value at all. With so much trust and enthusiasm we're to search for Him. The Search for Śrī Kṛṣṇa, Reality the Beautiful. The charming charm Himself, all-charming absolute. Our innate need is to find sweetness, beauty, *rasa*,

ānandam, ecstasy, happiness, everyone. No one can say, "I don't want happiness," none will. From the atheist to the highest type of theist, all will say, "Yes, I want *rasam*, I want sweetness, peace. I want ecstasy. I want happiness." Everyone will say like that, the common demand in every conceiving unit is such. Where there is conception they want peaceful existence, from the worst atheist. So our direct necessity is with Him.

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] [Collection of *ślokas*, 406] [*Gauḍīya Kaṇṭhahāra*, 9.2]

The ecstasy, the beauty, so begin search for that. Don't lose - waste your time for wild goose chasing. Give up everything.

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]

Leave, give up all phases of your duties you're so busily engaged in, all worthless. And begin search for that principle from Who is the creator, Who is the Master of everything, and Who is the fulfilment of everything. Search for Him directly. Give up all your so-called obligations and duties, stop. *Sarva-dharmān*. Stop all sorts of so-called duties from your relative position. They're mis viewed from your present defective position. Don't rely on them. Direct search for the prime cause from which everything is coming as a miracle, and Who is the fulfilment of our life, not only ours, fulfilment of every atomic existence in the world. Try to march towards Him with His blessings upon our heads.

And His agents will give you important help in that direction. Others can do nothing. Gaura Hari. *Sādhu saṅga*, and His Divine Name, which is inseparable from His existence. The sound aspect of Him, that can help you a great deal, from the genuine source. That war cry, slogan: Hare Kṛṣṇa. With that slogan, march on with His genuine agents, follow them. Withdraw yourself from all possible promises, so-called prospects of your life, they're nothing, no value.

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

Student: There are many inequities in the world, there's a lot of unfairness, is there not?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's says that there's much exploitation in the world, much unfairness.

Student: How can we account for that?

Śrīla Śrīdhara Mahārāja: Fair, unfair, both false, just like a dream. In a dream, a good dream, a bad dream, after all it's dream. So you should not waste your energy to remove the unfair and to increase the fairness. Fair, unfair, all false, wholesale false.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',- [ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

'This is good, this is bad.' The basis of the calculation is false. Your real interest is not there. It's a false scent you're pursuing. Your fulfilment is not in that direction at all. This fair, unfair, all false. Very little distinction between them, fairness and unfairness, because all cheating. Cheating of different kinds, but they're cheating, all illusion. A good dream, a hopeful dream, and a disastrous dream. But after all that is dream, something, it is all false. The fairness also false; concoction, and the evil that is also false. So why you allow to waste your time in this wild goose chasing? Because after all, they're false, a good hope or a bad hope; all hoax.

Student: But there are some people that are starving in the world.

Śrīla Śrīdhara Mahārāja: What to speak of starving, you are in a cage, imprisoned in a cage. That is not desirable for the soul at all. The whole world, with the suns, stars, moons, oceans, mountains, all vanishing and again coming and going.

Student: How can we account for - I mean, I believe, you say there is...

Śrīla Śrīdhara Mahārāja: And suppose you're monarch of all you survey, but a monarch in the *shashan*, in the cremation ground. Ha, ha. A monarch, master of the cremation ground, only to deplore, 'Oh, everything is passing away! Every second everything is passing away!' The Gray's Elegy:

"The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave,
awaits alike the inevitable hour; the path of glory leads but to the grave."

[Elegy written in a country churchyard. (1751)
Thomas Gray, 1716-71, English poet]

Only to grave, everything leading to grave, finished.

Student: I guess what I want to ask is, how we can account for these inequities, this unfairness? I know that you are saying that there is no distinction. But why is there suffering?

Śrīla Śrīdhara Mahārāja: Eh? How can?

Devotee: He want to know, "Why is there suffering?" _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. The cause is the misuse of the free will of the *jīva* soul. The misuse of the wealth given to you.

Student: Given to you, by the supreme power?

Śrīla Śrīdhara Mahārāja: Supreme power. As a part of His particular potency, you have got that thing eternally existing with you. And by misuse of the freedom, you have selected to become a king in the mortal world. Like Satan, he wanted to reign in hell rather than to serve in heaven. "It is better to reign in hell than to serve in heaven." Satan's statement. The free will, the weak, vulnerable, child free will, came to be a monarch of all I survey, to reign in hell. The inherent adaptability is there, and he could select service in heaven, then his desires would be fulfilled. But he has selected wrong way, wanted to be monarch. He could not select slavery in the higher realm, but he selected monarchy in the hell, and not slavery in the heaven. The subtle difference is there. If you're to live in heaven, then you're to live there as a surrendered soul. That is such a higher soil. Ultimately we see that to serve in heaven that is infinitely better than to reign in hell. Hell means the soil of affliction, in variegated ways, mainly classified as birth, death, infirmity and disease. These undesirable things must be there in the hell.

Student: I have another question. I want to know more about the organisation of this institution. Are women allowed to participate in the process of practising, praying, showing their devotion _____?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Eh?

Devotee: He wants to understand whether women are allowed to become Kṛṣṇa conscious. What is the role of the women section, the *strī* section? What is their position in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That is, who is woman here may not be woman there, who is man here may not be man there. This is only a dress - mental dress and accordingly this physical, flesh dress. Both garments the flesh and the mind. But in the soul, who will represent which type, that is uncertain here in this plane. But women there, they have got higher prospect, a better, bright prospect.

Student: What do you mean by there? "Women there" you said.

Devotee: In the spiritual world.

Student: Oh, right.

Śrīla Śrīdhara Mahārāja: In the spiritual realm, those that are of women type, with that formation of soul's realisation, that holds better position. Here in the plane of aggrandisement men hold the better position. But there, in the plane of submission and surrender, the women form of mind is more paying.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The negative aspect. Positive is Kṛṣṇa Himself. And the potency is of negative type. We belong to potency group, and not master group, Who's possessor of the potency, He's Lord Himself.

Student: Now Kṛṣṇa is a power. You call Him, you say 'Him.' Now Kṛṣṇa is then manifested as a male figure?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Devotee: He wants to know whether Kṛṣṇa is represented as a male figure?

Śrīla Śrīdhara Mahārāja: Yes, male. That is Predominating Moiety. Predominating half, He's the Predominator, and others to be predominated. This proton or neutron, what is there?

Devotee: Yes, proton and neutron, and electron.

Śrīla Śrīdhara Mahārāja: Negative and positive.

Devotee: Proton and electron. Proton is positive and electron is negative. The electron goes round and round the proton.

Śrīla Śrīdhara Mahārāja: Proton in the centre?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And the electron like so many planets they are. Then again that has been analysed.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And something else has been found?

Devotee: Unlimited. There are infinite subatomic particles.

Śrīla Śrīdhara Mahārāja: Proton, neutron, what is neutron?

Devotee: Neutron is neither positive nor negative, in between.

Śrīla Śrīdhara Mahārāja: Such atomic energy is existing?

Devotee: Yes. Neither positive or negative.

Śrīla Śrīdhara Mahārāja: Proton and electron combined, no?

Devotees: Yes. No. They say that.

Śrīla Śrīdhara Mahārāja: If neutron is analysed, proton and electron. Atom analysed, then proton and electron?

Devotee: Yes. And sometimes another particle is found. Neutron.

Student: Do you believe in the equality of all peoples of the world?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He wants to know, if in Gauḍīya Vaiṣṇavism, do we believe that all men are created equal?

Śrīla Śrīdhara Mahārāja: No. Never. No two things are equal, in this world, or in there. No two things can be same, equal. Everything has got its specific characteristic. One atom is different from another atom, one electron is different from another electron. Cannot but be. All differentiated character.

Student: But what about quality? Is one better than the other?

Śrīla Śrīdhara Mahārāja: Yes. From the universal standpoint we're to judge. Who can earn, or acquire...

...

...with the centre. And confidence means peace within. The corresponding confidence side, the highest degree of peace, ecstasy, happiness, bliss. The measurement is according to that, *rasam*.

Just as gold is the standard between different monetary papers. The pound, the rouble, the dollar, the rupee, the yen - but the common standard is gold.

So different types of calculation of peace, but that also scientifically divided. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, classification, and then degree, intensity in that. So many things are there to be read and understood. Ultimately *rasam*, *ānandam*, happiness, that is the common standard to judge the proposal of which religion is higher and lower - which is the common requirement.

Just as food is common requirement. No dollar we can eat in the time of famine. But one who's in possession of food is in a good position. We cannot avoid food. We may not require dollar, nothing, but food we must want. A nation cannot stand without food, our indispensable necessity.

So *rasam*, *ānandam*, that is the innate requirement of every soul, every living thing. And according to that, the position will be judged. There are different proposals in the religious conceptions, the Islam, the Christianity, the Buddhists, the Vedic doctrines, the Vaiṣṇavas, the Śaṅkarites, so many. But if we're to judge the gift from whom in a comparative study, will be better. We're to judge by three things: *sat*, *cit*, *ānandam*. How far durable, and how far we can conceive, and what do we conceive - the quality of that thing. Existence, and the feeling, that is the consciousness of good and bad; and the food of consciousness, that is ecstasy, *rasam*, *ānandam*, happiness. These three things must be there, and we're to compare between them. What is the proposal of Islam about the existence, about the knowledge, and about the goal, ecstasy? In

Christianity, Vaiṣṇavism, so many, we're to compare and accept. The adjustment is there. They're not to be cast away, but there are men for whom for the present they'll be [useful and relevant.]

83.05.24.A

Śrīla Śrīdhara Mahārāja: ...a great scholar, when he's going to teach a child, he must have to come in the lower position of a child and to educate him. So the whole religious representation they have got such consideration, that these persons they must be allowed to eat anything, and to do something, and they must be satisfied. When that course is finished then they'll have a birth in a proper soil and then get higher chance of religious realisation. In the organic whole some sort of connection one must have with the other then everything is all right. From Islam, Christianity, everything has got its place, either direct or indirect.

_____ [?] Some will help us direct, and some from indirect. Everything has got its purpose. And principle if absolute we can harmonise everything, even stealing, lying. That has also got position. Position means respectable position in the absolute system.

And in Kṛṣṇa *līlā* only that sort of peculiar harmony is seen. He's lying, and devotees are also lying. Then stealing, they're conscious they're stealing. Everything belongs to Him, so really, no stealing, if we do it on His behalf. He's the Absolute Master of everything. So if I use anything for His cause no stealing. He has got absolute right over everything - that is rather. But still, stealing has got peculiar process due to it, that is in Vṛndāvana only, *parakīya*. It does not belong to me.

Just as a family head, everything belongs to him. Still he may say, the guardian may say to his child, "Give me your pen my boy." Or a play ball, "Give your play ball to me." It belongs to him, but absolute sense everything belongs to the guardian of the family.

...

That is the only way to harmonious life, harmony, synthesis.

In our body, if a finger, or anything, any smallest part, if they work for their own selfish end there'll be a clash, in the interest of the whole. If the finger says, "I shall work for me, and I shall work for the palm only," greater extended selfishness. Then there'll be clash.

But when every atom of the body will say, "We shall work for the welfare of the whole body," then only the body will be healthy, wholesome. Otherwise if any selfish attempt, provincialism, or localisms, these are all disease. It will hamper the cause of the whole. So faithfully we must work for the whole - nothing less than that. Then, there will be disease in the whole, diseased part. Just as if you pour water into the root the whole tree is fed. If you put food into the stomach the whole body is fed. So whatever might you have, can command, devote for the centre _____ [?] That is the key to live a healthy life - nothing less than that.

Not that I shall be master, subduing the whole environment. "I'm monarch of all I survey." Fascism, or democracy, or anything. Something will go against, only human civilisation, human body will live, and other bodies will be treated as their food - this is not. It's a very deplorable life that we'll live in the plane of exploitation. Without exploitation we cannot, for a moment we cannot live. Only with the breath, then with steps, so many small insects, with the water we're causing death, that is pain to so many living bodies. The trees, they've also got pain. Causing disturbance, creating pain, our existence means to create pain in the environment, and the reaction must come to us. Action, reaction.

So cent percent surrendered life, and not for country, not for society, not for humanity, but for the Absolute. And the conception of the highest Absolute has been found in Kṛṣṇa conception of Godhead, the beauty, the harmony, the ecstasy, the sweetness, the charm. Charm attracts. That attraction is service, that is surrender. Everything surrenders to the beauty, charm, submits, unconscious of his own. We must sacrifice to that function. Be worshipper of the beauty, serve the beauty, *sundaram*. *Satyam*, *śivam*, *sundaram*. The harmony is beautiful, *samañjasā*. Harmony means *samañjasā*, proper adjustment. Proper adjustment is beauty. No complaint, everyone's demand met there, unconscious of his own self, charmed by the beauty. The purest existence, self forgetfulness, in beauty, we find, self forgetfulness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Self sacrifice, and self forgetfulness, that is said to be of higher conception. Self forgetfulness is considered as higher to self sacrifice. Subtle difference.

Devotee: What is the difference?

Śrīla Śrīdhara Mahārāja: In sacrifice one is conscious of himself, and he's doing, he's giving something, he's conscious. "I'm giving something, for some cause." And self forgetfulness, in the plenary movement. He's giving something, he's moving, but he's been wholly captured by the interest of the whole. *Gopīs* say,

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe uddhāra
[viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe nehaʹ tāra pāra]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 13.142]

"We do not care for our - no separate interest. Kṛṣṇa is satisfied. We do not care whatever be our condition. We're not conscious of our own existence."

Deha-smṛti nāhi yāra. Who has got no conception of his own body, then, *saṁsāra-kūpa kāhāṅ tāra*, then the debt of this material world, the hell, all these things, nothing for him. He's not conscious of his own body. 'What hell will do to me?' All full of Kṛṣṇa consciousness, self forgetfulness. So no pain can come to touch them, approach them. If there's self consideration then the pleasure and pain will come to affect, wholly.

All Kṛṣṇa-ised, Kṛṣṇa interest-ised. So they offered their feet dust for Kṛṣṇa's headache to Nārada. When Kṛṣṇa, to preach the nobility of the *gopīs*, of the devotion of the *gopīs*, love of *gopīs*, He made a plan. "That I've got a headache, and only the feet dust of the devotee can cure that."

Then Nārada went there in Dvārakā. Nārada was very busy, went to the harem. "Oh. Kṛṣṇa's suffering from headache. You are all devotees, give some feet dust."

"What do you say Nārada? You are also devotee, give your feet dust. Why you have come to us? Should we go to hell? He's our revered Lord - we shall give feet dust to Him? No, no, no, it's not possible, go. You give your feet dust."

Then Nārada came back disappointed.

"What Nārada, have you got?"

"No, none will give You."

"Eh? No one is approaching to remove My difficulty? So much affection for Me they all show? You go to Vṛndāvana Nārada. By your mystic *yogīc* power you can go immediately."

Nārada came. All the *gopīs* collected. "Oh. You're coming from Dvārakā, is it? How's Kṛṣṇa doing?"

"Now He's suffering temporarily from a very bad headache, and only feet dust of the devotee can cure His headache."

"So better then, so many queens, so many devotees. You all are there, you can give it."

"No, no, none ventured to give feet dust _____ [?]

"So feet dust you have come to collect feet dust from here?"

"Yes, yes, hell, you all come."

"We don't know who is the devotee. But still he's come. 'Give your feet dust, because my offence to take it."

Nārada was struck dumb. "All other pure devotees they denied, and you are coming so earnestly to offer your feet dust."

"Nārada, we do not care for us. Eternal hell - we don't care for that. Let Him get satisfaction, even for a moment. At the cost of our whole life's future, His instant pleasure has got more value."

Hare Kṛṣṇa. Such degree of sacrifice, self forgetfulness for the cause, for the centre. So much conscious of the benefit of the pleasure of the centre - self forgetfulness. They do not care for their society, nor for scripture, nor for any religious conception. Kṛṣṇa is all, over wholesale attraction. Suicidal squad.

Gaura Sundara. Gaura Sundara. Gaura Sundara. High talks, but how much we're prepared for this?

Mahāprabhu began to take the name of *gopī, gopī, gopī*, in a time of His trance.

And some *paṇḍita* scholars that hold some social position - "You, Nimāi Paṇḍita, you are a big *paṇḍita*, but now you are a devotee, does not matter. But why do you take the name of *gopī, gopī*? Take the name of Kṛṣṇa. That will fetch something for you, we're told in the scripture. But you're taking *gopī, gopī* - what effect you'll get? You're mad."

Then Mahāprabhu, with a stick He chased them.

"Oh. Nimāi Paṇḍita has become stark mad. We went to speak something good to him, and he came with a stick to kill us. We're not sons of ordinary men, we've got our position, our family dignity. We will see him." They began to make conspiracy. "Nimāi Paṇḍita should be given a good beating, good lesson he must be taught."

Then Mahāprabhu suddenly cried out,

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete

"I took the greatest measures to deliver these retched souls. But I see the more sin is being collected. I'm rather creating more sin in the public. They're abusing Me, and they're making

conspiracy to punish Me. What for I came, and what is going to be effective? So I shall have to take the role of a *sannyāsī*. I'm one of them, a *gṛhastha*, householder. But if I become a *sannyāsī*, *gṛhastha tyāgī,* a preacher, then they may have some respect for Me. They say we're all householder, he has become *sannyāsī*, he should be revered. Then from that reverence they'll get some benefit. Otherwise they'll have to go to hell, thinking that _____ [?]
"Oh, he's my maternal brother, or paternal God-brother. In this way they're thinking. So I have to take some step in such way that they'll have to come to revere Me. I'm to take the role of a *sannyāsī*."

And He told to Nityānanda, and very few, "I'm coming to take *sannyāsa* on the last day of this Pauṣa Maka, Makara-sāṅkrantī, and He went to Katwa and took *sannyāsa*.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Did you talk with them?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: They're advanced. Many questions he has given - answered by them.

Devotee: Mahārāja. I've one question. He took *sannyāsa* from Keśava Bhāratī, is it because there were no advanced Vaiṣṇavas at that time?

Śrīla Śrīdhara Mahārāja: No, not that. _____ [?] His *sannyāsī veśa*. At that time the Śaṅkara School was holding respectable position of the people. So He took *sannyāsa*. And also He gave mantram to Keśava Bhāratī. "That this mantram I have got in My dream. So see what this will do."

Keśava Bhāratī told, "Yes. This will do.

So He first gave to Keśava Bhāratī and Keśava Bhāratī repeated that to Him. And in the form, not so much importance He attached as form of *sannyāsa*. The role of a preacher, not in mantra especially. Just as Kṛṣṇa accepted Sandīpanī as a Guru. For Him it's a fashion, a formal thing. Not real help to be got from the Guru. Rather the Guru was converted into disciple after this function. Only He wanted to enter the group of the preachers. The Śaṅkara *sannyāsīns* they felt the prestige of the *sannyāsa* school enter, and with that advantage He began preach, took *sannyāsa*.

When He went to Benares, that was the headquarters of the *sannyāsīns* of the Śaṅkara School. And when He meet first - the leader of the *sannyāsī* group, Prakāśānanda, he addressed Him. "You're *sannyāsī* of our group, but why don't you meet us? We're here. You come and take seat along with us."

"No. I'm the lower type of *sannyāsī*. I have no courage to take My seat along with you. You're so respectable *sannyāsīns*."

The attack from the negative side. He was invited in some party, and He went and took His in a very lower place, the place where they're washing their feet. He took His seat nearby and taking the Name, and they're discussing about *Purāṇa*, and He's modestly taking the Name in a place _____ [?]

Then after casting his eye to the appearance of Śrī Caitanyadeva, Prakāśānanda who was boasting so much before, he was captivated. "Oh. Such a figure, beautiful, charming, and no trace of any egoism there. Very, very simple, candid, no ego that He's come to conquer us, protest, or nothing of the type. So simple that He's desirable for us, for everyone to acquire such temperament." So Prakāśānanda was disarmed. "In this figure there cannot be any cheating tendency. It is plain, simple, grand, and divine." So he himself came, the leader of the Śaṅkara School, from the high position and inquired, "Why do You take Your seat here? You belong to our group, Śaṅkara group, *sannyāsī* of Keśava Bhāratī, his disciple. You belong to our group."

"No. I'm a mean fellow. I can't venture to take My position as you are so big."

"No, no, no. That cannot be, You must come. Then I ask one question to You. Before I heard that the great Paṇḍita Sārvabhauma was converted by You, and You dance and chant and take *prasādam* of high preparation. This does not behove a *sannyāsī* to take. So I thought You are a magician. You can capture anybody and everybody like hypnotist. But now, after looking at Your body, I cannot but think that You have no bad motive anywhere to be located in Your figure, or in Your gaze. Plain, simple. Then I ask one question to You. Why don't You, as a follower of Śaṅkara School, *sannyāsī*, then why don't You discuss about the *Vedānta*?"

"I'm not of that higher type of scholar. Guru asked Me - 'You're not of such scholarship to understand what is the real purport of *Vedānta*. You go on taking the Name."

"All right, You may take the Name, that is not bad, but why do You dance and in a mad way You show so many symptoms, all these things?"

"I do not do it Myself. It is written in the scripture - when these sort of feelings came in Me I went to My Guru and asked, 'What is this? While taking the Name of Kṛṣṇa I cannot contain Myself. So many feelings come and make Me dance and cry, and move this way, that way, in a mad way.' I asked My Gurudeva."

He told, 'You are the most fortunate man in the world. It's mentioned in the scripture, the real devotion will produce such symptoms in ones mind and body. So You are fortunate, and I also consider myself fortunate that I've got the disciplic connection with You.' He told like this. 'And go on taking Kṛṣṇa *Nāma*.'

"Then, the *Vedānta* consideration that is not necessary?"

"No, it's not necessary. The Name can do anything and everything."

In this way the discussion began, and Prakāśānanda could not put his points against His argument. And he was down, anyhow that day's function finished.

Another day, Mahāprabhu was engaged in *kīrtana* in the Bindu-Mādhava temple, and one disciple of Prakāśānanda told, "Oh. Śrī Caitanyadeva is chanting and dancing in the next temple. If you'd like to see let us go there."

They all went and saw that wonderful dancing and chanting of Him in trance. They're all charmed, and from thence they gave up abusing Śrī Caitanyadeva's extraordinary personality. Only from that connection the leader of the group came to take.

"Unassuming feature, no assertive nature to be traced there in that simple and noble figure. No crookedness or any trace of any policy. He's plain and simple. Truth is embodied in Him, found in Him."

He was converted.

Hare Kṛṣṇa. And some say he was converted and took the name of Prabodhānanda and lived in Vṛndāvana. Some are of that opinion. But our line, Guru Mahārāja did not. That Śiśir Ghose,

Founder of *Amṛta Bazaar Patrikā*, he's of that opinion. But our Guru Mahārāja discarded that. That Prabodhānanda is...

Prabodhānanda was Tuṅgavidyā incarnation, one of the eight *sakhīs* of Rādhārāṇī. He cannot be a *māyāvādī*. Hare Kṛṣṇa. Gaura Hari.

...

He was also a scholar, moderate type, and was a pakash [?] *smārta*, something, atheist type. He was tutor of His early life, Gaṅgā dāsa.

When after returning from Gayā, Mahāprabhu was interpreting when teaching the grammar, He was giving interpretation of Kṛṣṇa *Nāma*, Kṛṣṇa _____ [?] all related to Kṛṣṇa, explaining Sanskrit grammar.

Then the students they thought that, "For which we have come to learn this grammar from Him, it is not going to be satisfied. _____ [?] coaching we got from Him, Nimāi Paṇḍita, that is never to be had anywhere else. So we can't abandon Him immediately, can't leave Him. But how to improve the style of teaching of Him?"

So they went to see His early teacher, Gaṅgā dāsa Paṇḍita. "Nimāi Paṇḍita, we're very much pleased by reading under His care. But now, after coming from Gayā, He's explaining everything in Kṛṣṇa *Nāma*, and other things. Though that is very valuable, but for which we have come to learn, no effect found in that. So if you please can influence Him."

Gaṅgā dāsa told, "Oh. You ask Him to see me."

And the students told Nimāi Paṇḍita that, "Gaṅgā dāsa Paṇḍita, Your previous teacher, tutor, he wants to see You."

And Nimāi Paṇḍita went to him, paid His respect.

And Gaṅgā dāsa inquired, "How are You?" All these things. "I'm very happy You went to Gayā, and You've offered *piṇḍam* to Your predecessors, very good." All these things. "But how don't You teach Your students in the previous way? They all appreciate Your teaching. But now after coming from Gayā You have taken a novel style of teaching. So don't do so. I say 'properly teach them.' You've become a devotee I hear from the people. But whether Your fathers, forefathers, were they not devotees? You have become a devotee of new extra type. So don't go astray, remain calm, and follow Your predecessors. And teach well the boys, so I may not have to hear in future any complain against You. Your students, they won't go to any other school. They're very fond of You. So please teach them well. In this way."

Then Mahāprabhu told, "By the dint of your foot dust, who can come to give challenge to Me in the teaching affairs, and all these things? You remain satisfied. I shall teach them well, in this way."

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa.

Today is the day of advent of Śrī Nṛsiṁhadeva. He's supposed to be - of course He's eternally in His Vaikuṇṭha. Only He came down here, this particular day to relieve Prahlāda, devotee, to save from trouble. And hence we all are after Him.

"If any obstacles or hindrance in the path of devotion, my Lord, You saved Prahlāda. So we also file a petition to You to do away with all the obstacles that may come in our way, when we try with our small capacity to approach towards the Supreme. Naturally there may be many difficulties on the path. And You were gracious enough to remove the great difficulty in the case of Prahlāda Mahārāja. So we also expect hope that You will also remove all the thorns that may be fallen in our path towards the object of our aspiration. Kṛṣṇa. Without grace. In my past history I must have done many things which will come against me. And the illusory energy in general, that also won't allow me without clearing the debts that I incurred in so many previous lives under her control. So You are the only saviour. If You come to our help then easily all these things may be managed, and we may pass over to our desired end. So be specially gracious on us."

So to Nṛsiṁhadeva we pray to do away with the difficulties that may come in the way of our progress. And He generally helps the devotees in that way. So particularly, with this idea, that my little capital, that brings some success by Your Grace. I'm nothing. So many difficulties are sure to come and stand in my way, to check my progress...

83.05.25.A

Śrīla Śrīdhara Mahārāja: ...this is our goal. With that sort of prayer we're to pass this day, and observing fasting. And after the advent, in the evening, offering *pūjā* and *bhoga* to Him. Then we shall take some *anukalpa*. That is our arrangement. But though if anybody's sick, or too old, they may take according to their measure of the occasion, and some sweet liquid, or a little milk to keep up the body. Hare Kṛṣṇa. Otherwise fasting, and after offering *pūjā* and *bhoga raga* to Nṛsiṁhadeva, then in the evening we're to take some *anukalpa*. And tomorrow we're to do some festival, small, in His Name.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Here is Nṛsiṁha Mūrti, Vigraha. In the South, the Nṛsiṁha Temple is found, and more in number. Nṛsiṁha Jiyada near Waltiar [?] Then again Maṅgālagiri, near Bijwada [?] Andhradesh is fond of worshipping Nṛsiṁhadeva. Then another Nṛsiṁhadeva in Ahovala. Now it is a forest. Once we went there, within the forest, near Aranga [?] in Andhradesh. These three temples all within the boundary of Andhra. This Waltiar [?] as well as Bijwada [?] and Ahovalam, not far from Waranga [?], the nearest city, Waranga, Andhra. Three Temples of Nṛsiṁhadeva there.

Gaura Hari bol. Gaura Hari bol. Mahāprabhu visited them, it is mentioned in *Caitanya-caritāmṛtam*. Our Guru Mahārāja also visited those places and constructed the Pāda-pīṭha Temple of Mahāprabhu in two places, Maṅgālagiri and Nṛsiṁha-caran. And we were the pioneer party, Bon Mahārāja, myself, Mādhava Mahārāja who was then Brahmacārī Hāyagrīva, and two others, we went on establishing and installing Pāda-pīṭha of Mahāprabhu. About twelve-hundred steps in Nṛsiṁha-caran. Six-hundred steps to Maṅgālagiri. And Ahovalam also, within the forest, no rock, but unapproachable. The tigers and other animals are in that forest. Only at daytime one priest comes and offers something to the temple and then flies away. That was the position there we saw. Now we do not know. That was in the 1933-34, like this.

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

ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁam ādiṁ śaraṇaṁ prapadye

["Nṛsiṁha is here, Nṛsiṁha is there - Nṛsiṁha is wherever I go. Nṛsiṁha is outside, Nṛsiṁha is within my heart. I am surrendered unto that primeval Lord Nṛsiṁha."]

With this *śloka* Mahāprabhu climbed up the hill. When we find it is necessary to secure the help of Nṛsiṁhadeva for my benefit, then we're to absorb wholesale in Him to remove the difficulty. Here is Nṛsiṁha, there is Nṛsiṁha, within Nṛsiṁha, outside Nṛsiṁha. Nṛsiṁha is all in all. With this spirit we're to approach.

śrī nṛsiṁha jai nṛsiṁha jai jai nṛsiṁha prahlāda eśa jaya pādma upa pādma vrnda [?]

You are full of all resources. Let victory be with You. Then everything will be peaceful. *Jai jai nṛsiṁha*. Let victory after victory may come to Your will spontaneous, and that will be beneficial for us fallen souls. *Prahlāda eśa*, You are exclusively sought by Prahlāda Mahārāja. His connection we can't sever from You. *Jaya pādma upa pādma*. At the same time we must not forget that You are the object of divine service of Śrī Lakṣmī Devī herself. And You have come to take such a half-jungle figure to save Your devotees. But really You are in such a position that Lakṣmī Devī always serves You with whole heart. Your position is such. But to save Your devotee You have come in the figure of a half-jungle, half-human figure, You have come. But we won't forget that Your position is such.

Gaura Hari. Nitāi. Nitāi. Nitāi.

bardhi sa yasya badaney laksmi yasya baksati yasyasti rdhaya samvitan nrsimha mahaproha [?]

Bardhi saran saraswati. The goddess of learning, she's residing in Your face. Laksmi yasya baksati. And Lakṣmī Devī, the goddess of resources, she's always at Your heart. Yasyasti rdhaya samvit. And within Your heart the seats of real knowledge, real consciousness, the consciousness of the Absolute is there. *Samvit* means knowledge, consciousness. Consciousness, higher consciousness of Your heart, that is consciousness of the Absolute, even Kṛṣṇa consciousness also there. I bow down to You repeatedly.

In this way, so many hymns in praise of Nṛsiṁhadeva we find.

ugra panugra evayam savatra nayam kesari kesari basa kutanam pandisam upa vikrama [?]

Ugra panugra evayam. Apparently Your figure seems to be fearful, dreadful, but really You are very affectionate to the devotees. Savatra nayam, anugra. Kesari basa kutanam. Just as the lions, they're fearful to others, but to their own cubs, own children, very affectionate. That is Your position.

namas te narasiṁhāya prahlādāhlāda-dāyine, hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye

[I offer my obeisances to Lord Narasiṁha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.]

I show my obeisances to the Lord, half-human, half-lion. And whose very appearance and necessity to please the devotee like Prahlāda. And for that purpose to save the devotee He does not hesitate if necessary to tear off the body of the enemies of the devotee. *Hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye*. The enemy of devotion was Hiraṇyakaśipu and his chest was just like a stone, stony-chested man. But You tore it to pieces. *Śilā-ṭaṅka-nakhālaye*.

In this way so many hymns, songs, in praise of His Grace, we find.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

We are devotees, we, or rather, we want to be devotees, so our great need for the grace of Nṛsiṁhadeva, that the obstacles may be removed and we can go on smoothly in our way towards the desired Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So I beg your leave.

...

Vidagdha Mādhava: Is there any significance that Mahāprabhu visited many places in South of India but He did not tour the holy places extensively in North India?

Śrīla Śrīdhara Mahārāja: One of the reasons may be that South India was free from the Mohammedan attack. And they mostly, the scholars of different schools have their origin in that place. The Rāmānuja, the Madhvācārya, Viṣṇuswāmī, all these three, this culture is very big scholars of Vaiṣṇavas. The scholars, the followers also come from that part, Rūpa, Sanātana, Jīva, from Kanada, and Gopāl Bhaṭṭa, then Prabodhānanda Saraswatī they came from Tamil Nad, Śrī Raṅgam.

Devotee: Guru Mahārāja. Did Lord Nṛsiṁhadeva have some connection here in Navadwīpa, at Nṛsiṁha Poli?

Śrīla Śrīdhara Mahārāja: Yes. Because in Navadwīpa, different representations of theism they're absorbed in Navadwīpa Dhāma. Just as in a capital, so many, in Delhi, Bengal, Madras, Bihar, all have their representations there in the capital. Provincial authority must have some representation in the central. So Navadwīpa is the highest conception of theism, so here, naturally, the representation of all other theistic conceptions should be represented in some form or other. Devī Simantini [?] is there, Jaganātha is there, Nṛsiṁhadeva is there, so many, in this way, the Śiva is there, Devī, so many persons. They should represent themselves to pay honour to the highest conception of theism. They think it necessary They must have some representation. It shows how it is adjusted in the full-fledged theism, different conceptions of theism. They are posted in some parts with the full, *viśiṣṭādvaita*, not exclusive all but including, all inclusive. And they're also of eternal type, but only the difference in degree of intensity of theism.

Bhaktivinoda Ṭhākura could conceive when he was putting up in Godruma, he marked that every day early in the morning one flow of wind goes through his front towards Yoga-Pītha, birthplace of Mahāprabhu, early every morning. What's the matter? Then he began to search most

earnestly and to detect in a prayerful motive, mood, he wanted to survey what's the matter. Then one day he found that in the birthplace of Mahāprabhu, when the *ārātrika* in the morning, *maṅgala-ārati*, Nṛsiṁhadeva goes there every day to attend from that Nṛsiṁha Poli. Nṛsiṁhadeva Himself He every day attends that *maṅgala-ārati* of Mahāprabhu.

All personal representation, all conscious personal, personality, the degree, the degree, the intensity in the degree of conscious personality, more attraction. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. Is there some story that Prahlāda Mahārāja in his former life cleansed the Temple of Nṛsiṁhadeva?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned from *Purāṇa*, there it is shown. Jīva Goswāmī he found out that. *Api cet sudurācāro, bhajate mām ananya-bhāk*, [*Bhagavad-gītā*, 9.30]
Kiṁ punar brāhmaṇāḥ puṇyā, [*Bhagavad-gītā*, 9.33]

[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]

[kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām]

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Kṛṣṇa says. *Māṁ hi pārtha vyapāśritya*. "I'm such that if anyone comes in My connection with some evil motive, then also he may catch the connection and come up. *Māṁ hi pārtha vyapāśritya, apāśritya*, to come in connection in a mean way, *vyapāśritya*, particularly mean, very nasty way. If in a very nasty way also, anyone comes to My connection he gets the chance to go higher and higher."

And an instance has been given from *Prahlāda-cariter* by Jīva Goswāmī. It is found in some *Purāṇa*, that when, before his birth, Prahlāda, how he came to this side. He was a man supposed in the South, of mean nature. And he made arrangement with a lady for union in some dilapidated temple of Nṛsiṁha. And for that purpose he brushed some, cleansed some portion in the

compound. And that day was the day of advent of Nṛsiṁhadeva. Any good day and Prahlāda cleansed a portion of the part which was very dirty, and perhaps there he was united with the woman or so. But because he cleansed that place in a particular day that was recorded. And through that he got connection with Nṛsiṁhadeva's service. He took that and gradually improved and came to reach that stage. *Līlā* in this way.

Devotee: Guru Mahārāja. There's one temple in South India that's called Mantralay [?] It's the *samādhi* of one saint called Ragavendra Swāmī. They say in their books that Ragavendra Swāmī is an incarnation of Prahlāda Mahārāja. And for eight hundred years he'll be giving *dārśana* to people.

Śrīla Śrīdhara Mahārāja: Who? Ragavendra Swāmī?

Devotee: Yes. He was, in his live body he was entombed in the cellar of that temple, in the basement of this temple, about four hundred years back.

Śrīla Śrīdhara Mahārāja: Living?

Devotee: Living. And he says for eight hundred years he will be giving *dārśana* and helping people who come to that temple.

Śrīla Śrīdhara Mahārāja: What is the temple? What is the Deity there?

Devotee: Mantralay. I don't think there's any Deity.

Śrīla Śrīdhara Mahārāja: Only the tomb?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Where it is?

Devotee: It's about a hundred and fifty miles from Hyderabad.

Śrīla Śrīdhara Mahārāja: Towards Mangalas?

Devotee: From Hyderabad.

Śrīla Śrīdhara Mahārāja: Hyderabad, which side?

Devotee: It's midway between Bombay and Madras.

Śrīla Śrīdhara Mahārāja: And the line?

Devotee: I think it's Rāmānuja line.

Śrīla Śrīdhara Mahārāja: Ragavendra?

Devotee: Yes. Actually, this temple became very famous about a hundred and fifty years back when one Englishman who I think was a collector of the area. He came to demolish this temple because he wanted to use it for some other purpose. And when he came there some man named Thompson, then Ragavendra Swāmī gave him *dārśana* and immediately he fell flat before Ragavendra Swāmī and he instead of, he donated many acres of land to this temple. And it was recorded in the *British Gazette*.

Śrīla Śrīdhara Mahārāja: That may be, not impossible, that he was a *yogī*, and the last line of Prahlāda.

Devotee: But there's one thing which doesn't seem right in what they say. They say that Ragavendra Swāmī had got so much pious activity that it prevented him from going back to Vaikuṇṭha. So he's distributing his pious activity to all the people for eight hundred years so that he can go back to Godhead.

Śrīla Śrīdhara Mahārāja: The Vaikuṇṭha means Godhead, to go to Godhead is to go to Vaikuṇṭha. But anyhow he chose to stay here for eight hundred years. It is not impossible with a *yogī*. If he likes he can live. But why he lived in that fashion? Ordinarily on the surface he could live so many years and help the people. But this is also a particular desire by which he wanted him to be led. It's not impossible, maybe.

But that is not our concern. Our concern is 'what for?' The quality of the things he adopted. There are many other *yogīs* also, they may live a long, long time, but that is not the necessity for us. The quality in the conception of the theism. Even Lakṣmī Devī, she can't have the *mādhurya-rasa* service which is available in Vṛndāvana. That sort of thing we want to be connected with.

The Rāmānuja section, they're more concerned with Lakṣmī-Nārāyaṇa, two and a half *rasa*, not confidential service available in Vaikuṇṭha. Confidential service is only available when we get Kṛṣṇa conception of Godhead. And that stage of theism is known as Goloka, or Vṛndāvana. Solid circle - full fledged. Goloka means solid circle, like a ball, full fledged. *Akhila-rasāmṛta*. The centre is connected with all classes of *rasa* of different type. And the very nearer approach through love, confidence. So that in *sākhya rasa* the friend can climb up His shoulder. He also can play like that. So nearness, or closeness, is possible only in *anurāga*, love, to acquire, to come in the area of love. Not reverential service which is found in Vaikuṇṭha in connection with Nārāyaṇa, the reverential, awe inspiring, the grandeur. By this we cannot approach the nearest position of service which is possible only through love divine, very closest connection, of equal position.

So much so, when Jayadeva was writing his famous book, *Gītā-Govinda*, in Rādhā-Govinda *līlā*, he came in such stage of mind. Rādhārāṇī, She's, *abhimāna*, that She had some reaction in Her sentiment against Kṛṣṇa. That Kṛṣṇa is not giving His due, lovingness, or something, to Her, honour for Her love. She had some reaction, reactionary mood. And Kṛṣṇa trying His best to satisfy Her, so much so, that Kṛṣṇa wants to touch the feet of Rādhārāṇī. But Jayadeva, he can't allow himself to write that.

"What is this? These thoughts coming to me, this seems to be too much. How I can, the Supreme God, how I can write that He has come to hold, to touch the feet of Rādhārāṇī?"

Dehi pada-pallavam udāram [*Gītā-Govinda*, 10.7] This flow is coming to him, this level, but he can't write it down in black and white.

"How I can? The Supreme Personality He will be in such a lower level that He will beg, by touching the feet You be propitiated with Me, My beloved?" He can't, so he stopped there, went to take his bath, leaving there the writing.

In the meantime, Kṛṣṇa came in the figure of Jayadeva, and Jayadeva's wife Padma, she was there, she was also a very perfect type of devotee. Padma saw a little earlier perhaps her husband has come. Then he took *prasādam*, also Padma ate early. Then also he went to the room and he took that book, that paper he was writing, and Padma saw something he did there, and then disappeared. After here and there Padma could not detect, she thought that he is here.

But real Jayadeva came at the time. At that time Padma she's taking the remains, after that Jayadeva Kṛṣṇa has taken away, then real Jayadeva came and found that Padma was taking *prasāda*. "What is this Padma? You're taking *prasādam*?"

Padma also saw Jayadeva and was astonished. "What is this my lord? You are coming far away now?"

"You are taking *prasādam*, I have not taken yet."

"No, no. You came and took *prasādam*, and then I'm taking the remains. Not only that you also wrote something in the book."

"What I have written? Let me see." He went and inquired that what he faltered to write, could not write. "How can I say that the highest conception of God, 'I want Your holy feet to My head?'" He saw it's written there.

dehi pada-pallavam udāram, mama sirasi mandana, dehi pada-pallavam udāram

"Please give Your, which is ornamental to My head, give that holy feet to Me."

It is written there. "Padma, you are fortunate, you have seen. Kṛṣṇa Himself came in my imitation or something. I'm coming now and who came and who took *prasādam* from you, your hand, He Himself has taken. So you're fortunate." Jayadeva also began to take.

"What do you do? I have taken."

"No, no. This has been taken by Himself. And you are fortunate. Let me also have the share."

So, such closer relationship, closest relationship is possible to get by the way of love. Possible has been shown, but we don't think that we will be in any day we shall have progress to that that audacity may not come to touch our mind, then it will be a great offence. But the Lord to His beloved devotee shows such humiliation, it is recorded. It is possible, such *anurāga*, the love divine is such a powerful thing. *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]

So many effects we can get through devotion. And the highest is that we can draw, we can catch Kṛṣṇa, attract Him to be submissive to the devotees in any way and every way. This is the force of this *anurāga bhajan*. The way to approach to the Lord through the affection, through love divine. Love means sacrifice for Him. Everything for Himself. Through the science we're to understand that, and the degree of sacrifice will be infinitely higher, and the response also will come from that direction like that.

83.05.29.A

Śrīla Śrīdhara Mahārāja: ...and He'll have to show Him everywhere, that cannot be. Because He does not show Himself to me, so I shall say that He's not, He does not exist, that is suicidal. I cannot see many things. I cannot hear many types of sounds. Our jurisdiction of our senses, the jurisdiction of the knowledge of our senses is very, very, limited. Many things are not within our experience, so those things must not be left. God exists eternally everywhere. Still we can't feel Him.

Paśya me yogam aiśvaram. Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā.

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

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"Inexplicable way My existence."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So what about Aravinda Locan?

Badrināràyaṇa: He's here Mahārāja. He'll wait for a few days.

Śrīla Śrīdhara Mahārāja: Is he going to Vṛndāvana?

Badrināràyaṇa: No, he'll wait for a few days.

Aravinda Locan: I'm thinking it's better to wait, Guru Mahārāja.

Badrināràyaṇa: For a few days.

Śrīla Śrīdhara Mahārāja: He's uncertain _____ [?]

...

"And I shall go to Yaśodāmāyi and complain against You, and You must remember Her whip."

Hare Kṛṣṇa. Deep vision in the extreme causal stage, surveying the extreme causal stage of every incident. Deeply founded, not surveying the surface, not satisfied with reading the surface, but the depth.

Like a politician. Politician does not look at the surface, but at the depth. What is the cause of this dissatisfaction, of this movement, must be deeper something.

So the deepest inspection of the environment should be like that, that everything coming, flowing from Him and He's friendly. Ha ha. Nothing to complain against the ultimate cause. Then, I'm to adjust for peaceful life. I do not find peace in my life, and the cause is within me, not outside. That is the direction.

One German scholar told, "The *Bhagavad-gītā* has hammered here, incessantly *Bhagavad-gītā* is hammering on this point. Don't care for the result, consequence. Concentrate wholesale yourself on your duty, how to discharge your duty, your quota. Wholesale concentration there and never on the result, consequence. Never allow yourself to be in relativity with the consequence. The whole attention, cent percent, must be engaged in discharging your duty, your quota. That will be the basis of final, peaceful, adjustment. You'll be able to find peace everywhere if you adjust yourself in this way."

Oil your own machine and don't go to oil machines that are outside. Oil your own machine. Leave the rest to the all, to the whole, represented by the whole, who represents the whole.

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]

At the same time don't leave your duty. What you feel to be your duty, you must do that, otherwise you'll be paralysed like the Śaṅkarites or Buddhists. Your dynamic characteristic must be maintained at any cost. You're infinitesimal small part, and you do your same small duty. Concentrate wholesale there. Don't allow yourself to be paralysed. Do your duty.

'When I've got no right in the fruit, in the result, consequence, then why shall I do?'

Don't be misguided by this insane tendency. Be active, fully, but whole energy must be in your duty there, fully awake to your duty. Don't allow yourself to go to sleep, dullness, apathy. There you'll find the relativity of the perfect world standing firmly in your centre.

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]

This is the advice of *Bhāgavatam* and *Gītā*. *Gītā* the basis, and *Bhāgavatam* the result. The positive side, it is goodness, around, only you are self-deceiver, you are deceiver of yourself. The wrong is in your vision. The environment is all right. You are the culprit yourself. And the whole endeavour they should be engaged to perfect your own self, to heal your own self, to cure yourself. That is what is necessary. Sitting at home you will find everything has come to you, sitting at home? Rather you will - back to God, back to home. To go from present ego, we say that conception means to go to God's land, where everything is good. It is all for the best, that maxim, it is all for the best.

In Coleridge we read, "Best, beloved best. He prayeth best who loveth best." In Coleridge's *Ancient Mariner*, it is in *Ancient Mariner*, this topic, one of three, "By thy graveyard and with glittering eye," in this way begins, Coleridge, *Ancient Mariner*, the moral in the last. "He playeth best who loveth best, because the dear God who creates all, is beloved to all." Or something like that.

Devotee: "He playeth best who loveth best, all creatures great and small."

Śrīla Śrīdhara Mahārāja: Both great and small. "For the dear God who creates all, He hears and loveth all." Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

[Farewell, farewell, but this I tell
To thee, thou wedding guest!
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.]

[Samuel Taylor Coleridge - 1772-1834]

Ha ha ha. So you're reminded that is your reward. You're reminded about Gaura Kiśora Dāsa Bābājī Mahārāja.

"Well Kṛṣṇa I shall lodge a complaint to Yaśodāmayī against You. You are at the back of all this mischief. What wrong I have done? You are setting all these towards me, why? I shall have also my weapon. I shall intimate to Yaśodāmayī. Then You will have to feel the consequence of Your act." How it is harmonised, everything as this, only Yaśodāmayī has been taken in, and everything harmonised. "You are naughty, it is well known, and Yaśodāmayī knows the best and how to treat You. Because so many complaints always used to come to Her, and She knows how to deal with You, You naughty boy."

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

vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram
sarvasya cauram ke, caurāgragaṇyaṁ puruṣaṁ namāmi

There is a *śloka*, eight *ślokas*, or such. *Vraje prasiddhaṁ*. "You are the thief of the first order." One says. *Caurāgragaṇyaṁ puruṣaṁ*. "The thief of thieves You are, and I bow down to You. How? What sort of thief? *Vraje prasiddhaṁ nava-nīta-cauraṁ*. While You were living in Vṛndavana, You were notorious for a butter stealer. The *gopīs* they prepared butter from the milk and Your habit was to steal that butter from every house almost. You're famous, notorious for that. *Vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram*. And is it not You that stole the dress of the *gopīs* while they were taking their bath in the Yamunā River? And keeping their dress on the shore, and You took all those dresses and went up the tree. There You are famous for that. Even so shamefully You can steal the dresses of the *gopīs*. _____ [?] *sarvasya cauram*. And those that are saints, You steal everything from their heart. The *sādhus*, they come to worship You, and You steal the heart from their body. *Caurāgragaṇyaṁ puruṣaṁ namāmi*. So You are a notorious thief, and I show my respect to You."

_____ [?]

Devotee: Where's that *śloka* found, that *śloka* about Kṛṣṇa the thief, where's that to be found?

Śrīla Śrīdhara Mahārāja: I don't remember. Govinda Mahārāja may know.

[*Chaurāgragaṇya-Puruṣāṣṭakam*, Eight Prayers Glorifying the Best of Thieves]
[An ancient prayer by an anonymous Vaiṣṇava]
[From *Radha-Krishna Nectar*, compiled by Dasaratha-suta dasa. pages 206-207]
[Completed November 1992]

(1)
vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram
aneka-jamārjjita-pāpa-cauraṁ, caurāgragaṇyaṁ puruṣaṁ namāmi

["Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."]

(2)
śrī-rādhikāya hṛdayasya cauraṁ, navāmbuda-śyāmala-kānti-cauram
padāśritānāṁ ca samasta-cauraṁ, caurāgragaṇyaṁ puruṣaṁ namāmi

["Who steals the heart of Śrī Rādhikā. Who steals the lustre of a freshly blossomed dark blue lotus. Who steals everything from those sheltered under His feet. I bow down to that Lord, the Foremost of Thieves."]

(3)
akiñcanī-kṛtya padāśritaṁ yaḥ, karoti bhikṣuṁ pathi geha-hīnam

kenāpy aho! bhīṣaṇa-caura īdṛg, dṛṣṭaḥ śruto vā na jagat-traye 'pi

["Who turns His surrendered devotees into penniless paupers. Who turns wanderers into homeless beggars. Aho! Such a fearsome thief as this has never been seen or heard about in all the three worlds!"]

(4)

yadīya nāmāpi haraty aśeṣaṁ, giri prasārān api pāpa-rāsīn
āścarya-rūpo nanu caura īdṛg, dṛṣṭaḥ śruto vā na mayā kadāpi

["Whose Name instantly takes away limitless sins, even if they are as expansive as a mountain range. Such an astonishingly wonderful Thief as this, I have never seen or heard about anywhere!"]

(5)

dhanaṁ ca mānaṁ ca tathendriyāṇi, prāṇāṁś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura, tvaṁ bhakti-dāmnāsi mayā niruddhaḥ

["Oh Thief! You have stolen my wealth, my honour, my senses, my life-breath - my everything! Now to where can You run? I have caught You with the rope of my devotion!"]

(6)

chinatsi ghoraṁ yama-pāśa-bandhaṁ, bhinatsi bhīmaṁ bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham, naivātmano bhakta-kṛtaṁ tu bandham

["You easily cut the terrible noose of Yamarāja, Lord of death. You easily severe the dreadful noose of the material world. You easily slash the material bondage of everyone. But You are unable to cut the knot fastened by You own loving *bhaktas*!"]

(7)

man-mānase tāmasa-rāśi-ghore, kārā-gṛhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya, sva-caurya-doṣocitam eva daṇḍam

["Oh Thief! Oh Hare! I am imprisoned, within the totally miserable jail of my mind, steeped in the darkness of ignorance of You! Please always befittingly punish me for my own crimes of thievery!"]

(8)

kārā-gṛhe vasa sadā hṛdaye madīye, mad-bhakti-pāśa-dṛḍa-bandhana-niścalaḥ san
tvāṁ kṛṣṇa he! pralaya-koṭi-śatāntare 'pi, sarvasya caura hṛdayan nahi mocayāmi

["Oh Kṛṣṇa, Thief of my everything! Please become immobile in the tight noose of my devotion! Always reside in the prison-house of my heart! Even in hundreds and millions of aeons, I will never be released from the prison-house of Your heart!"]

...

Devotee: Guru Mahārāja. I have a question about Gaura Kiśora Dāsa Bābājī Mahārāja. Sometimes in tracing the *śikṣa-paramparā*, people may see that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he had a very deep relationship with Śrīla Bhaktivinoda Ṭhākura. And they may tend to minimise the position of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja. So I was just curious to know, what would be his special contribution to our *sampradāya*?

Śrīla Śrīdhara Mahārāja: His contribution is Bhaktisiddhānta Sarasvatī.

Devotees: [Loud group laughter].

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: When Bon Mahārāja came back from England, then he also accused Bhaktisiddhānta Sarasvatī Ṭhākura. "That what you know, all that won't be acceptable, or not a contribution proper to the western civilised person. These things won't be appreciated there. So this is no knowledge proper." In this way, he accused our Guru Mahārāja. "There are so many defects in you." In this way.

Then Guru Mahārāja disarmed, attacked by the disciple in such a way he felt helpless, and he uttered at that time, "That what do you say, this is not the real path in which you have come? My Gurudeva Gaura Kiśora Bābājī Mahārāja, externally he had no knowledge, even he could not sign his own name. But we saw that in the nail of his feet, all knowledge is present, padayanakhay [?] Only in the nail of his toe we found all knowledge. And what do you say this against your own Gurudeva?"

And there was Professor Sanyal, he caught him almost by his throat. "You fool, you do not know anything. Why have you come in this way? Why do you think that you are a great wise man, you know everything? That is all false. So long what did you hear here? The knowledge of the experience, that has got no value, that is only temporary." In this way Sanyal came and attacked Bon Mahārāja and disarmed him.

But Guru Mahārāja he was from the direct attack to what you will do him, he told like that, "That my Guru Mahārāja from the external consideration, he did not know even to sign his own name. But we found that in the nail of his toe the whole knowledge is there, padayanakhay [?]"

So by knowledge one may, eliminating all these things, one may keep a diamond, eliminating so many things, a diamond, which may have the value of so many things. So the highest knowledge, that the property, knowledge, everything, is *jñāna-sunya-bhakti, prema*, love.

[śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa]
sarvaṁ karmākhilaṁ pārtha, jñāne pariśamāpyate

["O Arjuna, subduer of the enemy, the sacrifice of knowledge is far superior to the sacrifice of various articles of material possessions, because all action ultimately culminates in transcendental knowledge."]
[*Bhagavad-gītā*, 4.33]

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]

...

Śrīla Śrīdhara Mahārāja: Can you feel?

Devotee: Knowledge is undesirable?

Śrīla Śrīdhara Mahārāja: Yes, undesirable, *jñāna-sunya-bhakti*, knowledge is unnecessary. Whatever event you will invest _____ [?]

Devotee: Generally we think that knowledge will be helpful to us.

Śrīla Śrīdhara Mahārāja: But for finite it is impossible to know the Infinite, the infinite type of nature. And specially the Infinite is not static, it is dynamic, it can change its nature every moment. Your past estimation, that may not stand in future. Do you follow? In that case, soul, knowledge.

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 Brahman 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]

Bhāgavat comes to say that, Give up your attempt in the investigation about the Infinite. Give up that. It won't bear any fruit ultimately. Try to establish friendly connection with the Absolute. He's all free, and He's always free. He can change His position any moment. He cannot come within your knowledge. What you see, that sometimes He's this, next moment you may say 'oh He's not that.' It is possible, so don't go because that attempt will be futile. It will be a waste of energy, to know about such things. You cannot be the subject of this. He's Super-subjective. As a subject you cannot reach that stage that you'll be able to make the Super-subject as your object. But it is the higher knowledge, that can't come, won't come to be the object of your knowledge, it is impossible. So don't go wild goose chasing, waste of energy. *Jñāne prayāsam udapāsya namanta eva*. Try to connect a relation of friendship, that is the wholesome utilisation of everything. Negotiate only through love, through affection, that is safe way, position. And knowledge, that will frustrate you, it will play treachery with you.

Because He is not, He is *svarāṭ*, *cārtheṣv abhijñaḥ svarāṭ*. Self sufficient autocrat. What estimation will you have about an autocrat? He can do anything. He's not under law. Your knowledge means to bring Him under law, but He's above law, He's the creator of law. So your knowledge will be futile, it won't pay. Only cent percent of your energy, devote to establish a relationship of affection towards Him. That will be helpful really.

So *Bhāgavat* has discouraged knowledge, and exploited the waves of energy, only don't depend on energy, that may be, if without reason, that may be misused, energy may be misused, and it produces a result that will harm you. So your half knowledge will harm you. But autocrat, no knowledge is possible. He's above law. Your knowledge will require you try to bring Him under law, but He's above law, *svarāṭ*. So it won't be of any good to you. Give up. Only try to connect in the way of affection. That can only help you in your improvement in the end of your life. Prepare for that, *bhakti*, *sevā*, that is the only proper function, proper relation between you and Him only. The Autocrat can be controlled only through love. One who is free, He can be controlled only through love. So die to live. Gaura Hari bol.

83.05.30.A

Mukunda Mala Vilas: ...little donation.

Badrinārāyaṇa: Rupees, pounds and dollars.

Mukunda Mala Vilas: Different kinds of notes.

Śrīla Śrīdhara Mahārāja: Different kinds?

Badrinārāyaṇa: Yes.

Mukunda Mala Vilas: That's two hundred rupees. Then there's ten American dollars, twenty, ten dollar bills. Here's three five dollar bills. And here's two five pound notes. So you're the international Ācārya.

Śrīla Śrīdhara Mahārāja: _____ [?] of international credit to preach Mahāprabhu's teachings ____ [?]

Mukunda Mala Vilas: It's about seventy dollars.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Mukunda Mala Vilas: So you're the chief trader in *Nāma Hatta*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja. Mukunda Mala prabhu's going back to do that big book, *Guru And His Grace*. He's going back to help.

Śrīla Śrīdhara Mahārāja: Ah. I shall try to send that life history shortly.

Mukunda Mala Vilas: Oh. You'll send some biography. That will be very helpful. We want to put that in the introduction.

Śrīla Śrīdhara Mahārāja: Any questions, no time now. He's going direct to?

Mukunda Mala Vilas: From Calcutta, Dum Dum airport.

Śrīla Śrīdhara Mahārāja: And then from there?

Mukunda Mala Vilas: To Bangkok which is in Thailand. It's near Vietnam.

Śrīla Śrīdhara Mahārāja: Going to meet Dayādhara?

Mukunda Mala Vilas: No. That's Malaysia. It's close. Bangkok is a half hour train to Mal...

Śrīla Śrīdhara Mahārāja: Then from Bangkok, to Hong Kong?

Mukunda Mala Vilas: Bangkok to Taiwan. That's an island very close to China, Democratic China.

Śrīla Śrīdhara Mahārāja: Taiwan, that was - what was the name?

Mukunda Mala Vilas: Formosa.

Śrīla Śrīdhara Mahārāja: Formosa. That one China gentleman was pro American during the war?

Mukunda Mala Vilas: Chiang Kai-shek.

Śrīla Śrīdhara Mahārāja: Yes. Chiang Kai-shek. Thailand, that land.

Mukunda Mala Vilas: Taiwan.

Śrīla Śrīdhara Mahārāja: Then from Bangkok to that Chiang Kai-shek?

Mukunda Mala Vilas: Yes. Chiang Kai-shek desh.

Śrīla Śrīdhara Mahārāja: From there?

Mukunda Mala Vilas: From there to South Korea, Seoul. Then to Hawaii, and from there to Los Angeles. And from Los Angeles to San Jose.

Śrīla Śrīdhara Mahārāja: Dry *prasādam* _____ [?] manage for that.

Badrinārāyaṇa: Long journey.

Mukunda Mala Vilas: Yes. It's very indirect route. Like *vilāsa*.

Śrīla Śrīdhara Mahārāja: Unity in diversity.

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: *Vilāsa*. Mukunda Mala Vilas.

Mukunda Mala Vilas: I was thinking, *vilāsa* means something that moves in a crooked way. So I was thinking because I'm very crooked you have given me this name.

Śrīla Śrīdhara Mahārāja: *Vilāsa* means playful movement. In play you may take in that crookedness.

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*] & [*Caitanya-caritāmṛta, Madhya-līlā,* 14.163]

Just as serpent moves in a crooked way, not straight. In a crooked way, serpent. So *vilāsa* is something like that. Thesis, antithesis, synthesis, in Hegel's opinion. Thesis, then opposite, then again unifying both. Again that is theses, then again antithesis, and again greater harmony. In this way making progress.

Mukunda Mala Vilas: Hegel was a deep thinker.

Śrīla Śrīdhara Mahārāja: Deep thinker, yes, deepest thinker among the western philosophers. Max Muller and others also, deep thinkers. Germany had such appreciation for Indian culture that ancient books that can never be found in India may be found in Germany. So they were fond of Indian culture. They were not masters of India. But their inquisitiveness about the cultural books of India, that was extreme, in one word. The ancient books that may not be found in India, can be found in Germany, even after war. So such safe and honourable custody they have kept the Indian ancient books, that is most admirable.

Badrinārāyaṇa: And that swastika sign Mahārāja.

Śrīla Śrīdhara Mahārāja: Swastika sign taken from India.

Mukunda Mala Vilas: Hitler used that. And also Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's first disciple from the west came from Germany, that [Herr] Schulze [Sadānanda dāsa].

Śrīla Śrīdhara Mahārāja: Came from Germany. Germany gave first response to his call. Then another thing. The depth of the meaning of *Bhagavad-gītā*, that highest appreciation came from Germany.

And also, Hitler's method of social reform was something of Indian type. He asked the ladies, "Go to home from the office. I want good children from you, and I shall give reward for that. I don't want you to work in the office. Go and be a good mother. I want good children." And also he made arrangement for sterilising those unfit to produce child, the real diseased. "You are to produce children befitting the dignity of the country. Not for your sensual purpose that you will marry. I won't allow that. You must marry only to give good children. My whole country I want to be filled up with children of high type, that is my interest. And not for your sexual pleasure that I shall allow you to marry."

So that is also Indian way. And when the war continuing I was in Karachi, I had a fight with some British gentleman. That I appreciate Hitler in these points. This is our eastern method, and Indian method specially, the social reform.

He wants all the ladies, "Go home and give good children. I shall reward you. I want the whole country filled up with good children, and not the products of your sensual luxury. No. Real child with good brain and good physique, as son of Germany I want here. Not with some diseased and defective bodies you will fill up the country. I won't allow that." Ha, ha.

Mukunda Mala Vilas: They say also that V2 rocket, he got the idea from the *Viman Veda*.

Śrīla Śrīdhara Mahārāja: V2, yes. *Viman Veda*. And Swāmī Mahārāja also told, the *dhāma kṣatriyas* by being frightened by Paraśurāma, they went to take their abode in Germany. The Indian *kṣatriyas* when Paraśurāma wanted to make the whole of India *kṣatriya*-less, then many *kṣatriyas* they started towards that direction and they took some position in Germany.

The Frank and Huns, so they're called Huns. Huns means *haṁsa* - *paramahaṁsa* and *haṁsa*, two sections in the ancient India. So Huns means *haṁsa*, very similar word, *haṁsa*. Huns and *haṁsa*, so they're called Huns. "Furious Franks and fiery Huns." Some English poem, written by some gentleman who was a soldier first.

['Tis morn, but scarce yon lurid sun, can pierce the war-clouds, rolling dun,
where furious Frank and fiery Hun, shout in their sulphurous canopy.]
[From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844]

I forgot the name. But he wrote, "The fight between furious Franks and fiery Huns." Fiery Huns means the Germans, and Huns means *haṁsa*. *Paramahaṁsa* and *haṁsa*, two groups in India. And the Rajputa here, they're also called Huns. Huns here, h-u-n, Huns and Hoons, their origin is Hoon, an aboriginal section in ancient India, Hoon. The same stock with the Rajputa in India, they're called Hoon, and here they're called Huns. And the Sanskrit is *haṁsa*. Hoons and Huns, from *haṁsa*, the same original stock, *haṁsa*.

Mukunda Mala Vilas: Guru Mahārāja. I had one question about the Berkley theory. In Bhaktivinoda Ṭhākura's lecture, he says that Berkley, he says that everything is in the mind, but Bhaktivinoda Thakura, in his lecture, he says that the scandal of the Berkley theory is that it tends to negate the existence of this world. It tends to argue against any kind of reality.

Śrīla Śrīdhara Mahārāja: But Hegel has come to relieve Berkley somewhat. He says that when a question is put, according to Berkley, if I think that there is a hundred pounds in my pocket, if I search my pocket, will I get it?

Mukunda Mala Vilas: No.

Śrīla Śrīdhara Mahārāja: Then Hegel says that, "When it is thought, it may not be in the individual mind but it must be in the Universal Mind." That is Hegel's standpoint.

Mukunda Mala Vilas: That it's present somewhere.

Śrīla Śrīdhara Mahārāja: And that wave comes gradually. As I argued to some place about Bhaktivinoda Thakur's *Jaiva Dharma*. Have you gone through it?

Mukunda Mala Vilas: Yes, I've gone through that.

Śrīla Śrīdhara Mahārāja: That is, imaginary persons are accepted as they're talking and giving answers. Some Brajanātha, some *bābājī*, some Bābājī Mahāśaya, all those imaginary persons have been taken in to talk. I told to one person in debate, that what is in Bhaktivinoda Ṭhākura's brain, his mind, and he has written, that is not imagination. In some *kalpa* or other, these things were, and these things again will come, have to come. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: What Bhaktivinoda Ṭhākura thought in his mind, that won't be lost, that must be somewhere in this *prapañca*, in this world, sometime after, or sometime back, the same thing was. Just as they say that the sound; I speak here, and the sound is going. This sound can be caught in some other place little after.

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So, the light is Caitanyadeva, with His batch, He chanted here, *saṅkīrtana*, He preached, that velocity, that wave is going. And now in some sort of place, that may be found here. Do you follow? Am I clear?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: That velocity, that light that I should hear, that is going on, that is not lost. Just as sound I pronounce is not lost, it is travelling, so the light, that whatever I see, that wave of light, that is also travelling. That war, that war period, vision, that is also there, that is vibrating, that vibration is now somewhere else, it is floating. If you go there, just as in the Ganges water, if I throw some flower, then that is carried out by the stream. If I can go with more speed than the stream, I can find that flower somewhere else in the far away, in the current. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So, the velocity, the eyesight velocity, that in a second it is moving 175 miles speed, it is moving. And if it is possible to run with more speed, then we can overtake that wave. It is there. So, also, what is imagination now must have come in reality here and it is found in somewhere else.

In Kṛṣṇa *līlā* also... Eh?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...we say the Kṛṣṇa *līlā nitya*. Just like sun, everywhere there is morning. Now morning here, five minutes after, the morning will be there, some sunrise. Sunrise, it is everywhere sometime. Here or there; rising sun to be found anywhere. Always it is moving in that way. Setting sun is always to be found; only we're to go to attend that place.

So, what came in the mind of Bhaktivinoda Ṭhākura, though that like a novel way he described, that must, this *kalpa*, another *kalpa*, or somewhere, it must be found. It is there. It is reality, not imagination.

Everything, it is not imagination. In my dream, what I saw, now it is false. But it was, in some life, in past experience I had that sort of vision, that has come to me now as dream. It was a fact, and now it is only as dream. _____ [?]

Devotee: _____ [?]

...

Śrīla Govinda Mahārāja: This is all internal mail.

Mukunda Mala Vilas: International.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Mukunda Mala Vilas: It's all together about seventy dollars American.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And Mukunda Mala prabhu, he's our future of America. He's direct disciple of Your Divine Grace.

Śrīla Śrīdhara Mahārāja:

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

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

Śrīla Govinda Mahārāja: _____ [?] He's direct disciple of Śrīla Guru Mahārāja. And *Guru and His Grace* _____ [?] not will be published. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: *Guru And His Grace* may come here in November, in book form.

Śrīla Śrīdhara Mahārāja: At Vyāsa *pūjā* time.

Śrīla Govinda Mahārāja: Vyāsa *pūjā* time, that is good time.

Mukunda Mala Vilas: Yes, good time for getting the grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Mukunda Mala Vilas: One other question I had about this Berkley theory that everything is in the mind. And that is...

Śrīla Śrīdhara Mahārāja: What is in the mind, that may be abstract to us, but in the Universal Mind everything is concrete. It must be, can be traced somewhere else.

Mukunda Mala Vilas: Yes. So although everything is, in one sense, everything is in the mind, but still I'm experiencing that it is very hot. I feel very hot, and also Badrinārāyaṇa prabhu, he also feels the heat. So we're all experiencing heat. But according to Berkley, this is just going on in the mind. So my question is; should we think that this illusion is being enforced upon us, or the idea that it is hot, that...

Śrīla Śrīdhara Mahārāja: You have to understand the fundamental truth. That what is hot temperament to me, that may be cold environment to some other body. Degree. Apparent degree of toleration, the experience of coolness and heat, depends on that. What is cool to us, that may be hot to another. So in that way it is only, we're to adjust with that; that what is hot to me, that may be cool to another. Human beings, or so many insects, so many worms, and so many other things. What is bright to us, what is bright to an owl; that is dark to us. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So creation is of variegated nature in all cases. In cases of eye experience, or ear experience, which we can hear, others cannot hear. It may be so small sound and so big sound, we can't hear. Only we hear within limitation, we see also within limitation. Our feeling in the touch, that is also within limitation. So, everything is co-existent, only it is adjusted. Something cool to me, that very thing is hot to another. In this way it exists. So it is not imagination, it is reality. What is imagination to me, that is reality to another animal. Because it is there, in the *prapañca*, in the surface it is like that. So it must be anywhere and everywhere. The

rising sun must be anywhere and everywhere. Now here and then next there, in this way it is revolving. So in the whole creation every sort of experience is co-existent. Do you follow?

Mukunda Mala Vilasa: Yes. _____ [?]

Śrīla Śrīdhara Mahārāja: Then, what is your question?

Mukunda Mala Vilas: My question was that, in explaining this theory to others...

Śrīla Śrīdhara Mahārāja: And we want to say that what you now feel cool, by the will of God you can easily, you may feel that very hot. By the will of the Supreme Lord. Everything depends on Him, in the Cause. What you say is intolerable hot, in the next minute if God wills, you will be forced to be intolerably cool. It depends on His will, everything.

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

He's saying, "Dhṛtarāṣṭra, I say you will see Me, being blind. Though you're blind, blindness not to be removed, only I say you see Me, and you will see." And that was done.

Only His will is at the cause of everything. And that can change anything and everything to anything and everything. His will. And that is coming here in a modified way. In a general way, in a particular way, special, speciality of such degree, in this way gradation is there. But it is that His will is the cause, prime cause of everything. And it is that He's above law. We must keep in consciousness that, then anything you'll be able to explain.

Mukunda Mala Vilas: He's like a hypnotist.

Śrīla Śrīdhara Mahārāja: Yes, hypnotist. Everything depends upon His sweet will. Everything depending on the the sweet will of the Designer and Destiner. Everything is destined and designed by Him. It is in His hands. In the centre. It is by itself and for itself. Everything, He only knows what is the purpose of anything and everything. None else. He knows His ways, and none know His ways. Only they know as much as He wants to make them know, only that much. And that also He can change.

So complete free autocrat, and that can be only caught by love. The autocrat can be caught by love, not by knowledge. Because His ways are uncertain. What your knowledge will do? Knowledge can go on if there is any fixed law and fixed nature. But autocrat, any moment He can change. Then, how can I know things? So all your previous experience, null and void. Every second He can show you a new colour. So no possibility of knowledge can make any clear statement, all futile. So knowledge is futile about the infinite. Now this, now another, now _____ [?] now _____ [?] Then, on what basis you'll make your calculation?

He's always changing, sweet will. Only He can be caught, His heart can be caught by only surrender. So through surrender He may like to make Him known to you, and you may know that portion, that much.

The designer is autocrat, above law. You're to consider like that. Who is designing this universe, He's above law, not under any law, any fixed nature. He may change at His will, the sweet will. And whatever He wills, that must have to come, to happen.

Devotee: Guru Mahārāja. Sometimes people say this God is not good because He's above law, but the position of the *jīvas* is they're not above law. It means there is suffering. If God is good it means that He could create the *jīvas* also above law.

Śrīla Śrīdhara Mahārāja: Ha, ha. Then, they want to become God of Gods. _____ [?]

Unknown and unknowable, and how His ways can be known. His more, He's autocrat, He's such.

And from your crooked and very meagre partial experience, your finite experience, you want to throw at Universal Truth. Your experience is limited of the limited. And that small experience you want to thrust onto the whole. It is most deplorable. Deplorable argument and knowledge. From finite you want to know the measure of the whole infinite, and you go to criticise Him. What is your foundation of criticising, criticism? From what basis you are approaching to criticise Him? How much you know about Him?

A mother is chastising her son, only you see that portion, and 'she's very cruel, mistreating her son for this,' But you do not know the previous trouble the mother takes for the child, how she feels for his future good. All this you do not go to decide. Only the time being you say that 'she's punishing the son' and you're infuriated.

So every incident must have its future and its past. You're to trace that before you put any remark. In your case, how much, how limit, to what limit you can understand? Very meagre, and by that one should not go to make any remark about the Infinite ways. That is injudicious, that is suicidal to a man of understanding.

Devotee: Guru Mahārāja. The position of the *jīvas* in *taṭasthā* means that the *jīvas* have the knowledge that there is one upper world and one lower world, that there is suffering and there is service? There is this knowledge in there?

Śrīla Śrīdhara Mahārāja: What does he say?

Mukunda Mala Vilas: He says that the *jīva* in *taṭasthā*, does the *jīva* have a vision of Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: *Jīva* has got adaptability of both sides, margin means endowed with adaptability of both the sides. But no participation, nor any experience, but only seed adaptability. And he's in the margin, and the margin means strictly to analyse with adaptability, you can go that side, you can come this side. This possibility is there, in potentiality. But he's left to exercise his freedom. Because he's conscious unit, freedom must be inseparable from consciousness. A conscious unit and freedom is one and the same. Conscious atom means endowed with freedom. If freedom is taken away it is matter.

Devotee: There is freedom, but there is also knowledge of the absolute of the reality?

Śrīla Śrīdhara Mahārāja: Because it is very small, so freedom also not perfect, very vulnerable. Freedom does not, his existence is also small, his freedom is also vulnerable, defective. So the possibility of committing fault. Freedom means not perfect freedom, perfect freedom with the perfect reality. And the smallest atomic freedom with the atoms of consciousness and that is

vulnerable. That can judge properly, and judge improperly also, there in the margin. Otherwise we have to put blame on God, or *māyā*? Or we want to be innocent? No. We can't be innocent.

The starting point, just as before taking any intoxication, one man begins intoxication, first step curiosity, something like. Then when he's taking intoxication for small time he cannot do without intoxication. So *māyā* is like that, the intoxication habit. Then *māyā's* intoxication habit comes and force you to give up _____ [?] intoxicating substance. Before that, when you begin it might not have begun. There is no point, no momentum, but once you've begun, as much as you're making familiarity with intoxication, intoxication will devour you, devour, or injure you so much.

So first starting, mixing with *māyā* like a play, curious play, play of curiosity. But as much as I make friendship with her, she comes to devour me so much. In this way we're in the clutches of *māyā*. But in the beginning, in the starting point, it was a very slight thing like curiosity.

So such starting of the free will, that was the cause, and not the present stage where *māyā* has devoured us, *ajñāna*, ignorance, liking for exploitation. *Māyā* means liking for intoxication, love for exploitation, that is *māyā*. And truth is that everything for centre, for Kṛṣṇa.

Devotee: Guru Mahārāja. If in *taṭasthā* has the reality and the illusion, the *jīva* cannot have enough discrimination to come to the...

Śrīla Śrīdhara Mahārāja: No part of discrimination, all only very little, imaginary little, everything imaginary small, but it is. However small, it is there.

Mukunda Mala Vilas: So he can also go to Vaikuṇṭha? From that first starting point he can also go to Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Starting point. Yes. Some go that side. Some go this side, some go this side. Independent. Not all come one side, then there would be some compulsion. No compulsion. By their free choice some going this side, some going this side, some going that side.

Devotee: Guru Mahārāja. There is any knowledge coming from outside or from inside that can help the *jīva* to adopt one side or another?

Śrīla Śrīdhara Mahārāja: At every stage outward help is present, at every stage. But in crude stage, higher agents can help. Ordinary persons cannot detect the defects and render help. Higher personality. God Himself, or any higher powered *sādhu* can help you.

Just as suppose, a new born babe. A specialist doctor with special knowledge can make treatment of the newborn. But little grown up, can talk, "What is paining you?" Ordinary doctor may _____ [?]

So high powered *sādhu*, and the Lord Himself, they can help us in any stage. Ordinary person, saints, cannot help in any stage. In certain standard their help is _____ [?]

Mukunda Mala Vilas: Guru Mahārāja. When we're very far away, in another country, then we have to associate more through *vāṇī* than through *vapu*. Can you say something about that? Can you give us some instruction that will minimise our separation?

Śrīla Śrīdhara Mahārāja: *Vapu* also by our deep affectionate meditation, we may get influence from the *vapu* also. Sometimes when we're in meditation we may get inspiration. The words are

there and also by meditation, by the ability within, something may come, a new light may come. That is, that may be possible. A deep and affectionate and submissive meditation, relativity, that may guide me, irrespective of the space and time. *Ātmā* does not have any restriction of space and time. If we can rise up to the plane of *ātmā*, it is that *caitya-guru*, in that way we can get inspiration.

Mukunda Mala Vilas: Once, you said that *vāṇī* is also *vapu*.

Śrīla Śrīdhara Mahārāja: Yes, *vāṇī* is also *vapu*. If not properly tackled, *sevonmukhe*. *Vāṇī* means words, *vāṇī* may not divulge the meaning ____ [?] *Vāṇī* is also a form of sound. This is eye experience, and *vāṇī* is ear experience, but the internal meaning that is something else. Do you follow?

Mukunda Mala Vilas: Yes. Like that,

[asadhu-sange bhai "krsna nama" nahi haya] "namaksara" bahiraya bate nama kabhu naya

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

Śrīla Śrīdhara Mahārāja: Yes. So that also may be broken, may be changed, like broken, form. But the spirit within, we can approach that only through submissive attitude. *Sevonmukhe hi jihvādau*. If the ____ [?] can take, the eye can see, the nose can take - if we have a serving attitude, deeply serving attitude. Then that contact comes, from up. They're helping the external body, that comes to *ātmā*, *buddhi*, *mana*, and outside. It comes from inner side, or higher side, not comes from the surface, from the point of experience. It comes from eye, it has to come though *sparsa*. First to soul, then from soul to reason, from reason to mind, and from mind again so deep in the mind that we will experience...

83.05.30.B

Śrīla Śrīdhara Mahārāja: Coming down, not springing up here.

Devotee: Guru Mahārāja. Kṛṣṇa is like a well-wisher father. How a father can permit that the son fall down and be in contact with a dangerous situation? Father's always careful about to don't permit the son to fall.

Śrīla Śrīdhara Mahārāja: Father also does not like that the son will be of such nature that always lives under guidance. Just as one man takes his boy to teach him swimming, that he may not drown, so it's necessary to teach him swimming. So father wants that he may stand by himself. That is not injustice.

Free cooperation, not infringed, forced cooperation. There cannot be peace in forced cooperation, forced adjustment. So free cooperation, that sort of adjustment is peaceful and happy. You are to understand. If He forces us anything then we're reduced to stone. We must be allowed to live freely, and that free cooperation will give us peace, not forced.

Devotee: And Guru Mahārāja. This wrong path is very heavy because it's said in the *śāstra* that for the *jīva* to return to his constitutional position is very rare.

Śrīla Śrīdhara Mahārāja: This wrong path, in comparison with eternity it has no position. We're to take everything from the standpoint of eternity, however long path, no value. Which is very, very long time to you, that is a second to another's consideration. And what is a second of Brahmā, that many be a few months for us. So infinite is of such character. In time and space, in both cases it becomes true. Who is there?

Badrinārāyaṇa: Vidagdha Mādhava prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha Mādhava is going to Calcutta tomorrow to send him off?

Vidagdha Mādhava: If you like Guru Mahārāja I can go, no problem.

Śrīla Śrīdhara Mahārāja: Do you find it necessary?

Mukunda Mala Vilas: Do *I* find it necessary? No, it's not necessary. I can manage. It's all right. His service will be needed here. So I'll take your leave now Guru Mahārāja. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

83.06.02.B

Śrīla Śrīdhara Mahārāja: ...consciousness proper. Then his position will be higher than any Christian, or Islam, Mohammedan, or Śaṅkarite, or anyone, or even devotee of Nārāyaṇa.

Vidagdha Mādhava: But Kṛṣṇa consciousness proper means he's actually...

Śrīla Śrīdhara Mahārāja: Proper must - not show, like the *goswāmīs*, the *bābājīs*, the pseudo Kṛṣṇa consciousness, but real Kṛṣṇa consciousness. And slight participation in that should be considered to be the highest fortune of all religionists in the world. The comparative study is there. What is Kṛṣṇa? Svayaṁ- Bhagavān Kṛṣṇa. The Vṛndāvana *līlā* of Kṛṣṇa. Reality The Beautiful - to be connected with the Reality The Beautiful. That is to have the greatest fortune than any other man who has connected his fortune with any other conception of religion.

Vidagdha Mādhava: But Guru Mahārāja. Didn't Śrīla Bhaktisiddhānta Prabhupāda, didn't he say that Jesus Christ was *śaktyāveśa avatāra*? He said like that?

Śrīla Śrīdhara Mahārāja: That might have been. But *śaktyāveśa avatāra*, Vyāsadeva *śaktyāveśa avatāra*, Paraśurāma, Nārada, there are so many *śaktyāveśa avatāra*. But what they're dealing with, that is to be concerned, what he gave. We can only compare in the teachings.

Vidagdha Mādhava: And also we have many disciples of Swāmī Mahārāja who've come and gone. They stayed for many years, practising the basics, the beginning *sādhana* of *bhakti yoga*.

Śrīla Śrīdhara Mahārāja: Coming and going, that is another question.

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]

To have the highest conception of theology, if we have any connection with that, gradually my future will be there. So one might have attained the fullness of a particular conception. But slight Kṛṣṇa consciousness will be better than that, more valuable, considering its prospect. When he's connected with Kṛṣṇa consciousness anyhow he'll reach the goal. So considering the prospect and the man who has realised a lower conception of religion he's finished there. But one, a beginner, in the higher Kṛṣṇa consciousness _____ [?] Just as an ordinary *jñānī*, a member of the *jñānī* school, he's better than a bona fide *karmī*. And a member of the devotional school is better than a *mukta*, one who has attained emancipation, or liberation. But this man is not liberated, but anyhow he's got chance to be admitted into the devotional school, *śuddha bhakti*. He should be considered from the standpoint of his prospect, that he's better. And this man's finished ABC. Some finished in A, some finished in B, another has got connection with C, but now he's not in such normal position. But near future he'll be there in C. But considering the prospect he should be considered as better. So transaction must be with reality, and not any pseudo imitation. Imitation has got no value. Real connection, slight connection, of the higher reality, is better than the full achievement of the lower status. Do you follow what I want to say?

Vidagdha Mādhava: Yes I follow. Is it possible in the *kaniṣṭha*...

Śrīla Śrīdhara Mahārāja: Full realisation in the lower order of religious conception, and slight connection of the highest religious conception, slight connection, and the full realisation of the lower conception. What should be considered as better?

Vidagdha Mādhava: I just heard you say 'the slight connection is better.'

Śrīla Śrīdhara Mahārāja: Yes, better, because tomorrow he'll be there. And this man is finally settled here, in lower office. One is a probationer in a higher office rank. And another a clerk, but now drawing more money than the beginner. But in no time this officer will go to fetch more money, and the head clerk will be there, finished. And the officer will go. But now the head clerk drawing more money, and this man less. Something like that. Am I not clear?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: So our future prospect should be taken into consideration. According to the prospect we shall judge who is superior who is inferior.

Devotee: I have a question about *amāninā mānadena*. That we're all *jīva* souls, all equal in the eyes of God. But in normal society, also Vaiṣṇava society...

Śrīla Śrīdhara Mahārāja: Not all equal in the eye of God. In the eye of God there is also difference.

God says, "My devotees, there is also gradation." That saying to Uddhava.

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

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

The gradation amongst the devotees, Śrī Kṛṣṇa Himself says by His own mouth. *Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo na śrīr naivātmā*. "But Uddhava, you are most beloved, even more than My own self."

And that Uddhava again says, "Oh. In Vṛndāvana, what sort of divine love I've experienced? If I have a birth of a creeper and bush, then the feet dust of those damsels will naturally fall on my head. I shall consider myself purified."

The gradation is there, not all equal, amongst the devotees. And the non devotees they're also of lower order. The *karmī*, *jñānī*, and all these things, gradation is there, not all equal.

Devotee: But still the teaching is...

Śrīla Śrīdhara Mahārāja: All equal in *this* sense that He likes that everyone may be good, in that sense.

Devotee: Still the teaching is, though the...

Śrīla Śrīdhara Mahārāja:

samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

"I am equal to all. But who is devoted to Me, I'm also partial to them."

That is His position. That is His meeting, one who is doing, the father, a bad child, a good child, father wants to be impartial to all the children. But one is very bad, a rogue, and another is very honest. Naturally the honest will get more attention and more support from the father. But

otherwise the father likes both the children equal if they may be good. But when one is good, one is bad, naturally some more affection towards the good will come. Otherwise he should be considered impartial. 'Why he's attracted towards bad and not towards good?' He'll be blamed, the father will be blamed for inconsideration.

The letter. Kṛṣṇa. Not clear?

Devotee: Yes. That's clear. But sometimes also it's said that the naughty child he gets the affection from his mother. His mother is always thinking for that naughty child, how he can, she's worried about him.

Śrīla Śrīdhara Mahārāja: Not naughty in that sense, naughty not at heart, but within they're a little disturbing, that is naughty type. Externally may be of disturbing temperament, that sometimes pleases the mother, father. But if there's poison within none can _____ [?] Remove the poison. Paternal affection, or motherly affection, will like the poison to be removed. But at heart he's good, but externally he's very _____ [?] breaking this thing that thing _____ [?] They like that kind of. And always sleeping, sleeping, sleeping, do not like that. That is *tāma guṇa*. _____ [?] Evil aim has got also utility, but in the indirect way, punishment. Punishment has got its utility, but not in the direct, but in the indirect sense, not desirable. But still it's useful sometimes.

...

...*'haṁ sarva-bhūteṣu*. "I'm neutral, equal, environmental whole, to anything and everything. But those that are coming towards Me, they're getting the benefit of My affection. And who are apathetic they're not getting. But I'm approachable by everyone. That is _____ [?] Anyone may approach and get. I'm not ill-disposed to anything, equal _____ [?] If he does not come and he also gets then there'll be _____ [?] not equal. So one coming he's getting, not coming not getting. But if not coming also gets the same thing then not equality."

Devotee: Then what is the meaning of causeless mercy? Even one might not be going, still might be getting.

Śrīla Śrīdhara Mahārāja: Causeless, that is eternal, none has created. It's flowing in its own way. But the others that are endowed with free will, if they connect they'll get. Each flowing in his own way, and if ill- fated he'll run away, when the flow is coming he'll run away. Ha, ha.

Devotee: Still we might see two devotees...

Śrīla Śrīdhara Mahārāja: There are special cases also, alokamani [?] four kinds of special cases. Causelessly coming from upward to lower, that is also four kinds. General case is, if you approach you'll get, that is the general case. But a special case there are and that also of four types. Suddenly one may get the Grace of God. I don't remember exactly the four types, but there are four cases. Alokadan [?] And Śukadeva is one case. Another case I don't remember. Memory failing. You will find in *Jaiva Dharma*. Bhaktivinoda Ṭhākura has analysed them. Independent of the inquiry of the *jīva*, sometimes it comes from above, comes down, and that is also of four types. *Bhakta kṛpa*, Bhagavān *kṛpa*, and also another two, four types are there, get suddenly. But if we're to, we can

trace, if we're able to scrutinise and trace the subtle points then also we can count that _____ [?] must have been some *sukṛti* for which this has suddenly come.

Devotee: From previous life.

Śrīla Śrīdhara Mahārāja: From previous life *sukṛti*. In this life nothing much seemed ostentatiously, but in the background there must be something from previous life _____ [?] so suddenly he became ____ [?] But it was acquired in his previous life.

purva janmad gita vidya, purva janmad jita dhanam [?]
purva janmad gitam punyam, pascad dhavati dhavati [?]

Anything required. purva janmad gita vidya. Learning. _____ [?]
Puṇyam. Very good merit acquired in previous life, that comes to help in this life also.

Devotee: Still I'm a little confused, how to apply _____ [?] *amāninā mānadena*. Always not desiring respect for myself.

Śrīla Śrīdhara Mahārāja: *Amāninā mānadena*. *Tṛṇād api sunīcena*. Humbler than a blade of grass. If we give foot pressure on the blade of grass it will go down, no position. So highest type of devotee won't go to create any trouble in the environment, because his time is very valuable, so no disturbance he'll invite. He'll try not to be party to any quarrel, avoids it, for this such policy because his time is very valuable. He's engaged in such a valuable thing that outward disturbance may harm him very greatly. So the peace of the environment he'll try his best to maintain. So if any opposition coming he'll try to withdraw as much as possible. Neither he won't be the cause to give opposition to anyone. But still opposition coming he'll try to avoid it, at his own cost. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. If it comes he'll try his best to go on in his own way with toleration. And *amāni*, he won't search for any prestige or position, name, fame. Won't care for anything else, whole concentration towards his own object of life, *amāninā*. Neither blame from outside, nor any appreciation from outside, should affect him. Won't care, close the door, of any sort of appreciation or dis-appreciation from the public. Independent of the appreciation or dis-appreciation of the popular opinion. *Amāninā mānadena*.

But still anyone comes to disturb, "Oh, you're all right. I'm in a mean, lower position."

When Prakāśānanda went to charge Mahāprabhu in Benares, "Why? You're a *sannyāsī*, why do You not read *Vedānta* and discuss the ontological side, all these things?"

Mahāprabhu He told that, "I'm stupid. My Gurudeva he told, 'You're an ignorant man. You don't go to discuss the abstruse arguments in *Vedānta*. You go on taking the Name of the Lord. That will suffice.'"

guru more mūrkha dekhi' karila śāsana. mūrkha tumi, tomāra nāhika vedāntādhikāra.

[prabhu kahe — śuna, śrīpāda, ihāra kāraṇa / guru more mūrkha dekhi' karila śāsana]
[mūrkha tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra]

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."] [" 'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns."] [*Caitanya-caritāmṛta, Ādi-līlā,* 7.71-72]

"And so I take the Name of the Lord. I've not much qualification to understand and discuss the ontological side of *Vedānta* in this way. *Mānadena*. You are bigger scholarly persons, you can do so. But I'm an ignorant person."

In this way He avoided. But when they came with more sincerity to approach Him, then He came out.

"That what you are cultivating that is all false. What will be the real meaning? The real meaning is such and such." But in the beginning He did not create any opposition. He avoided them. But when with sincerity they came to know, then He came out with His own thing.

And Sārvabhauma also. Sārvabhauma he's a good scholar, and a guardian's position.

"Young man, You're well connected with my family. Your maternal father _____ [?] elder brother were all class friends, in this way. So I've got much affection for You. So though You've committed very wrong _____ [?] It is very difficult to keep up the purity of the *sannyāsa* life. Anyhow I shall help You, try my best to make You understand and analyse the nature of this world that it's all false. Then Your *sannyāsa* may be protected. I shall help you. Many *sannyāsīs*, I have a class where many *sannyāsīs* come to attend and hear *Vedānta* from me. And I admit You also as a student in that class. Always think of the *Vedānta*, that the world is nothing, all false, then only Brahman is there. Then it will be easy for You to maintain Your renunciation role."

Then Mahāprabhu, "Yes. You are My well-wisher, you are My guardian. What you order I must do that." He attended the class every day, but He was sitting silently.

Then after a week Sārvabhauma told, "The boy looks very intelligent, but He silently attends my class without putting any question. I'm taking so much labour to make Him understand all these higher points of *Vedānta*. But though He seems to be very intelligent, but He does not utter a single word. What's the matter? Does He understand or not? My labour is only useless?" Then one day he could not contain him, asked, "I'm taking so much care to help You by explaining the Śaṅkara *Vedānta bhāṣya*, all these things. But You don't ask any question. Do You understand or You don't understand?"

Then Mahāprabhu told, "Your are My well-wisher. You have ordered Me to hear. I did so. But what you say, you mention about the *sūtra*, the original points, I understand clearly. But your explanation I can't follow."

Then, Sārvabhauma was an intelligent man. "What does He say? He understands the original quite clearly, but my explanation He can't understand? That means He says that I'm explaining in a wrong way, my explanation is wrong, eh? He's so much bold to say like that? He can't understand my explanation, but He can fully understand the original thing, *sūtra*." Then he asked anyhow, formally, as formality he had to ask. "Then can You explain the *sūtra* in Your own way?"

"Yes. I you order I can do." He began to explain the original *sūtra*.

And Sārvabhauma went to refute that, but could not. Whatever he says Mahāprabhu discards that. Then he was nonplussed. Then anyhow there was that *ātmārāma śloka* in *Bhāgavatam* [1.7.10], and with much care and scholarship Sārvabhauma prepared nine kinds of meanings

explained from that *śloka*, separate kinds of meaning. Sārvabhauma began to explain that. Mahāprabhu heard them, patiently. "And then, have You got any other explanation?"

"Yes. If you'd like to hear I can try." So Mahāprabhu, these nine kinds of explanation, without touching any one of them, Mahāprabhu came with, independently, another eighteen kinds of explanation from that *śloka*.

Then Sārvabhauma was bewildered, dumb. "What is this? He's not a man."

This Gopīnātha, his brother-in-law Gopīnātha Paṇḍita, he previously told, "You want to protect His *sannyāsa dharma*, He's not an ordinary man...

83.06.05.B

Śrīla Śrīdhara Mahārāja: Adjustment in what we've heard from the revealed scriptures. Adjustment, assimilation, of what we've heard from the *śruti*, from the revealed scriptures, that is meant, proper assimilation. And to differentiate from things that we find here in our perverted conception of life and experience. Hare Kṛṣṇa.

Vedāśraya nāstikya-vāda bauddhake adhika. Mahāprabhu's announcement about Śaṅkara, that he has given delivery of thought from the Buddhistic school in the name of Vedic thought. The most dangerous. The colour of Vedic thought, he has given delivery of the Buddhistic thoughts. *Vedāśraya nāstikya-vāda*. Half true is more dangerous than falsehood.

veda nā māniyā bauddha haya' ta nāstika [vedāśraya nāstikya-vāda bauddhake adhika]

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

Buddhist, they're simple, they do not have any recognition of the revealed scriptures, they think that's all. They're on the other side, it is plain and clear. And this man has entered within our camp, and began to preach the doctrine of Buddha. It is most dangerous. So we'll always be very alert of this apparent religious man who is an atheist in the garb of a devotee, so-called, we must be very much cautious about him.

So, *māyāvāda-timiṅgilodara-gatān uddhṛtya*. The whole Hindu section, so-called Hindu section mostly swallowed by Śaṅkara. They do not know how they have been swallowed.

[śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje]

["Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship the great master who allowed the fallen

souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."]

[Śrīla Śrīdhara Mahārāja]

'Only this is Brahman, that is nothing, non see-able, non-traceable, non-differentiation, and the specification, nothing, and to accept that, no harm about our creed.' In this way they all accept it.

They say that, 'Anyhow he [Śaṅkara] took to the scripture. If we see the good side, anyhow he drew the attention of the religious people of that time to the scripture, from the atheistic school, totalistic school. And now you read your scripture, and then find what you can manage to find. So much he must have done.'

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Ha, ha. Enemy is according to the plane, enemy. In one's own plane, a man's enemy is a man, not a tiger, nor a serpent. Man's greater enemy is man, greatest enemy must be a man. Others cannot make any harm so much.

Rādhārāṇī's enemy is Candrāvalī. Ha ha. The competition with which, in Yogamāyā, that department, where the competition is going on to produce the satisfaction of Kṛṣṇa, all accommodating. Kṛṣṇa, *akhila rasāmṛta murtiḥ*. All possible types of ecstasy is harmonised, nothing neglected there. Everything for Himself. So many of variegated nature, but for Himself. Then justification of the existence is there. So many, let it be. Innumerable, does not matter, but one end, all must be connected to one end, for Himself, to satisfy Kṛṣṇa. *kṛṣṇindria tattvam, kṛṣṇa-priti, kṛṣṇa-prema*. Must be connected to one end. Many, polarity and unity, unity, that to satisfy His purpose, and diverse may not have any number, variegated.

Rādhārāṇī Herself says, that is Her special beauty, "That they do not know. I have no objection. The others will come to serve Kṛṣṇa. I look only in the satisfaction of Kṛṣṇa. My concentration is always there. But, their service does not come to such a standard as to give satisfaction to Him properly, so My objection." Rādhārāṇī's statement in this way justified. "They rush forward to satisfy Kṛṣṇa, but they do not know how to satisfy Him. They come and begin their service to satisfy Him, but they cannot do so. There is My objection, otherwise I can allow. My eye is always fixed just like the hand of a clock, the satisfaction of Kṛṣṇa."

saynavi gihicanoo de kṛṣṇa seva nahi jani jihe canay [?] In this way, *Caritāmṛta* says, gives the statement of Rādhārāṇī. She does not think Herself to be one of many, in the competition. So that is Her special beauty. Her degree and intensity of the endeavour to satisfy Kṛṣṇa, that is above all, all accommodating, so that is. Others, that is a part of Her. She represents the whole, and His own

parts develops to help Her in indirect way. Some in direct way, Lalitā, Viśākhā, and some in indirect way, in another camp, but that necessity is also there.

Just as the opposition party is necessary in the democratic parliament, something like that, the opposition party, vetivek [?] everywhere there is, amnay [?] and vetivek [?] everywhere. In amnay [?] in direct there is also a place for indirect, the development in such way.

Hegel's version is synthetic. Thesis, antithesis, synthesis, the development always goes in this way. Thesis, antithesis, synthesis. So antithesis will always be there, but it will promote, help the thesis to come in synthesis, something like that. So antithesis has got it's position also.

amnayah betikhi karvan yat sat sarvatsa sarvadar [?]

In the first *śloka* of *Bhāgavatam*: *'nvayād itararaś cārteṣv abhijñaḥ svarāṭ*. He's only fully aware of the purpose of His activities, *cārteṣv abhijñaḥ*. What is the purpose of this world, it is known only to Him fully, *cārteṣv abhijñaḥ*. To what purpose, what is being done, He knows fully well, not any other part of the world, *cārteṣv abhijñaḥ*, and *svarāṭ*. He's not to give any explanation to any other entity, *svarāṭ*, autocrat, *svarāṭ* means autocrat. Not for any explanation to another party, *svarāṭ*. Whatever He will do that is all right, that is Autocrat Absolute, *svarāṭ* means absolute. Everything for Him, He's for none. And elaborately thinking, analytically, He's for us. We are for Him in some way, and He's for us some way.

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

[The Lord tells Durvāsā, "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"I do not know anyone but My devotee."

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham
[mad-anyat te na jānanti, nāhaṁ tebhyo manāg api]

["The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."]

[*Śrīmad-Bhāgavatam*, 9.4.68]

"They're My heart, I am their heart." *Hṛdayaṁ mahyaṁ*. All the saints are My sweetheart, and I am also similarly heart to them. *Sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham. Mad-anyat te na jānanti*. They do not know but Me. *Nāhaṁ tebhyo manāg api*. I also do not care to know but them."

So visa versa, He's for the devotee, devotees are for Him. That is, the substance and the potency. Potency cannot stand, cannot exist independent of the substance, and substance also cannot remain without the potency. As Śaṅkara told that 'Brahman is only there, no potency.' But the Vaiṣṇava Ācārya's are of the opinion that substance is Brahmā, no doubt, *cetana*, but that has

got potency. Prakṛti Puruṣa, not Puruṣa alone, Puruṣa *bhakta*. The enjoyer, enjoyed, the positive, negative, the served and the servitor, both combined, one whole.

The subject, object, according to Hegel. "No subject can exist without object." Subject means thinking, thinker, there must be something to be thought, otherwise subject cannot exist. So object also cannot exist without the subject. There must be some thinker, then recognition of a particular thing. That is the peculiarity where the atheists are crushed. The object cannot exist without subject. That is a great point of argument of the theistic school here.

That a fossil was there. Fossil means black or white, hard or soft, something, and that is the stage of subject. Without thinker, no fossil can exist. There must be some sort of assertion about the fossil, and where it will exist in the subject. So without subject, no object can stand, and without object, no subject can stand. Prakṛti Puruṣa. That is Hegel's argument. Subject, object, both co-existent.

When Bon Mahārāja came from preaching in the West, then I had a talk with him in Bombay Maṭh. I went to welcome him from the ship. He came, Swāmī Mahārāja was there, he was conducting business there in Bombay, and Swāmī Mahārāja was present. In a round table, we all took our seat.

And Bon Mahārāja told, "They ask so many questions that cannot be answered."

But I had some knowledge about western philosophy. I read in B.A. class that Hegel's theory, and others, so I challenged him. "What points cannot be answered?"

Then gradually the talk begins. [Herr] Schulze [Sadānanda dāsa] was there. He was watching very keenly. Swāmī Mahārāja was there. Then in this point I defeated Bon Mahārāja with Hegel's philosophy. No object can exist without subject. There must be someone to give the statement, what is in the fossil, in the object. No object can stand independently. The law of thought cannot allow.

Then Swāmī Mahārāja he told, "Here the west is defeated by the east." Something like that.

That question, that no object can exist without subject. It is difficult to understand, follow, but if one can understand, then he can refute the whole atheistic school. That no object. In the primary stage of creation there was fossil, and no consciousness, it is very easy to say, but what is the fossil? If you have to assert something, that it was so and so, and that so and so means conception about that, and where does it exist, conception in the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection, consciousness can have object in his own creed. *Ātmā* can think of him, so it is concrete, independent of fossil. Pure consciousness can exist independently, it can, introspection, in thinking of its own, about its own. *Ātmā-jñāna*, spirit thinking about spirit, independent of material existence. So consciousness is independent, can be independent, but never matter. Nitāi.

Aranya Mahārāja: Guru Mahārāja. As Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group, does Candrāvalī also send Her associates to canvass on Her behalf?

Śrīla Śrīdhara Mahārāja: Yes. And there's a clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśakhā, and there the Śaibyā and Padar, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written. *Svānanda-sukhada-vāsī* [I am a resident of *Svānanda-sukhada-kuñja*]

sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paṛaye mane

["I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend, Śaibyā."] [*Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, p 33]

Sakhī Sthalī is a part of Vṛndāvana where the camp of Candrāvalī generally exists. *Sakhī-sthalī nāhi heri nayane*. Bhaktivinoda Ṭhākura says, "As the attendant of Rādhārāṇī's camp I don't like to see that Sakhī Sthalī area. Why? *Dekhile padar paṛaye mane*. Padar, she's a servitor in that camp of Candrāvalī. And the lower servitors, servitors of lower rank, they're concerned with the lower rank, of the other camp." So Bhaktivinoda Ṭhākura says, "If Sakhī Sthalī comes in my memory then the Padar, whose attitude is always to seduce Kṛṣṇa from this camp, to take that camp, so I can't tolerate that. *Dekhile padar paṛaye mane*."

rādhikā-kuñja āṅdhāra kori', loite cāhe se rādhāra hari

["Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom."] [*Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, p 33]

"Because Her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp, if Kṛṣṇa goes there, then the whole camp of ours becomes dark. *Āṅdhāra kori'*."]

Once Prabhupāda ordered one to sing this song, and the song was sung in Chaitanya Maṭh. And I marked it was sung twice, but when this *rādhikā-kuñja āṅdhāra kori'*, Prabhupāda receives a shock. He's sitting in this way, in the chair, and the song is there, and when in the song this thought came, *rādhikā-kuñja āṅdhāra kori'*, he finds a shock, I marked. And in the second singing of the song, when again this point came, *rādhikā-kuñja āṅdhāra kori'*, he received shock, can't tolerate. The *āṅdhāra kori'*, the darkness in the camp of Rādhārāṇī, it is intolerable for their attainment. I found it. But still it is, for the, to develop the different methods of service, different layers of service, it is necessary.

Just as fasting is necessary for relishing the food. *Viraha*, *milana*. Without hunger we cannot relish the food. Something like that. So *viraha*, and this competition, this is necessary to enhance. Just as *parakīya*. Just as to eat the food by stealing, in Kṛṣṇa, this is all to enhance the satisfaction. It is necessary. This is all designed only to make intense. When it comes to the higher standard, again there is necessity to intensify, then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away, this camp, that camp, for the *vilās* it is necessary, otherwise it is stale and one and without *vilās*.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

[Rūpa Goswāmī says, "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 natural *gatiḥ*, progress of the snake is by a crooked way. *Aher iva gatiḥ premṇaḥ*. So love proper, it goes by crooked way. *Svabhāva-kuṭilā bhavet*. Not straight going, love, because it has to accommodate everything in it. All sorts of things possible in existence, is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything.

In a singing camp, many instruments are being played, and many songs are being sung, so the number of variety will be a credit in the harmony there, sangat [?] Different types of instruments are being played, but there must be a harmony there. And the highest harmony depends on the number of different instruments of playing, harmony, credit is there. Hundreds of instruments are playing the music, but there is one tune, that is the credit.

So sacrifice, dedication, will be in its highest degree of such nature that it can tolerate. Its toleration has no end, and there by toleration, the harmony is there. Any type of opposition it can tolerate, any time. All accommodating, accommodation, one single, another it is divided, another it is divided, toleration is necessary in the back. In this way. The highest conception of dedication means the accommodation of the infinite number within it. Still it is sweet, it adds to the sweetness.

Kṛṣṇa, when He's offered food with affection from Yaśodā, but that does not satisfy Him. He must have to steal. He must have to waste something. He will distribute to the monkey, to others, then He'll be happy, not by...

And Yaśodā will think, 'With so much labour, and pain, and attention, I am preparing food for My boy, and He's wasting all these things, can't tolerate.'

But Kṛṣṇa's satisfaction increases by that. More chance of service is given to Yaśodā.

Apparently, when a mother's child is little naughty, apparently, the mother may be seen to be disturbed. But if the boy is not brisky, mother's heart is not very satisfied. Very brisky, doing something wrong, breaking something, then all the points of the nook and corner of the heart, that has got some attraction, and that gives satisfaction to the mother's heart. And like a dead child, the child is there, like a dead body, that does not excite any fine parts in the heart of the mother. Hare Kṛṣṇa. Gaura Hari.

Aranya Mahārāja: So are there actually Ācāryas representing Candrāvalī, living. Is there different disciplic successions, like we have our Ācāryas in our line?

Śrīla Śrīdhara Mahārāja: There is this Vallabhācāri party which is mostly found in Gujarat. They are more sympathetic to Candrāvalī.

Devotee: They worship the Yamunā.

Śrīla Śrīdhara Mahārāja: Yamunā also, Yamunā, Virajā. And they are more in favour of Candrāvalī than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Śrīla Śrīdhara Mahārāja: Yamunā is rather more neutral. Both the parties. They say that when after *rasa*, Kṛṣṇa withdrew, and then They could meet only on the banks of the Yamunā, by her grace, Yamunā could again supply them Kṛṣṇa. Nowhere, in this way. But Yamunā is more or less little neutral and passive. She has to accommodate all. All the parties to accommodate when they come on her bank, or on the water.

Even Baladeva's party. Balarāma has got His *rasa*, and Balarāma's party was also to be accommodated by Yamunā, and She had to do it reluctantly. First she withdrew, but she was forced to participate in the camp of Balarāma. But the Goswāmīns, they have shown the harmony. That Balarāma externally, He's enjoying the *rasa*, but internally, in His heart, He's making Kṛṣṇa to enjoy. In this way, the purity and the harmony has been kept. Apparently Balarāma is seen to enjoy with a particular group. But really His existence is dedicated wholesale to Kṛṣṇa, so that is only instrumental, a channel, through which the *rasa* is passing to Kṛṣṇa. That has been shown and explained by the Goswāmīns. Apparently it was seen that Balarāma was very rash and haughty when Yamunā did not like to participate, co-operate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. Yamunā's position is not like a leader of a particular party.

Devotee: And the followers of Vallabhācārya, they also worship Nathaji, Śrī Nathaji.

Śrīla Śrīdhara Mahārāja: Śrī Nathji, Śrī Natharam, means that Madhavendra Purī's Gopāla.

Devotee: How did they get that Deity?

Śrīla Śrīdhara Mahārāja: When Vallabhācārya died, his son Vitthalacari - Vallabhācāri, in his last days, he kept some connection, intimate connection with Rūpa and Sanātana, though he was of senior type, in age. Then after, when Vallabhācāri died, he had a few sons, and one was, the eldest perhaps was Vitthalacari. And Vitthalacari was very much addicted to Rūpa and Sanātana. And when Vallabhācāri went away, then Rūpa and Sanātana, they made arrangement to engage him in the service of that Gopāla. Gopāla or who, name of Madhavendra Purī's Deity, Gopāla? _____ [?] Especially gave him the engagement to worship that Gopāla of Madhavendra Purī. And from that time, it, the possession of the service was with the Vallabha party, Vitthalacari.

And when there was some attack of the Mohammedans, then everyone was busy to remove their Deities, first to Bharatpur? state, Karmovan? and from there to Jaipur, and at that time Vitthalacari, he removed Gopāla to Nathadara [?] Nathadara, there near Udarapur [?] or so. And from that time, generation after generation, they're appointed worshipper of that Deity. But it was first with the Gauḍīya Vaiṣṇava, and it was given by Rūpa and Sanātana to Vitthalacari, the son of Vallabhācāri, and from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to western side of Jotipura or Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadara, and there still being worshipped, that Gopāla.

Devotee: But Vallabhācārya, he's a disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Ah. Well he took, he was worshipper in *vātsalya rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *mādhurya rasa* is the highest, so he proposed Gadādhara Paṇḍita that, "I have not got *mādhurya rasa dīkṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabhācārya did so, and getting permission from Mahāprabhu, he took initiation of *mādhurya rasa*. Kiśora Kṛṣṇa worship, service of Kiśora Kṛṣṇa, from Gadādhara Paṇḍita. But nowadays, there the party of Vallabhācārya, they do not admit this.

"No, we're independent. We're worshippers of *vātsalya rasa*. We think this is the highest."

In this way their movement is in that line. And when they come to *mādhurya rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā-Govinda, though in *svakīya*, not *parakīya*. As married husband and wife, in the Nimbārka school it is seen. Rādhā-Govinda. But Vallabhācārya's, they're worshippers generally of Gopāla. Gopāla means boy Kṛṣṇa, Who is served in the *vātsalya rasa*, Nanda Yaśodā. That is their acme of realisation. But they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*, and there they go to Yamunā and this Candrāvalī, they do not like Rādhārāṇī. This is their position, the Vallabha School.

Devotee: So Vallabhācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Śrīla Śrīdhara Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāla Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāla Bhaṭṭa's previous Guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. *Rādhā-rasa-sudhā-nidhi. Caitanya Satav. Navadvīpa Dhāma Satav. Vṛndāvana Sataka.* Many books of high style writing is there.

He supported Harivamsa to certain extent, who was the disciple of Gopāla Bhaṭṭa. There is a line from *Harivamsi*, Harivamsa was not accepted, in toto, by Gopāla Bhaṭṭa, who was Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real Guru, Harivamsa's Guru is Gopāl Bhaṭṭa. That is not found there wholesale.

The *Rādhāramāna Veda,* that represents Gopāla Bhaṭṭa, properly, but the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāla Bhaṭṭa, but practically some deviation, more addicted to the *rasa vicar*. And this there, the Gopāla Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type. Just as our Guru Mahārāja, he's very cautious about dealing with these higher *rasa*. *Rāgapaṭha gaurava bāṅge*. That should be kept always over our head.

pūjāla rāgapaṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

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

We are talking something about Him very hazy and giving much respect.

Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the west. Though he knew and admitted, "That my Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the west. And if Kṛṣṇa, my friend, You are to

help me, because Rādhārāṇī will be satisfied, my Gurudeva, and Your business is also like that, so You must come to help me, I am going to carry out the order of Rādhārāṇī."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. In *Bhāgavatam* [11.14.8] the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*, the deviation from the main line. What is the cause? First religion was one, now so many things are going on...

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Śrīla Śrīdhara Mahārāja: ...own capacity of thinking stage, they modified when they gave delivery to their own disciples."

Some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that, "Mind has got a colour."

To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told, "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this."

So colour, colour, colour. Modify, modify, modify, in this way, from one Guru, so many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, again modification of his own mental colour and he's giving delivery, in this way. *Sa kāleneha mahatā, yogo naṣṭaḥ parantapa*.

[imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]

[Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so 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. The current is damaged by the influence of this material world."] [*Bhagavad-gītā*, 4.1-2]

By modification, modification, modification, the real truth to the minimum standard it reaches, it's natural in the plane of *māyā*. So He has got the necessity of coming again and again, to re-establish the same truth.

When He's saying to Arjuna: "That I first, this is not new what I speak to you, this *karma yoga*. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"
"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be very quick, but modification goes on. And again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṇṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the *śikṣā guru-paramparā* has been taken by Gauḍīya Maṭh, not *dikṣā* Guru, *dikṣā* Guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirts accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti, and before that Narottama Ṭhākura. In the middle some dirt came within the thought. So *śikṣā guru-paramparā* has been accepted, not *dikṣā* Guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through *śikṣā*...

Śrīla Śrīdhara Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took *śikṣā*, and *veśa*, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in *Bhāgavata-Ārka-Marīci-mālā*, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to compile this book.

Śrīla Śrīdhara Mahārāja: Yes. Compile and give a new explanation of the first *śloka* of *Bhāgavatam*. In dream he got Svarūpa Dāmodara's explanation of the first *śloka* of *Bhāgavatam*, in a new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*.

[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]

There, *tejo-vāri-mṛdāṁ. Jīva* is represented as *vāri, tej* on the other side, the *svarúpa-śakti*, and *mṛd* this world. *Jīva* is *taṭasthā*, *taṭasthā jīva* has been compared there with *vāri*.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. *Vāri*, between *teja*, this higher, and earth. The middle stage is *vāri* and that is *tat*, the margin, and *jīva* is of that position. In this way he has explained that *śloka*. It is difficult to follow. A new type of explanation in that *śloka*.

Many scholars, even including Śaṅkara school, that Sarasvatī, that writer of *Advaita Siddhī*, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory *ślokas* of *Bhāgavatam*.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

A mystic *śloka*, a poem very mystic. When I was a child in my home, I heard this *śloka* from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic *śloka* at that time though I was a child, especially this portion, *tejo-vāri-mṛdāṁ yathā vinimayo*. Inter-change of this earth, water, and the fire, inter-change. *Yathā vinimayo yatra tri-sargo 'mṛṣā. Sāttva rāja tāma*, the three *guṇas*. These three general conceptions of things, *tri-sargo 'mṛṣā*, three has been taken in many ways of thought, *tri-sargo*, all very mystic. The whole thing coming in a *śloka*.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You explained that *ātmārāma śloka* sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like."

Then Mahaprabhu told: "Why do you praise Me, Sanātana? Don't you know that every letter of *Bhāgavat* is Kṛṣṇa Himself, *purna*, infinite. Every letter of *Bhāgavat* is infinite, representing infinite meaning. So why do you praise Me, Sanātana?"

So the first *śloka* of *Bhāgavatam* is containing everything. The whole infinite is there. Mahāprabhu says, "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So *Bhāgavatam*, this first *śloka*, the basis of the whole *Bhāgavata* truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many *ślokas*, but few *śloka* has created impression in me as of that mystic type. This is one of them, and especially this portion. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*. Others are more or less clear.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

This is more or less clear. But, *tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*, this line seemed to me very mystic. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*, did not seem so much mystic. And some *ślokas* in *Bhāgavatam*, seemed to me very encouraging, and condensed truth.

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self."] [*Śrīmad-Bhāgavatam*, 1.3.31]

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*,11.20.30]

The few *ślokas* like this, were very much, thought to me, that is the whole truth is within this here, representing the central thought. Just as in Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that.

[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]

A very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *Sevonmukhatā*, serving attitude, then only it will have recognition of devotion, otherwise not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana*, to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria. So the criteria: *aher iva gatiḥ premṇaḥ*, [*Ujjvala-nīlamaṇi*], the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high.

So Mahāprabhu told that, "He's a proper person to deal with this Kṛṣṇa *līlā*. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodara, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have *sukṛti* in the posterity, keep it with him. He'll be able to deal them very carefully and fully, Rūpa Goswāmī."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop. Nitāi.

...

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]

And Śukadeva Goswāmī,

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]

Ultimately, all the different camps, they have to contribute the result, the consequence, to Lord Kṛṣṇa. *Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*. Without that they can't stand by themselves. Connecting the result with Kṛṣṇa, they can have some stand in their own sphere. *Yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat, yat tapasyasi kaunteya*. You are making penances. What is the necessity of mine there? No. Ha ha. You must pay something to the Lord of the land.
anyatha vijnava udar siddhi sudurlabha [?] Otherwise there will be much obstacles. The peace maintained for your *tapasya*, or any other purpose _____ [?] So you will have to pay something to the Lord, the keeper of the administration of the whole. *Kṣemaṁ na vindanti*.

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

Here it is meant that, "Not a part of your acquisition, but the whole. Whole, whatever you do, give the result, the consequence to Me. For Itself, Reality is for Itself. I am the enjoyer of everything, and meant for Me. You are to gather such consciousness. Everything has got its respective position, but normal stage will be, that all for Me. You are to accept this, then you are all right. Gradually you will come one day to My direct service. But now, wherever you are, connect with Me. For Itself, Reality is for Itself. Everything for Me."

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]

To understand this is to understand much. Everything meant for Him. To realise this properly is to realise much. He's the owner. He's the enjoyer. We exist for Him only. That is devotion. Wherever we are does not matter, but my aspiration will be to satisfy Him. *Stāne sthitāḥ* [rejecting the intellectual approach]. Mahāprabhu comes, *jñāna-śūnya-bhakti* [knowledge free devotion]. *Eho bāhya āge kaha āra* [this is superficial, go deeper]. Understand this much, not *Veda*, *Vedānta*, so many puzzling arguments, and processes of thoughts, abstract, or nothing necessary. What is necessary, minimum, that He's the owner, He's the enjoyer. Wherever you are does not matter. *Jñāna-śūnya-bhakti*. You are for Himself, everything for Himself. You may be a *Vedāntist*, or you may be an ordinary sweeper. That does not matter much, but you know only that you are for Him.

Pratāparudra, he was in the function of a king, an emperor, at that time, but that was no qualification to Mahāprabhu. When Mahāprabhu saw him, that he's working as a sweeper to Jagannātha, His heart melted.

"Oh, he has not got the ego that he's a master of the land, but he's a sweeper to the Jagannātha."

Mahāprabhu's heart melted, and He embraced him a little after that day.

For Him, for Him, a sweeper or a priest, does not matter much, but for Him, the intensity of the feeling, that I am for Him, that qualifies us. Our qualification is to the degree of that feeling. For Him, for Him.

And that fullest form is found in Rādhārāṇī. It is not possible in other *rasa*, or in other attempts. It must require *parakīya*, the crossing the direction of the *śāstra*, law, anything. Our relation between Kṛṣṇa and me, nothing can enter between. Everything may be set aside in our connection with the Lord. No barrier, either of sinner type, or this *puṇyam*, pure type, whether pure, impure, no consideration, nothing can stand in our way. *Sattyāsic*, *rājasic*, *tāmasic*, whatever colour it may have, nothing can stand between our intimate relationship that He's the enjoyer, and I'm to be enjoyed. This intensity, intensity of that feeling, that sentiment, is found in the most comprehensive, and in the most intense way there. Twenty-four hours engagement, and deep engagement, that can satisfy Kṛṣṇa most. No parallel, unparalleled, it has been told to us. And that may attract us in any time, in our infinite age, that may be our aim. We may be grouped in this camp, in that camp, our highest aspiration. *Rādhā-kaiṅkaryya*. The last.

Prabhupāda was very much satisfied with my poem about Bhaktivinoda Ṭhākura. It is written there, after the realisation of the service of Kṛṣṇa in Vṛndāvana, highest.

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. (He was assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). 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]

Śrī-gaurānumataṁ. Sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*. Which is thoroughly understood by Svarūpa Dāmodara, who is none but Lalitā Sakhī. *Rūpāgrajenādṛtaṁ*. Śrī Sanātana Goswāmī has admired very much this position. *Rūpādyaiḥ pariveśitaṁ*. And distributed by Śrī Rūpa himself with his paraphernalia. *Raghu-gaṇair-āsvāditaṁ sevitam*. And tasted properly by Raghunātha, and also enhanced something there. *Jīvādyair abhirakṣitaṁ*. And Śrī Jīva with followers, that Baladeva Vidyābhūṣaṇa and others, by the *śāstric* argument and reasoning, therein, tried their best to show to the world that this is the highest position. By reason and quotation of revealed truth, revealed scriptures, they tried their best to prove this, *abhirakṣitaṁ*. *Śuka-śiva-brahmādi sammānitaṁ*. And we find mentioned in different parts of the scripture that Brahmā, Śiva, Uddhava, they're aspiring after such position. And you Bhaktivinoda Ṭhākura, you're in a position to give such blessing to us, give us admission, you can give us admission to such thought, to such stage of our life, you can give admission, you are so great, so high."

Prabhupāda was very much pleased with this. "That Bhaktivinoda Ṭhākura himself has written this through him." That was his remark. "It is not written by him, it is written by Bhaktivinoda Ṭhākura himself, through his pen." Very much satisfied.

Rūpānuga-bara. He has mentioned in many places that the highest amongst those followers of Śrī Rūpa, *rūpānuga-bara*. One of the principal Ācārya's who has properly understood and realised, and given to others, preached about the glories, glorious position of the servants of Śrī Rūpa, of the followers of Śrī Rūpa. This is Gauḍīya Maṭh, *rūpānuga-sampradāya*. And they're found in the line of *śikṣa* Guru, not this body succession, but the realisation we find from their character and their conduct. Their preaching and their practice, strictly, where we find it is there. Not body succession, but this realisation succession of the Śrī Rūpa distributed, idea of the service of Vṛndāvana, Kṛṣṇa, etc. Gaura Hari, Gaura Hari. *Rūpānuga*.

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

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

rūpa-priya mahājana, jīva, rahunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para, jāra pada viśwanātha-āśa

["The great souls Jīva Goswāmī and Raghunātha Dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha Dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha Dāsa Goswāmī's dearmost student and servant was Kṛṣṇadāsa Kavirāja Goswāmī, who was an intimate friend of Lokanātha Goswāmī who lived with Kṛṣṇadāsa Kavirāja in Vṛndāvana. Lokanātha Goswāmī was a disciple of Gadādhara Paṇḍita, and Lokanātha Goswāmī's only disciple was Narottama Dāsa Ṭhākura who was always engaged in the service of both his Guru Lokanātha Goswāmī and Kṛṣṇadāsa Kavirāja. Narottama's follower, Viśvanātha Cakravartī Ṭhākura (who was the fourth Ācārya in disciplic succession from Narottama), had no desire other than the service of Narottama Dāsa Ṭhākura's lotus feet."]

It is coming through this line.

viśvanātha-bhakta-sātha, baladeva jagannātha, tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jā 'ra moda

["Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* (instructing spiritual master) of Baladeva Vidyābhuṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha Dāsa Bābājī was the beloved *śikṣā-guru* of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora Dāsa Bābājī, whose joy was in the service of Hari *bhajana*."]

śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma
[tāra pradhān pracārako, śrī-bhaktivedānta nāmo, patita-janete doyā-dhāma]

["All these great *paramahaṁsa* Vaiṣṇavas are all part of Śrī Caitanya Mahāprabhu's spiritual family (*Gaura-vaṁśa*). Their holy feet are my only refuge. I have no real interest in any devotional service to them, and I am a poor and lowly *tridaṇḍī sannyāsī* by the name of Śrī Bhaktisiddhānta Saraswatī."]

Śrī-vārṣabhānavī. From Bimala, Bimala Prasād was his previous name, he took that vow and went to Rādhārāṇī's service. Then Vṛṣabhānu, from Vṛṣabhānu-nandinī, Rādhārāṇī, Vṛṣabhānu is the father of Rādhārāṇī. *Vārṣabhānavī* means the daughter of the king Vṛṣabhānu. *Śrī-vārṣabhānavī-barā*, always holding high position, *barā*. *Sadāsevya-sevā-parā*. Constant servitor of that, the daughter of the king Vṛṣabhānu. *Dayita-dāsa-nāma*. His name is Dayita-dāsa. He's known to the people as Dayita-dāsa. *Śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma*. _____ [?]

[These are from the 9 verses describing the Brahma-Mādhva-Gauḍīya *sampradāya*, compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.] [*Gauḍīya-Kaṇṭhāra, Guru-Tattva*] & [*Songs of the Vaiṣṇava Ācāryas*]

This is the line of the stalwarts coming distributing this purest current. Holding purest current in their existence, and we're concerned with that only, nothing else. The current that's coming from there to here, through particular channels, our all, whole attention, dedication, to that current, to be bathed, to be captured and to be transformed into the carrier of that current. To be absorbed in that current, that is our highest aim of life, the purest type.

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

Sarvātma-snapanaṁ. Mahāprabhu says taking the Name, *sarvātma-snapanaṁ*, wholesale bathing. Bath means purification and also some sort of self-gratification. Purification, side by side, feeling of purification, bath. *Sarvātma-snapanaṁ*. The wholesale, the whole existence is purified and can feel the satisfaction of purity, in that current if we can take bath. *Sarvātma-snapanaṁ*. Every nook and corner, every part of my body gets purified. And also so many, *sarvātma*, all the souls that can come there may be purified, *sarvātma*. *Ātmā* means *ātmā* as a whole, every part of the soul and also many souls may come. In *saṅkīrtana* many souls may come to be purified together, at one stroke everyone may be purified. *Sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam* [*Śikṣāṣṭakam*, 1]. Purification and satisfaction, going together. Bath, taking bath means purification and satisfaction, so both. Generally by satisfaction we incur some reaction, that in the exploiting world we find. But here purification and satisfaction can go together simultaneously. This satisfaction, *anāndam*, that is not to be compared with satisfaction by enjoyment here.

Generally we are acquainted with satisfaction which comes from enjoyment, by exploitation. Then by renunciation also some satisfaction may come, by avoiding some disturbing elements. And again by inviting and welcoming something higher, we may be satisfied and purified. Renunciation can give purification very weak and slight because that may not stand for long time. We cannot ignore the environment for good. It is not possible. We're a factor of the whole universe. We can't ignore them. So renunciation means when it goes to *samādhi*, to eternal slumber like thing, and that is also temporary, that must, cannot but be temporary. Because the influence of the environment will come and push him, will wake him. We can't ignore the tremendous force of the environment. We can't ignore.

[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]

Cannot accept the positive connection, they're sure to fall down again. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho*. After some long time maybe, duration in that point may be a

little long, but the force of the environment cannot be ignored. Once that will come and attack and disturb that sleeping man. So renunciation, retirement, that cannot be eternal, for some time. And if you can enter into the positive, that is an eternal flow is there. Here is also not eternal. *Māyā* is limited, but Vaikuṇṭha, the unlimited, that is only possible with the nature of dedication. Vaikuṇṭha. All the stuff, all the constituting parts are eternal there, and the function is also eternal, eternal, but there is *vilās*.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

[Rūpa Goswāmī says: "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*]

Zigzag way, not a plain and straight line. Straight dealings are generally in the Vaikuṇṭha, but it is crooked and more crooked in Goloka, because it has to harmonise with everything. What we consider here to be worst, that is also harmonised there to become the best. So harmonise, it is possible only through love.

A blind son to a mother is told to be of eye like a lotus, lotus eyed child. Kanacheli padalochan. There is a proverb in Bengal. Kanacheli padalochan. The motherly affection sees a blind boy as endowed with good eye. Love compensates everything for us. We're naturally born weak, defective, but if we can anyhow drag ourselves in the plane of love, then no mourning for our defects can exist there. The circumstance compensates everything.

Just as in the European countries, any child born they get sustenance from the state. Here in India, and other poor countries, a child born may die without food. But in the rich countries, civilised countries, in Europe and America, etc, anyone born, the government is there to nourish the child. Automatically he will get nourishment from the state.

So anyone, anyhow, placed in the land of love, the environment will take care of him. No negligence. The land of love. Everyone will come to be attracted to his inferiority. "Oh you are inferior, yes I am here, I am here to nurse you, to take care of you." Every unit is madly running after their prey. Where to invest something. All opulence. And whatever the defect by their touch, the defect is automatically removed, gone, because compensation is of that type, is of eternal kind, type. So by their touch, by their care, by their help, straightly he comes to the highest end of life. It is possible with their grace, *kṛpa*, *dayal*, grace.

Gaura Hari. Gaura Hari. Gaura Hari. One who has got such idea, they have got the authority and the courage to blame even the Śaṅkara and Buddhist schools that recommend about only salvation, emancipation from the diseased stage.

"You do not know how positive helping land is there, hopeful for us. You do not know. You simply only to withdraw from this negative side of painfulness, you say, 'Oh we have done.' You are ignorant of the positive help that comes automatically for everyone, so you say so."

So the Vaiṣṇava's, the *māyāvādī's* are the worst enemies to them. "What you preach as the goal of the soul that is not the goal. Goal is here, goal not only in Vaikuṇṭha, but it is in Goloka, in the land of Kṛṣṇa, that is the goal proper of all. *Svarūpe sabāra haya, golokete sthiti*. In our inner conception, existence, we're a member of that land of imaginary purification and resources, resourcefulness."

Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu came to inform all these things, and *Śrīmad-Bhāgavatam*.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

The natural fruit, and that is ripe fruit of the *Veda* tree. Just fully prepared for us, not raw materials from which we can get our sustenance, but ready made to us. *Śrīmad-Bhāgavatam*. *Pibata rasam*. Take it, and you're not to take anything else hereafter.

83.06.09.A

Śrīla Śrīdhara Mahārāja: *Karmā-jñāna-anāvṛtam*. _____ [?] non cooperation, or renunciation. *Bhoga*, *tyāga*, and *bhakti*, three planes of life. The plane of *bhoga*, *bhukti* - *bhukti*, *mukti*, and *bhakti*, three planes of life. *Bhukti*, that of enjoyment. *Mukti*, that is renunciation. And *bhakti*, participation in the service of the higher. Three planes of life we have, we're to choose between. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. And *bhakti* two kinds, calculative and spontaneous. And there is bliss, automatic, there is bliss, not troubled movement, momentum troubled. An easy movement, free movement, automatic. Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. We see that Tulasī Devī She's appeared here, for our devotional benefit. So in Vaikuṇṭha, and also Kṛṣṇaloka, Mathurā, Dvārakā, etc, what is actually - is Her service there of the same type, or does She have a different service in each place?

Śrīla Śrīdhara Mahārāja: Different in *vidhi mārga*, in details also. When a *smārta paṇḍit* he's in the plane of enjoyment, by the help of Tulasī he may try to satisfy Nārāyaṇa, and he may aspire after his lower aims of life. It may be used like that. That is offence to Tulasī Devī. The *māyāvādī* also after worshipping Nārāyaṇa with Tulasī, he may pray for emancipation, for *mukti*. That is also known. In *vidhi mārga*, in Nārāyaṇaloka, She's also there.

And Rādhārāṇī says, we find in *Garga-saṁhitā*, "That I got the favour of Kṛṣṇa only by the grace of Tulasī Devī." She says like that. So such an elevated position of Tulasī also we find from *Garga-saṁhitā*. "Tulasī's favour has given Me My closeness, intimacy with Kṛṣṇa." Rādhārāṇī says to Her *sakhī*. Tulasī.

Tulasī has got function in Vṛndāvana also. Danistha. Perhaps another name of Tulasī is Danistha? Tulasī.

Tulasī, Vṛnda, Vṛndārāṇī, Yogamāyā. The managing head of the managing department of Vṛndāvana.

Major Domo [?] Prabhupāda said. As if one lady who is at the head of the whole management of a family. Major Domo, means domestic. From domestic affairs the domo comes, and major means the head of it. So Prabhupāda sometimes used this word about Rādhārāṇī. "Rādhārāṇī is the major domo in the family of Kṛṣṇa."

Practically, but there are so many ostentatious arrangements, but the key in Her hand. Outwardly Yogamāyā is managing everything, but suiting to the taste of Rādhārāṇī must be. Otherwise it will be a failure. So Vṛnda Devī, Yogamāyā, Tulasī, are of similar nature. Tulasī Devī.

Bhakti Vijñāna Bhāratī Mahārāja: So in Dvārakā and Mathurā She holds...

Śrīla Śrīdhara Mahārāja: Everywhere.

Bhakti Vijñāna Bhāratī Mahārāja: Same.

Śrīla Śrīdhara Mahārāja: Everywhere She's - regards the Śālagrāma, wherever Viṣṇu there is Tulasī.
There is a story behind. You don't know the story behind it?

Bhakti Vijñāna Bhāratī Mahārāja: About the curse?

Śrīla Śrīdhara Mahārāja: Yes, curse. _____ [?] curse.

Bhakti Vijñāna Bhāratī Mahārāja: I have some general...

Śrīla Śrīdhara Mahārāja: _____ [?] become a stone. And unless I become a stone and I won't be served without Your help, without Your touch."
Parakīya connection was there.

Bhakti Vijñāna Bhāratī Mahārāja: Our Guru Mahārāja wasn't very eager for the devotees to discuss that so much because possibility of making some offence.

Śrīla Śrīdhara Mahārāja: Oh. But it's all clear when you can think that He's the owner of everything. Here ownership all formal. Ha, ha. But may be misconceived.

Bhakti Vijñāna Bhāratī Mahārāja: I also found that Bhaktisiddhānta Saraswatī Ṭhākura had written in one Bengali article regarding Tulasī Mahārāṇī. He was saying it was impossible to enter into the Vaikuṇṭha world without Her permission first. He was making that point very strong.

Śrīla Śrīdhara Mahārāja: Yes. Very intimate connection with Nārāyaṇa, it is written about Catuḥsana.

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

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

Catuḥsana, they were more addicted towards *akṣara*, non differentiated aspect of Nārāyaṇa. But they had some connection, used to visit Nārāyaṇa now and then. One day suddenly the scent of Tulasī mixed with some water having the touch of the holy toe of Nārāyaṇa entered forcibly into their nostrils, and began to move their heart wholesale. Tulasī was the cause there, and they were forcibly taken towards the devotional school from that *akṣara* stage. Tulasī.

Ha, ha, ha. Nārāyaṇa is finding Himself obliged to Tulasī. "I have disturbed Her chest mentality, so I'm an offender. So how to please Her?"

Though the background is otherwise. Everything belongs to Him, and has their fulfilment in connection with Him. But still, different types of adjustment, to produce different types of *rasa*, *vaicitra*, *līlā vaicitra*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

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*]

Self imposed ruling, rules, law, self imposed law. That is in the middle, Both parties, and between the boundary of law which is imposed whimsically at sweet will. The necessity of the characteristic of play everywhere, this *līlā*. *Līlā kaivalyam*. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: But we see in the case of Śrīla Bhaktivinoda Ṭhākura, previously before worshipping Caitanya Mahāprabhu he had very strong affinity towards Rāmacandra.

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Vijñāna Bhāratī Mahārāja: Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Rāmacandra.

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Before reading *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: Yes. I had also like that. But that is, I have detected, the more attraction towards generosity. Kṛṣṇa - self consumer. Ha, ha. It's difficult to adjust with that temperament. But

Rāmacandra *audārya*, generous, magnanimous. Mahāprabhu magnanimous. Rādhārāṇī magnanimous. Magnanimity, generosity, that is mainly seen in These characters, so some are more inclined to that. And Kṛṣṇa is a consumer, so easily to have connection with Him, it is difficult to particular type.

Bhakti Vijñāna Bhāratī Mahārāja: What about yourself Mahārāja? You had affinity towards Rāmacandra or These other personalities?

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa's star is Rohiṇī, and that is my sadaka. My star is Pushya, one and same with Rāmacandra. And Kṛṣṇa's star is sadhan, means to end. And Mahāprabhu's star Purvaphalguni, is my kshema, what's good, that may be kept stored. And Rādhārāṇī's star Jyestha is my sampada, my resources, wealth. Rādhārāṇī. I'm satisfied with that. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Mahāprabhu - I shall get also through *Bhagavad-gītā*, *Bhāgavatam*. They're all the greatness about Kṛṣṇa. So He's the Svayaṁ-Bhagavān, at the centre of all, all controller, all these things. And especially *Gītā*, that will draw me towards that direction. And Mahāprabhu will maintain that, He's the keeper, that nothing may be disturbed, may be lost. He's the storekeeper. And Rādhārāṇī is resources above, high. My aim is to, any day or other, is to get Her service. That is the highest aim. And Mahāprabhu is protecting.

And Kṛṣṇa is attracting, calling through *Gītā* especially. In *Gītā* we can easily understand that Kṛṣṇa is in the centre. He's above all. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] "Many, this *yoga*, the *jñāna*, the *karma* - I'm the centre, I'm over." That is drawing towards the centre. And Mahāprabhu comes to maintain that. And Rādhārāṇī is the highest end of life. If any day, any time I can reach there. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is my aim. I was, by the, my mother's first child lost. So for the second child, myself, Rāma Kavach. There is a fashion that taking the Kavach the child may not die. So with that object Rāma Kavach was taken by my mother, then I was born. And I found from the childhood the portrait of Rāmacandra, Sītā, Rāma, Hanumān. And that Rāma Kavach was daily read by my father. From my childhood I heard that Rāma Kavach. Many mantram, in the midst, Rāma Kavach also daily he's reading. So some naturally child attraction was that side. Not so much towards Kṛṣṇa, child. But when it came to Mahāprabhu, then my attraction towards Rāmacandra diminished, and it came to Mahāprabhu fully. And from there necessarily Rādhā-Kṛṣṇa. And apparently some apathy for Vṛndāvana *līlā*, but through Mahāprabhu, when approached, then no question of any wrong there. Though I remember that when in the month of Kārtika, *Bhāgavatam* was read, and sometimes we used to attend *Bhāgavatam*, in a very grand atmosphere in childhood. Something mystic, grand, mystic, and hopeful thing I used to find there. Hare Kṛṣṇa. In *Bhāgavatam*. A grand and sweet thing, unapproachable. The highest conception. Something like that. *Śrīmad-Bhāgavatam*. The tone of *Śrīmad-Bhāgavatam* is most commanding. After all the scriptures written, the last treatise coming from Vyāsadeva with that tone. To harmonise, to lord it over all the advices in the different *śāstras* as previously given out. In that authoritative tone

Bhāgavata is going on. A most authoritative tone *Bhāgavata* over all the revealed scriptures. Demolishing all possible thoughts against it.

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

Bhakti Vijñāna Bhāratī Mahārāja: So Mahārāja. In Śrīla Bhaktivinoda Ṭhākura, from what you just said, you said you detected generosity in Śrīla Bhaktivinoda Ṭhākura. And you were also interested in Rāmacandra as a small child that is there.

Śrīla Śrīdhara Mahārāja: Yes. First interest in Rāmacandra.

Bhakti Vijñāna Bhāratī Mahārāja: So that generosity in yourself that is being seen now.

Śrīla Śrīdhara Mahārāja: Where? Yes it is there, but higher type of generosity is also existing, that came to me. Apparently what is seen to be in the character of Kṛṣṇa as consumer, as exploiter, it is not so. That is hard to understand, difficult to understand. That what apparently we see aggression in Kṛṣṇa's character, that is really not aggression.

Bhakti Vijñāna Bhāratī Mahārāja: Higher generosity.

Śrīla Śrīdhara Mahārāja: Higher generosity. That is also a type of service, because in the higher stage no exploiting temperament may remain, may exist. That is my idea. Everything there is in the mood of service. And what is seen apparently as aggression that is not aggression proper. That is also expected by the aggressed party, drawing that sort of spirit of aggression. So it is not aggression. Hare Kṛṣṇa. It seems like that but really it's not so. Aggression means causing some disturbance to the other party but it's not present there. It's desirable from that side. So really, this is also a kind of service. Apparently aggression but really that is service, and it is not undesirable. All these things. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Nitāi.

Vidagdha Mādhava: So Guru Mahārāja. If someone's feeling attraction for Rāma *līlā*, should he cultivate that or just forget and try to cultivate attraction to Caitanya *līlā* to Kṛṣṇa *līlā*?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Just as Murārī Gupta he was eternal Rāma *parṣada*, devotee of Rāma. But somewhat he had devotion sufficient for Mahāprabhu also.

And there was another, Anupama, the father of Jīva Goswāmī. He was also an eternal devotee of Rāmacandra. Rūpa and Sanātana both requested the third brother, Anupama, father of Jīva Goswāmī, "Oh, we're worshipping Kṛṣṇa, you also come to our fold, then we three jointly we shall go on with the worshipping with much, with great joy."

Then Anupama told, "I tried my best to leave Rāmacandra to come to Kṛṣṇa's side but I failed." And at last he told with his brothers, in appealing tone, "I have sold my head to the feet of Rāmacandra. I can't snatch it away from there. So you don't request me any longer."

It is just as Hanumān. Hanumān won't accept any other model of his worship but Rāmacandra. Even when he went in Kṛṣṇa *līlā* Dvārakā. Kṛṣṇa knew his heart, and He at once took the figure of Rāmacandra. Hanumān he's satisfied only with Rāmacandra, His figure, His *līlā*.

So He asked Rukmiṇī Devī, first Satyabhāmā then Rukmiṇī, "Take the position of Sītā, and I'm to take Rāmacandra's figure. Hanumān is approaching, he'll be highly satisfied, he does not like any other." And He had to.

In Rāma *līlā* also when Rāma and Lakṣmaṇa were caught by the tie of *nagapasa*, the snake. The snake tie was applied by - Rāma and Lakṣmaṇa. Then Parvan [?] came and reminded Them, "You remember about Garuḍa, Your eternal servant, You remember him. And as soon as he'll come the snakes will be off out of their own accord." And Rāmacandra did so, and Garuḍa came, and all the snakes disappeared.

Then Garuḍa came and wanted to do some service. Rāmacandra and Lakṣmaṇa were very much satisfied with his help. And Garuḍa wanted to see Kṛṣṇa. But there is Hanumān. Hanumān will be mortified.

So Garuḍa told, "No. I shall build a hut with the help of my big wings, and within that wings room You will show me that Kṛṣṇa Mūrti."

And that was done. Rāmacandra took the appearance of Kṛṣṇa Mūrti there.

Hanumān could detect from a distance. "Oh. In this *līlā* you have come as a trespasser. You have converted my Rāmacandra into Kṛṣṇa. All right, I shall also take the revenge in Dvāpara-yuga."

So in Dvāpara-yuga when Garuḍa was sent to get some blue lotus, and that was only to be found in Hanumān's tank. And there is a story - variegated nature. And then Garuḍa was caught by Hanumān within his armpit, and he himself took those blue lotus and came to Dvārakā. Garuḍa was there. And there was one Sudarśana. Sudarśana was rolling on the gate as a gatekeeper.

And when Hanumān wanted to enter - Sudarśana "Oh, let me first get the permission, then I shall allow you to enter."

"But who are you?" Hanumān put his finger within the *cakra* and suddenly made it very fat, and like a ring the *cakra* was tightly set there in Hanumān's finger. Garuḍa in the armpit and Sudarśana on the finger Hanumān entered. "Jaya Rāma. Jaya Rāma."

Then there was another. Satyabhāmā, she thought that she's the queen of the highest type honour.

Kṛṣṇa asked her, "You, Satyabhāmā, take the appearance of Sītā. Hanumān won't tolerate any other Mūrti. I'm taking the form of Rāmacandra."

But Satyabhāmā could not do so. So Satyabhāmā had to enter below the throne, to conceal her.

And Rukmiṇī came forward and she was asked, and she took the form of Sītā.

So Satyabhāmā, Sudarśana, and Garuḍa - three persons they were subdued, they had some pride perhaps. Hanumān came and with those blue lotus he worshipped the feet of Rāma and Sītā. "Jaya Rāma. Jaya Rāma."

Then Kṛṣṇa asked him, "What is in your armpit?"

"Oh, that Garuḍa he went to disturb me, here and there, this and that, so many things."

"Oh. Leave him be."

"Then what is the ring?"

"That fellow was going round at the gate and did not allow me to enter. So I have taken him in this finger."

"Oh, yes. Leave them, make them free."

Then Hanumān told, "What is below the throne? What is it? There's some sound there?"

Then what to do? Satyabhāmā had to come out. _____ [?] That's the *līlā*.

Līlā, which cannot be measured by our reason. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: There was also one pretender Rāma *bhakta*. Wasn't there a story there was one pretender, he was a Rāma *bhakta*, he was taken to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. He had one leg, that gentleman.

Śrīla Śrīdhara Mahārāja: Oh, yes. _____ [?] in Andra, near Ello [?] There is the Rāmānanda Maṭha on the bank of Godāvarī. The district head quarter is Ello. There we found one gentleman who told that generally he's a devotee of Rāmacandra.

So much so that, "I can't see Rāmacandra. I can't bear His separation." After such statement he went to the rail line and to give up his life. Only one leg was cut off, but his life was saved. Then also he came out and he used to take the Name of Rāmacandra, and wander.

Then, he had a good name, in that locality, that "He's a great devotee of Rāmacandra. For separation he could not bear the separation of Rāmacandra, he went to give up his life." In this way.

When Prabhupāda, and we also with him, some local gentlemen came and asked, "There's a great devotee of Rāmacandra."

Prabhupāda called him near, he came. Along with us also when we're taking Hare Kṛṣṇa Hare Rāma, he was also jumping, in this way. But when taken nearby Prabhupāda asked, "You love Rāmacandra, make the God as Rāmacandra?"

"Yes."

"But under whose direction you like to serve Him?"

"No. I want direct service."

Then Prabhupāda let him off.

And when the people asked, "What type of devotee he is?"

He told, "Not a very good type of devotee. Not real dedicating, but imaginary, imagination. And the criterion is this."

So Mīrābāī also, though she has composed many songs, and she used to sing these songs about Kṛṣṇa in a very fervent way, but Bhaktivinoda Ṭhākura's line can't accept her as a very devotee of high order. Because she admits only towards Kṛṣṇa. So an ordinary man cannot have a real connection with Kṛṣṇa direct. If he really has crossed the line of *māyā* and entered into the domain of Vaikuṇṭha or Goloka, Ayodhyā, anywhere, in fact, then he must find His servitors.

If one says that, 'I'm well known to the king' but he does not have any connection with either the military or the management administration of any side, no service, no subordinate, but only connection with the head, with the king, that is generally taken as imagination. If really one can

enter into that domain he will find the hierarchy, and his immediate head, a department, all these things. Only without caring anything, any paraphernalia, he will have direct...

...

[39:59 - 41:35 ?]

...however he may show his very emotional feelings and expressions towards the Lord. But no connection with the devotees in the eternal paraphernalia, then it is all imagination, not fact, not reality. That is a big thing to understand. The *raja* means with his paraphernalia. Bhagavān means with His *parṣada*, of different type. And ignoring them to establish a relation with Him that is a very vague thing, not devotion proper, but it may be vague. One day with that attraction may take him, when they're really, then he will find, 'Oh." There are so many between him and the Lord. _____ [?]
By the grace of the Lord we can have the grace of the devotee. From different we can see, from distance we can see a vague thing. But approaching nearby we shall see there are many things near about. The mountain is seen from a distance like a cloud, but nearer approach we're seeing so many trees, creepers, etc. And again when very closer approach we shall see so many birds, human beings _____ [?]

So approach is very vague and of abstract type, when the paraphernalia eliminated and only connection. And Mīrābāī, she's crying aloud in separation of Kṛṣṇa...

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Śrīla Śrīdhara Mahārāja: ...a type of *prema*, and in such way the advancement will go on.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: About our duty, who or what, determines what is our duty? Kṛṣṇa said, "Do your duty, but don't be attached to the result." We have to do our duty, but we can't be attached to the result.

Śrīla Śrīdhara Mahārāja: Duty will be ascertained by the guidance of the *sādhu*, Guru. That is duty.

karmaṇy evādhikāras te, [mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

From the lowest order, from *varṇāśrama*, then with the help of the higher guide we'll be taken up.
"*Eho bāhya āge kaha āra. Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]
"This is also superficial. Go deeper. This is also superficial. Go deeper."

In this way the progress will be traced. Eliminate the cover and enter into deeper. In this way, by elimination and acceptance of the new, the duty will differ. According to the plane of your existence the duty will differ. But generally, the raw duty can be accepted in *varṇāśrama*, who accepts the guidance according to the revealed scripture, not any advice of this mundane world of experience, but revealed scripture. There is also gradation. And one must have to accept the guidance of the revealed scripture, but there is also gradation.

Devotee: _____ [?]

Vidagdha Mādhava: So Lord Nityānanda Prabhu recommended simply chant Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga, with the proper internal understanding.

Śrīla Śrīdhara Mahārāja: If we have faith in that we'll be more gainer, than taking Kṛṣṇa *Nāma*, because there is the concession for offences.

'kṛṣṇa-nāma' kare aparādhera vicāra [kṛṣṇa balile aparādhīra nā haya vikāra]

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.24]

And less offence in Gaura *Nāma*. But faith in Gaurāṅga that is rare. To have faith in Gaurāṅga that is costly. But if anyhow you can gather that then you'll be more benefited than your direct negotiation with Kṛṣṇa. The offence is more possible that side, and less offence here, more forgiveness. But Kṛṣṇa *Nāma* has got some universal characteristic accepted by a major portion. And Gaura *Nāma* is not accepted in such a wider circle, so it's difficult to put faith there. But if one can keep, have his faith, then he'll be gainer, because less consideration of *aparādha*, offence. He has particularly come for the fallen souls, so grace is more there. But to put faith in Him that will be little difficult. Until we can understand Him ontologically we cannot go by the help of our experience, not accepted by greater circle, as Kṛṣṇa is accepted. So many higher scriptures also in favour of Kṛṣṇa Avatāra. Then the wide circle they accept Kṛṣṇa as Lord, but narrower circle accept Gaurāṅga as God, and not so many scriptures supporting Him. So it's difficult to have faith in Him. But if anyhow one can come nearer he'll be more gainer. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So your Kṛṣṇa Balarāma seems to be cunning, clever. He told that he'll come today but he didn't.

Badrināràyaṇa: Maybe he got some opposition.

Śrīla Śrīdhara Mahārāja: Opposition will come more from that side to purge him out. His nearer enemy is Haṁsadūta. I'm a little distant. Ha, ha, ha, ha.

...

...he falls down?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Disconnected. Then?

Vidagdha Mādhava: Disconnected. Is that worse, than if someone becomes *sahajiyā*?

Śrīla Śrīdhara Mahārāja: A poor man is better, or a *dacoit* is better? A man had money, he's lost the money. And another man he's imitating that he's got money by committing wrong things.

So one who's disconnected, he may be reconnected, soon. Then one after disconnection - *sahajiyā* means either he had real connection with the truth, disconnected, then has chosen a wrong path. Or already he's engaged wrong path. Who'll be in better position? Not to get a real thing, and to get some wrong thing, which will be better? Who's in possession of a wrong thing? In *Bhagavad-gītā* it's mentioned, in *tāma guṇa*, the lowest position, one thinks A to be B. And *rāja guṇa*, that is doubt, whether this is real or that is real, can't ascertain what is true. And one who thinks that, 'No, A is B, and B is A,' that is worst kind of error. Misguided, *sahajiyā* means misguided. They're accepting matter as consciousness.

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*, p 31]

I've got no money. And another says - he really has no money, but some false papers - he says 'this is money.' In this way, he's in more distress, he's engaged in falsehood. And this man he's not engaged, no engagement. The engagement what he had that is gone. But this man he's taken one thing for another thing, matter for divine. That is worse. To become *sahajiyā* is worse. Mal possessor, engrossed, attention captured by a wrong conception. *Sahajiyā* had some conception but for some time he's disconnected, again he may get connection, easily. And for this man who's prepossessed, to convince him of the truth is more difficult, because his mind is possessed by something, that prejudice.

I heard in my childhood in school, the teacher said that in America there's a school of music. And if anyone's got some knowledge of music he'll be given double charge. And a man who's got no knowledge of music he's to pay single charge. Do you understand?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: The single charge. Because he does not know anything so he may be taught in an easy way. And one who has got some knowledge of music, double charge because those he has gathered in the line of music, that should be done away with, and then he'll be taken in a proper way. So double charge, to make him forget his previous prejudices for music, so double charge.

This is something like that. No *bhakti*, no devotion, and in the name of devotion some non devotional thing has captured, imitation. That is worse. That is committing offences. Prabhupāda _____ [?] to ridicule the devotees, Mahāprabhu, Rūpa, Sanātana, to ridicule them. What is

prema and what is *kāma*, both opposite end. To accept *kāma* in the name of *prema* that is not only heinous and injurious for him but it is to destroy the public atmosphere.

Bhaktivinoda Ṭhākura said, *Dekho bhāi, kāme-preme, bheda nāi*.

[kāme-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi hoy
tumi to' barile kāma, mithya tahe prema nāma, aropile kise subha hoy?]

["My dear brother, just compare the characteristics of your bogus lust with the characteristics of true love for Kṛṣṇa, there is practically no difference at all in the external symptoms of both. Nevertheless, this artificial lust is definitely not true love at all. You are completely covered with lust, but you lie and falsely call it *prema*. Therefore how will you be blessed with real spiritual well being?"]

[*Kalyāṇa Kalpataru, Upadeśa,* 18]

Similar. *Tabhu kāma 'prema' nāhi haya*. Still, the lust is not love. *Tumi to' barile kāma*. You have accepted lust in place of love. *Mithya tahe prema nāma*. And if you give the stamp that this is *prema*.

Bafal haya lahayla balana [?] Rakta vanca maya kama [?] This is concerned with flesh and blood.

Prema cid ananda dhama [?] And love is on the highest position of the spiritual existence.

Rakta vanca maya kama prema cid ananda dhama [?]

So opposite, this Sumeru, one south pole and north pole, the opposite. One concerned with this body, and another Supersoul. There is a great gulf between - the ocean of dedication. At the top of the dedication there is that sort of *gopī prema*, where is Kṛṣṇa she's there. And this is an imitation to that, treachery in the name of.

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

These things to be considered. They're all, it's possible, in the highest position of the spiritual existence, that conscious area, spiritual. And not any concern with flesh and blood, body, not concerned with body. That's another, that one will, this is the most heinous - one will play the part of Kṛṣṇa, another lady will play the part of *gopī*, and they will unite, and in that fashion they will - this is inconceivable. An ordinary pure type of man, a moral man, will hate this. What to speak of the higher devotees. Ordinary moral man will hate these sort of things.

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

The steps are shown to us. *Ādau śraddhā tataḥ bhajana-kriyā nartha-nivṛttiḥ*.

[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]

What is *anartha*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, *prema*, these are the steps, and from another standpoint:

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]

I repeatedly tell this. I'm the offspring of *taṭasthā śakti*, marginal potency, where I'm born. And I'm to go through *svarūpa śakti*, higher than me. There the soil is of higher stuff than I myself am made of. All superior, that earth, air, water, tree, bird, everything to be found there, they're all superior to me. So I'm to enter there. It is not a small thing, easy thing, a childish thing.

Not in the hand of the person who will go there, enter there. All dependent on the grace of the superior. Vaiṣṇava *kṛpa*, Guru *kṛpa*, Vaiṣṇava *kṛpa*. We're to walk there on our head, not by leg. All Guru, the soil is Guru, the paraphernalia is Guru, means superior. I'm made of a lower stuff, and that is all higher stuff, and if it is impossible.

So after *mukti*, liberation, that may be easy, but then to be, that may be drawn by Their Grace. And not as a matter of right anyone can enter the realm. Only through wholesale, cent percent grace, of the child of that soil, that can take me there. _____ [?] who stands for the credit in the court. In the court who stands guarantee, some agent of the soil must take guarantee for me. For his risk I can go. He'll take the risk of taking me there. So Vaiṣṇava, Guru, they'll take the risk. At their risk they can take me there. The child of the soil. So Vaiṣṇava *kṛpa*, Guru *kṛpa*, *Bhāgavata kṛpa*, without their grace, no right, all grace, that can take me there.

To our side, no right. I'm a child of the marginal potency. And that is, the whole stuff, everything is made of higher stuff than my own position, a person, and they're superior person. How a person can go on the head of the person? Only for their interest. So inconceivable and impossible. To accept this principle that is most difficult, what to go and enter there.

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]

To have this conception, that is also very rarely found.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

It is good to think, but it's hard to attain, to get. No right can be established there, not as a matter of right we can go. So the 'right seeker' they'll be totally frustrated. All risk no gain. But if anyhow we can attain, we can reach there, all gain no risk, as I told. So to become a Vaiṣṇava proper that is almost impossible. Only as a matter of grace from that land they can go, nothing to do from our side. So complete surrender, full complete identification with their interest. Self forgetfulness complete, and the identification with the interest of that layer, that plane, that also should be substantial. Then we can hope to be taken to that 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]

A type of Uddhava's devotee, he says, he prays that, "If I can be a creeper here I shall consider my fortune to the highest extent." Vṛndāvana, the creeper is such a valuable thing, that Uddhava's aspiring after.

Whom the Lord says that, "You are the most favourite devotee of Mine. Even I love you more than My own self."

And that Uddhava is aspiring after that birth, that, "I can be..." This is not hyperbolic. If there's any reality in this, then how we're to prepare? That when Uddhava he's aspiring to be a shrub, or a grass, and I shall have to walk over that place? I shall have to walk over the head of Uddhava. So how higher conception that thing may have.

Ridiculous, *sahajiyā*, the *sahajiyā* by imitation here in the flesh and blood they will achieve that. They're the worst enemy, because by imitating, not only their own self is going to the hell, but attracting so many towards that. Not conscious of the fact, what is what. So they've got their position in the society like that, hate. The general society has got hate for them, those *bābājīs*.

If we're to put faith in our Guru Mahārāja, after wandering through the whole of Vraja Maṇḍala, he came and striking his forehead he told, "My misfortune, I could not find a single Vaiṣṇava in this Vraja Maṇḍala." That was his utterance. "It is my misfortune." He pressed his hand on his forehead. "It is my misfortune I could not find a single Vaiṣṇava in this great holy place of Vraja Maṇḍala." That was his statement.

And also, after he performed Vraja Maṇḍala *parikramā* - who had got recognition as the best of the *sahajiyā* Vaiṣṇava, the head, he told that, "He's *kaniṣṭha adhikārī*, he may be considered as a beginner, admission in the infant class." Who was considered unanimously as a *siddha bābājī*, 'he has attained the highest position amongst the *bābājīs*.' But Bhaktisiddhānta Saraswatī Ṭhākura told that, "He's got admission into the primary class." In *patrikā*, in writing he told that, in *Gauḍīya-patrikā*.

And we're trained accordingly, and consciously, not blind faith. He explained to us what is what. And we tried to follow his direction, and we have also come to such conclusion. By step by step we're to climb to the highest plane.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

Karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ - Nārada. *Premaika-niṣṭhās tataḥ* - Uddhava. *Tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā*. These are our guiding mantrams. Hare Kṛṣṇa.

These are all mental concoctions, imitation, that is worse, that is hateful, filthy. In the name of that higher love, if we represent this fleshy connection with the body, and the mind which cultivates that thing, that is the most hateful thing, to avoid. We shall try to avoid with the utmost will and energy.

Gaura Hari. Gaura Hari. Gaura Hari.

The scientific survey of the land is possible to our soul's eye. That Kavirāja Goswāmī. *Vaikuṇṭhera pṛthivy ādi sakala cinmaya*. And we must _____ [?] that. That is true. After Brahmāloka, Virajā, Brahmāloka, what is Virajā? What is Brahmāloka? We're in such a material position we cannot understand this lower process also.

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]

We can't follow what our soul is, we can't follow that. This world, we conceive it, perceive it through our senses, that is higher. The mind receives through the senses worldly experience. Over mind there is faculty of judgement within us. Over that there is soul proper. And then the Supersoul, then Brahmāloka, then, Virajā, Vaikuṇṭha, so many things in the layer. We cannot find out our own soul, what it is. What is the characteristic of our own soul? We're far away from that conception, in hopeless position, and we say that the highest conception of the Paramātmā world that is in our fist. Foolish thing.

...feel our own soul, how is my own real identification, real spiritual position. Then that soul will have to go higher and higher, crossing the valuable, more, more, valuable planes, it's to go up. It's a farce?

The *sahajiyā*, the imitationist, they should be considered as the enemy. The enemy means that Quisling of Norway. *Jana-śatru*. Vibhisana. The enemy who sprang up from home. Imitation is bad. Imitation of the ordinary thing is rather better than imitation of the highest thing. That should be condemned with extreme hatred, that shows the highest thing is being exploited in such a lower, mean manner. *Sahajiyā*.

We can't see our own soul, that is our position, engrossed in this gross matter of exploitation. Not even can we know what is our mind, what stuff it's made of. Then what is justice, judgement faculty within us, *buddhi*, independent of this world. Then the soul. Then Supersoul area. Living in this mundane world and getting dream that I've got the god of my dream.

...

...the mood, the nature of Rādhārāṇī. And Gadādhara dāsa is the lustre, the halo.

Mahāprabhu has taken away, at least as if, the soul, and the body standing. That is the position of Gadādhara Paṇḍita, quite empty, following Mahāprabhu. His heart has been taken away by Mahāprabhu. In such a way he's following Mahāprabhu that he's not full in himself. Something, the most important thing, his heart has been taken by Him. So automatically he had no other alternative but to follow Mahāprabhu. Wholly given. *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]

Rādhārāṇī when Her heart stolen by Kṛṣṇa, the carcass is standing, something like Gadādhara Paṇḍita's position to play. Fully engrossed with the conception of Gaurāṅga, Who has taken everything from him, inner existence. So he had no other alternative but fully engrossed, captured thoroughly by Gaurāṅga. Gadādhara. In this way his movement his whole life we find.

Others, some were ordered, some allowed to go to Vṛndāvana. Gadādhara Paṇḍita wanted to visit Vṛndāvana along with Mahāprabhu Himself, Gaurāṅga Himself, Śrī Caitanya Himself. But he was denied.

"No. You won't go."

Jagadānanda Paṇḍita when he asked permission, with hesitation he was given some permission.

"But go, and there you move under the guidance of Sanātana." And also with some special instructions.

"Do this, do this. And don't do this and this."

But Gadādhara Paṇḍita was not allowed to go there in Vṛndāvana. He was the Queen of Vṛndāvana, and now transferred in Navadwīpa his position is just opposite. He could not enter Vṛndāvana. He prayed, but Mahāprabhu did not give any permission. "No. You live here." And he had to do so. Such peculiar position. That Rādhārāṇī lives in Vṛndāvana without his heart. Is it possible? She's the gist of the whole of Vṛndāvana. Everything comes from Her. Then how She can go there without his own self existence? It is impossible. So he did not get any permission. The fine peculiarity there. He's solely dedicated for Navadwīpa *līlā*, Gadādhara.

83.06.10.B

Śrīla Śrīdhara Mahārāja: ...one more given to Kṛṣṇa *līlā*, another more tended towards Navadwīpa *līlā*, another having tendency to be accommodated in both the places. In Kṛṣṇa *līlā* also some attracted towards Rādhārāṇī's camp, some to Kṛṣṇa's camp, and some holding middle position. So this sort of division we find which is necessary for *līlā* by Yogamāyā. So in the highest plane, two kinds of pastimes we find, Kṛṣṇa *līlā* and Gaura *līlā*, of same value. One, transaction within a limited camp, and another where the transaction, how that can be distributed to others. Valuation of which is to be distributed, which is being treated, that is of one and same value. Ecstasy, sweetness, or love, or beauty, of similar, but two camps. Some within themselves, and some with a plan to give it to others, same thing. Some are more given to this *līlā*, some more given to that *līlā*. In Gaura *līlā* also we find some Narahari Sarakāra and his followers, they were more given to Kṛṣṇa *līlā* than Gaura *līlā*. And in Gaura *līlā* we also find others who were more inclined towards Gaura *līlā* than Kṛṣṇa *līlā*. This is by Lord's grant, by the Supreme Will, *līlā*.

Gadādhara Paṇḍita is holding the helm here in Gaura *līlā*. It's his, though everything belongs to him, still, as if, he's dispossessed. Gaurāṅga has taken everything. Exhaustively dedicated to Gaurāṅga, in this way.

So Kavirāja Goswāmī says,

[baḍa śākhā, — gadādhara paṇḍita-gosāñi] teṅho lakṣmī-rūpā, tāṅra sama keha nāi

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi līlā,* 10.15]

He represents the main potency of Gaurāṅga and no one to be compared with him. This is the utterance, statement of Kavirāja Goswāmī we find about Gadādhara. Gaura prema mayam Paṇḍita Gadādhara.

And Bhaktivinoda Ṭhākura he has got his own position, in general, but from the consideration of the disciples, Prabhupāda has seen Rādhārāṇī in him. A relative vision. Prabhupāda told once, "That Rādhārāṇī represents full play of *aṣṭa-nayikā*, eight classes of *nayikā*, heroine characteristic. That is perfectly represented in Rādhārāṇī, we see. In other places we find partial representation, but full in Rādhārāṇī, eight *nayikā*." Our Guru Mahārāja told that, "I look at my Gurudeva, Guṇa Mañjarī. As *mañjarī* he's got some partial representation. But if I look with a deeper attempt I find him identified with Rādhārāṇī, *aṣṭa-nayikā*, full eight classes of display in the service of Kṛṣṇa to be found there." _____ [?] "If I look at him with my head a little more erect then I can find that he's one with Rādhārāṇī."

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]

"Give more attention to the *śāstric* rule and try to find out, then Rādhārāṇī comes to take the place there, in the position of my Gurudeva."

So in that way he has seen in general Bhaktivinoda Ṭhākura as the fullest representation of the cult of Śrī Gaurāṅga. That is expressed in his poem. Śrī Svarūpa Dāmodara - he saw Svarūpa Dāmodara in Gaurakiśora. And Gadādhara in Bhaktivinoda Ṭhākura.

Gadādhara din hari pai hati gaura hari [?] He has written in one place. "We have accepted your day of disappearance identifying with Gadādhara."

Another place in *Caitanya-caritāmṛta*, finishing poem he has written. "Here in Navadwīpa Dhāma the eternal pastimes are going on continuously. Only those that have got that deep vision, they can mark it, trace it."

Avatara gaura krsna yadi sri gaur ichay dui moihe magi kahe [?] It is very difficult to trace the sweet will of Śrī Gaurāṅga. So if we can lift ourselves to that level we can find that always they're doing their service here in Navadwīpa. Sometimes suppressed, sometimes over the surface.

Sri gaur ichay dui moihe magi kahe aprakrta parisada katha [?] By the sweet will of Gaurāṅga without any law. What should I say? I find that those two, Svarūpa Dāmodara and Gadādhara, they're now over the surface as Gaurakiśora and Bhaktivinoda Ṭhākura.

Sri gaur ichay dui moihe magi kahe aprakrta parisada katha [?]
Sakat hoiliya bhaja krsna gaura bheli aprakasa katha yata yatha [?]
"I have seen it with my own eyes, of service divine. But this is not to be advertised, not to be given publicity to anywhere and everywhere. They will laugh at it. But my heartfelt experience is such."

He has written in his poem, finishing in *Caitanya-caritāmṛta* _____ [?]
So Gadādhara Paṇḍita was identified with Bhaktivinoda Ṭhākura, and that was the vision of our Gurudeva Śrī Bhaktisiddhānta Saraswatī. Could see same thing.

He considered *śikṣā guru paramparā* to be the most substantial thing. Eliminating the *sahajiyā bābājī*, they're making much of the outer cover. Have deeper vision within and try to see things deeper outside also. Try to read in the environment deeper vibrations, and within you also. Dive deep and you'll find a plane of finest vibration which will take you, that news will carry to you and you'll see that.

sarvatah krsne murti kari janmal se deketi pai jal arkini armarl andhibata yat kuyar visaya dhuli te [?]
The prejudice, our past experience, that is caught in subtle form that has covered like dust, our eye of soul. Our inner vision is covered thickly with the dust. What is the dust? So many different conceptions of separate interest, eliminating the universal interest, has covered us. Prejudice, that mental cover has been made of the prejudices, of local, provincial interests. So we cannot see the reality outside.

visaya dhuli te kamana sei para tattva bayhile dekhi te [?] How he'll be able to read the universal wave? He's engrossed, his mind is fully engrossed and covered with local interest of different types. How he can detect the universal interest, universal wave? But who has fully eliminated their local interest of any type, and eager to read only the universal wave, they can see it clearly. And these things are superficial and non existing.

Artheṣu abhijñaḥ svarāṭ [*Bhāgavatam*, 1.1.1] What is the purpose of the movement of this world?
Only one word. For Itself. Reality is for Itself. Not to satisfy so many, but to satisfy One Reality. All the waves meant to satisfy that One. And if we can put ourselves in that level we can read the truth. Otherwise we're all cheaters. We're far from the truth when we cannot read that everything, all the waves carrying to the satisfaction of One, Svayaṁ-Bhagavān. We're labouring under _____ [?] We're deceptive unit, not for myself but for the world also, misreading. We're faulty of misreading and carrying that false knowledge to others. False unit, everyone, *baddha jīva*, everyone more or less all false unit, cheater. That is our position. We're to be relieved of such misreading, misrepresentation, of our own self as well as the environment, and to be placed in a proper place, and then we can go there to that fine jurisdiction.

Darśana, *darśana* means to see. How to see, that is to be learned, what to see, how to read what is going on in you and outside. Proper reading, that is education proper. Proper reading of ones own self and also of the environment, that is education proper. The education must be Vedic, the standard must be drawn from outside this area of *māyā*, misunderstanding. It must be extended from the perfect realm, through *Veda*, revealed truth. And we're to accept revealed truth and to bid goodbye to the knowledge of experience, scientific, all these things nasty, which is earned by the false experience, false *Veda*. 'That belongs to me, belongs to him, belongs to them' in this way it's all false calculation. We're to be relieved wholesale is necessary from this mal - conception. And not only to get relief from the mal - conceptions, by misleading of the external waves, but the positive line, to learn to read the waves, the vibrations of Goloka. Goloka, most universal, fundamental vibrating plane, and to harmonise my own self with that we may be led to Vṛndāvana, or Navadwīpa. There we _____ [?] Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura came for this. "Gadādhara Paṇḍita you are the Half Predominated Moiety of The Whole." Predominating Moiety, Predominated Moiety, half. One half of the truth, Absolute Truth one half. And Bhaktivinoda Ṭhākura as he preached, inspired by Gadādhara Paṇḍita and Mahāprabhu, that in his teachings also we find all the materials that are present in that half of _____ [?]

So connection of both these great souls, of great Gurus, guides, has combined, connected with this *tithi*, a particular nick of time. And by showing our reverence to it we can sow the seed of our highest beneficial cause. And by the grace of that great Guru Mahārāja Bhaktisiddhānta Saraswatī, we're given to understand in this way, not to belittle things of the highest consideration, it is there.

In *Rāya Rāmānanda saṁvāda* we find how step by step, eliminating the cover after cover, Mahāprabhu is allowing us to enter the highest position.

"*Eho bāhya, eho bāhya*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] This is also superficial. This is also superficial. Go deeper, deeper. Yes. Here we can begin to trace. Go further. Yes, it is good. Go further, more. Yes it is the highest place. Anything more there?"

Then Rāmānanda came with Gaurāṅga *līlā*.

Mahāprabhu stopped his mouth. "No further. Here we stop."

Gaura Hari bol. Jaya Oṁ Viṣṇu-Pāda...

83.06.10.C

Śrīla Śrīdhara Mahārāja: ...Lakṣmī Devī She could not get admission into *rasa*, because her of the *Śruti* and the Daṇḍakaranya Ṛṣis they got admission. And because Lakṣmī Devī wanted to enter with Her ego of Vaikuṇṭha She could not get admission. And they could, the Ṛṣis and the *Śruti* because they accepted the subjugation of the *gopīs*. Accepting their leadership they could enter, but Lakṣmī Devī could not. Independently She wanted to enter into *rasa*. So without our submission to the eternal group of a particular *rasa*, *vātsalya*, *sākhya*, *mādhurya*, direct communication is never possible. That is not imaginary, rather imitation. Hare Kṛṣṇa.

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

Bhakti Vijñāna Bhāratī Mahārāja: So even if we're fortunate enough to have some eternal connection with Kṛṣṇa in future lives, after we come to that point then we'll see that there are so many others there. So we'll not be able to get so close to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Bhakti Vijñāna Bhāratī Mahārāja: We'll be at a distance always.

Śrīla Śrīdhara Mahārāja: Sometimes the example generally I give the example of telescope. In between them so many things, but they all enhance my *darśana* figure. It is like that. They're all transparent. Those that are in the middle they rather help my nearness, my - sympathy to me, all these. They do not stand in the middle like opaque glass. All transparent, just like Guru *paramparā*. And that is the trade secret, something like that. *Bhṛtyasya bhṛtyam iti māṁ smara lokanātha. Paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam*.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

As much as we can go down, and as many spectacles, that telescope, it will come very nearer, modified with the special blessings of those guardians, those Gurus. It is like that. All well-wisher, not hindrance in the middle, developed they send to us. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

[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]

This tendency to go towards lower, apparently to far away the distance, but really the secret is not, it is the opposite. This is a great secret of success, to be harmonised with that departmental truth.

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

Bhakti Vijñāna Bhāratī Mahārāja: We still have a fear of being exploited. We still maintain one fear of being exploited. This is our fear also we will be exploited.

Śrīla Śrīdhara Mahārāja: _____ [?] Our Guradeva Prabhupāda used to tell about the *māyāvādīs*. That they're afraid, just as a cow whose burned from the fire that scorched her cottage. When she comes to see a red cloud the cow is afraid. "Oh, a fire is there." Which cow? Who already had experience when some fire caught her cottage.

So we apprehend like that. From the experience of our mundane world we impose this to the opposite world, to the well-wisher. Who are well-wisher, we show them that they must have some jealousy, they must take something what may come to my lot. Like so many dollar canvasser they may take their due. But it's not so, just the opposite.

The sad experience of the nature of things of this mundane world should not be carried there. Rather the opposite, all goodness. No apprehension, all well-wishing. The whole soil is well-wishing. They will enhance our cause, none to oppose our cause. The soil is such, full of sympathy beyond our expectation. Rather, we must suspect us, what sort of interest I'm awake about me. Nothing, no necessity, no question of suspecting them. I must suspect me. I'm the meanest of the mean. That is the nature of the experience of the devotees there. All else is perfectly good, only I'm the meanest of the mean, self deceiver I am.

Hare Kṛṣṇa. Hare Kṛṣṇa. 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.

Bhakti Vijñāna Bhāratī Mahārāja: I'm still trying to figure out the *jñāna miśrā darśana* from the other morning. The other morning you gave *darśana* you were talking about *jñāna miśrā bhakti*. So you were giving example, from the Calcutta University there was one gentleman, who, I believe it was your disciple. And he came to you and told you he's a *Purāṇic* - no, Yājāvara Mahārāja's *śiṣya*, there's one very big *paṇḍita*...

Śrīla Śrīdhara Mahārāja: Oh, big *paṇḍita*. It's very difficult to make them understand, the other scholars, that *jñāna śūnya bhakti* is of higher type.

'We can't assimilate that. How is it possible? The *jñāna*, the knowledge wholesale eliminated, and that will be a higher thing? We fail to understand this, your peculiar type of devotion, which divorces reason and knowledge exhaustively. We fail to understand that sort of devotion, how it is possible.' Sincerely they're saying like that, can't understand. They're proud of their own reason and own self help.

Like a child, if that child depends wholly on the mother's affection, but when the child wants to adopt his own reason, apply his own reason in his movement, his mother will come, 'Oh, no, no. Don't go that side, there is an insect, there is that thing, all these things.' But the affectionate care of the guardian, that is the real position of finding peace. We can depend on the whole atmosphere perfectly, than we can depend in my searching or understanding, the measuring the infinite. Infinite Himself is coming to take care of me. And what my meagre point will help against that? That motherly care, or guardians care, that is of very, very higher order. And the opposite direction my meagre self cheating ego.

So as a matter of right we can't have any entrance there. It is only grace. As a matter of right I may come to Brahmaloka, *taṭasthā śakti*. But my entrance there, all possible only for the grace of that plane, that is of higher type.

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 water, the tree, everything is spirit, they're conscious, of higher type than I am made of, *taṭasthā śakti*. So as much as I shall place my confidence for them, and blindly accept their direction, I'll be more and more benefited. That is by nature of things. Surrender, surrender, don't go to measure, don't go to bring reason and justice. Never call for justice, you'll be looser. If you call for justice you'll be looser. The land of mercy, go up, surrender. Such is the conception of the higher realm, that is Goloka, Vaikuṇṭha, above Goloka. All good, nothing bad. If anything of bad type, that is in myself. That should be the general understanding there, guidance. Hare Kṛṣṇa. Hare Kṛṣṇa. They do not know how to cheat. But to help others that is their very nature. By the very nature of their existence they only can do good to others, habituated eternally, their nature is such.

And how to enter that plane? That is the question. How I can enter such a plane, such a valuable and noble plane, how can I go there? How can I get a visa for that land? That is the most important question. It is above reason, all mercy, all love, all goodness. We cannot conceive from here in this plane that it's like that. And how to be a member of that plane, that is the difficult thing. So we're requested, through faith only you can. No reason will help you, but your faith can help you, *śraddhā*. *Lobha*, *laulyam*, your desperate earnestness and faith, risky surrendering. Your experience of this world won't allow you to have any touch, or any connection with that. It is so high, oppositely high.

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

Jñāna śūnya bhakti. Ha, ha. Mahāprabhu told when that *jñāna śūnya bhakti* was mentioned, "Yes, here it begins. Otherwise *karma miśrā*, *jñāna miśrā*, *yoga miśrā*, everything *bāhya*, this is on the cover, not in the spirit, it is on the cover, *bāhya*." And when *jñāna śūnya*, "Yes, here it is. Now go further, make progress."

Faith and nobility of the land, of the soil. 'I'm safe here. I've found safe motherly affection. All higher sort of affection I'm in the midst of.' The boy being afraid, frightened by someone, then he runs to the mother's lap. 'Oh, I'm safe.' The boy will feel 'I'm safe here in the lap of my mother.' Something like that. *Jñāna śūnya bhakti*. As the boy surrenders to mother, *jñāna śūnya*, and he's satisfied. And the mother at the risk of her life she will try to save the boy from any attack outside. So that is the nature of the soil, to protect the child, at their cost. Faith, faith, *jñāna śūnya bhakti*, Mahāprabhu told "*eho bāhya*."

I also when came in contact I thought a bamboo was struck on my head. "What is this *jñāna śūnya*? All calculation to be stopped? Everything finished? What is this? How it is possible?" Then gradually trying to understand that there may be such soil, also beyond our calculative goodness and everything. It must be there, otherwise the existence will be worthless. My limited calculation, how much it fetches for me? My calculation of limited type, how much can it fetch for me? I'm going to embrace the unlimited affection, unlimited guardianship affection. I must take risk, jump.

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 apprehension will be driven away. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: You're constantly breaking the form Mahārāja. You're constantly crushing the form.

Śrīla Śrīdhara Mahārāja: Crushing, yes, towards spirit, centre. Forms in different stages, there must be rules and laws in different stages of life, of progress. So many examinations, so many crashing ahead or fencing. But we're to make progress we must have to leave many things on the backside and go ahead.

ājñajaiva guṇān doṣān, [mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ]

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

The Lord says. "*Dharma*. *Sarva-dharmān* means their *dharma*, duty. And with My sanction in that stage. The sanction, this is *dharma*, this is your duty, this also I have said, but for their particular stage. If you want to go up you'll have to give up that prejudice. *Ājñajaiva guṇān doṣān, mayādiṣṭān api svakān*. Though it is ordered by Me in the scriptures, or by the Ācārya of that type, but still, who will give up that and make progress further, he's a real devotee."

So no end, go ahead. Forms only that you may not go down, so some regulations have been arranged. 'You must not do this, you must do this.' Then again for progress you're to leave that stage and go further. Absolute call, revolutionary, constitutional and revolutionary. Absolute call and relative call. Progress means to leave the present position. And to maintain the present positions there are many rulings already there. 'You must not lose your position, you must maintain your position, you must show your respect to these formalities.' But when you're to go further these formalities must be dishonoured, apparently. But you're grateful that they sometimes sustained you. But now for the cause for which they were so much appreciable, for that cause you're to leave them and go further. And there also you'll find some rules and laws. In this way you're to make progress, further, further. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: So the more forms that are broken the riskier it becomes.

Śrīla Śrīdhara Mahārāja: You see, in the military line there are so many laws. 'When fighting you must not come back without the fall of the - you must not go further.' But if anyone gets a higher chance, and without the order of the commander he goes, and some enemy intrigue, or some he can stop, then he must be rewarded. The absolute gain is there, and forms are made only to help the general. But who are rewarded, who goes a step further and does something good, he's rewarded. To take risk for further improvement, that is necessary.

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]

Generally we should show our respect, we must be obedient to our father, mother, to Guru, to God, for the women to their husband.

"But when the case will come about the selection, and then between Myself and them, you must leave them and come to Me. So, so many duties, rules, regulations, you're to neglect, and you come towards truth."

But truth is not a finished thing, that you've come so far, and truth is finished here, this is not. It's infinite, so always you must be in a progressive mood, progressive tendency must be within you. We're grateful to the forms. Their contribution to our improvement is not also less, but still it does not mean that we must be fated to stand there dying. A possibility of progress is always there, the progressive. The ultimate conception of the Absolute is not a static one, it is progressive, every part is progressive, then it is living. Static means death, stone.

All right I stay here.

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!

83.06.21.A

Bhakti Vijñāna Bhāratī Mahārāja: ...or this is referring to Rādhārāṇī. *Tvaṁ gopikā* [?]

Śrīla Śrīdhara Mahārāja: It is in that verse, within that?

Bhakti Vijñāna Bhāratī Mahārāja: *Arcana kan*.

Śrīla Śrīdhara Mahārāja: And that finished?

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Sahajiyā Sata Dusani* ?

Bhakti Vijñāna Bhāratī Mahārāja: Yes, I've finished, it's being typed now.

Śrīla Śrīdhara Mahārāja: Now, a new thing, what is it?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. This is a verse which I cannot understand. Is the Guru in the form of a *gopī* or Rādhārāṇī?

tvaṁ gopikā vṛṣaraves tanayāntike 'si, sevādhikāraṇi guro nija-pāda-padme
dāsyaṁ pradāya kuru māṁ vraja-kānane, śrī-, rādhāṅghri-sevana-rase sukhinīṁ sukhābdhau

["O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus-like feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the feet of Śrī Rādhā in the groves of Vraja Dhāma."] [BBT, 1978, *Arcana-Paddhati*, page, 53]

There's a Bengali translation here.

Śrīla Śrīdhara Mahārāja: *Sukhābdhau* means... [03:30 - 04:12 ?] Bengali translation?

Bhakti Vijñāna Bhāratī Mahārāja:

hey seva adikari ananda ambuddhi gurudeva, apni vrisabanu nandaniya nikatay avastiti gopika [?]

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Vijñāna Bhāratī Mahārāja:

ama ke apna nija pada padme dasya pradam koriya [?]
braja kanaya sri radha pada padma seva rase suki korana [?]

So the question is that *gopikā*, what is *gopikā*? Is it referring to Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Vijñāna Bhāratī Mahārāja: To Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: *Sakhī*, *gopikā*, *gopikā* Rūpa Mañjarī, *gopikā* Lalitā, only They are *gopikā*, *tvam gopikā*, any of Them. It is not fixed, according to the inner tendency of the disciple, s/he will be grouped in a particular camp of service. And there, who will be the leader of him, Guru is meant there, my guide. My principal guide in my service when I have attained the highest position I shall be in the *mādhurya-rasa*. And they're all helping the service of Rādhārāṇī. And there are also different departments in which I am posted, the head of that department is my Guru.

"You are *gopikā*, you are Rādhārāṇī's servitor, and you make me happy by giving facility for my service towards Rādhārāṇī." That is the purport. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si.* "You are

always nearby Vṛsabhānu, ujar [?], Rādhārāṇī. You are always under Her direct service. And You please give me the facility that I can render the service and maybe accepted in the group for Rādhārāṇī."

Bhakti Vijñāna Bhāratī Mahārāja: And the *sevādhikāraṇi guro*, that refers to the expertise of the Guru?

Śrīla Śrīdhara Mahārāja: *Sevādhikāraṇi. Tvaṁ gopikā vṛṣaraves tanayāntike 'si, vṛṣaraves tanaya*. "You are always adjacent to Her. O my Gurudeva, you are always adjacent to Vṛsabhānu's daughter Rādhārāṇī." Then?

Bhakti Vijñāna Bhāratī Mahārāja: *Sevādhikāraṇi guro nija-pāda-padme*.

Śrīla Śrīdhara Mahārāja: "You are entrusted with responsible service for Her. There you may be allowed to partake there in your service. You are engaged in the service of Rādhārāṇī and you engage me also in that service where by which you are giving supply to the service of Rādhārāṇī. You engage me there. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si*. You are always nearby the great lady leader Rādhārāṇī, *āntike 'si*, you always have engagement in the service. And please give me to partake in that service. And which is so sweet and *rasabjay*, and the lotus if it *rasabday*, then the ocean of ecstasy are *rasabjay*, that is very beautiful, ecstatic lotus of the divine feet. Which is very sweet feet like lotus of Rādhārāṇī. You are partaking service there and please give me chance to be accepted there." That is the prayer. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si, sukhinīṁ sukhābdhau.*

Bhakti Vijñāna Bhāratī Mahārāja: That's clear. There was, yesterday you were...

Śrīla Śrīdhara Mahārāja: The difficulty that position of Guru varies. According to one's innate nature of service, the immediate leader, he says as Guru. So Guru is generally *rūpānugā*, we must serve under the direction of Rūpa Mañjarī. Rūpa Mañjarī is the leader of the junior school of the *gopīs*, she's the leader of the junior section.

Bhakti Vijñāna Bhāratī Mahārāja: Junior section?

Śrīla Śrīdhara Mahārāja: Yes. The senior section sometimes they cannot enter where Rādhā-Kṛṣṇa are alone there. The senior section they keep aloof, and the junior section can enter there to render confidential service at that time. So junior section, in one way, they hold the highest benefit, so *rūpānugā*, *rūpānugā sampradāya*. And Rūpa also, they're also under Lalitā, but Lalitā's a little senior, so sometimes senior friends they can't go to the camp where Rādhā and Kṛṣṇa are the only two there. So the junior section can approach, just them. So the most confidential circle, the leader of the most confidential junior circle is Śrī Rūpa, so *rūpānugā* means Rūpa Guru. Our Gurudeva is one and the same with Rūpa Mañjarī in the *mādhurya-rasa*. Also we may be in the *sākhya-rasa*, Sudama, Subala, _____ [?] Guru conception will go and there vanish in Subala, or Sudama, or Baladeva, *sākhya-rasa*. *Dāsya-rasa* also, in *vātsalya-rasa* also.

In this way the leaders are in a particular position and according to my inner capacity he will be identified and fixed there. And I shall have to do my service under his direction. That is my Gurudeva. They're all Guru, everything is Guru there, but the special leading officers just over me will be mainly my Gurudeva. Otherwise all Guru, on all sides they're our Guru, they're all helping

me to Kṛṣṇa's group. Who is he who can help me to Kṛṣṇa consciousness, Kṛṣṇa's service, he's Guru, his work. Guru's function is to help Kṛṣṇa consciousness, Kṛṣṇa's service. Everything, even a tree, a sand dust, that also reminding me, but the main Guru will be the leader where I'm posted and the permanent guiding officer, there main Guru stands.

And our Guru Mahārāja told, "If we can cast a glance a little higher then we can see that Guru is Rādhārāṇī, one and the same." _____ [?]
"I don't know. I don't care to know about others. But I know if I can have a deeper vision of my Gurudeva, I can see him identified as Rādhārāṇī. No space between, more developed, is almost focused in my Gurudeva. Rādhārāṇī perfectly focused in the heart of my Gurudeva fully _____ [?]"

That is relative, all relative position. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi.

Bhakti Vijñāna Bhāratī Mahārāja: Getting ready to discuss it and then we close the conversation.

Śrīla Śrīdhara Mahārāja: Yes. What is that point? Why you're searching for that point? But I mentioned about *Prākṛta Sahajiyā Sata Dūṣaṇī*, but really I meant that *Caitanya-Upaniṣad*. What is that point?

Bhakti Vijñāna Bhāratī Mahārāja: I see. I was just wondering in the English how to express this *upakaran*? So here is the Sanskrit, this is Bhaktivinoda Ṭhākura's Sanskrit commentary. *Caranāmṛtam* is the name, *Caitanya-caranāmṛtam* is the name of his *ṭīkā*. So here he says,

etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lila upa karana tva prapti tad anantaram [?]

Śrīla Śrīdhara Mahārāja: Eh Nimāi. _____ [?]

Nimāi:

etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lilo [?]
upa karana tva prapti tad anantaram rasadi parama [?]

Śrīla Śrīdhara Mahārāja: After this it is clear?

Bhakti Vijñāna Bhāratī Mahārāja: The problem is how to express, lila upa karana tva prapti, in English.

Śrīla Śrīdhara Mahārāja: Lila upa karana tva prapti.

Bhakti Vijñāna Bhāratī Mahārāja: He's not actually *in līlā*.

Śrīla Śrīdhara Mahārāja: Lila upa karana, that is the age, the colour, the dress. "I'm such and such. I'm in that position to serve. I'm required in that particular office to serve in a particular department." And the necessary dress, the age, and the other figurative ornamentation of one's own self in soul, that is lila upa karana, all these, to get that.

Bhakti Vijñāna Bhāratī Mahārāja: I see, yes. So it's like in *siddha-praṇālī* the *ekadāsa*...

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Utilised in *līlā*.

Śrīla Śrīdhara Mahārāja: To be befitting the *līlā*, the dress, one's own conception of the self befitting the *līlā*. All these I'm, he gets all these things, necessary.

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Now there's another way, there's another thing here, it's simple, but it says, jiva eva sat ksarasa karanam [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the paraphernalia?

Bhakti Vijñāna Bhāratī Mahārāja: It's referring to the *jīva*, *jagad*, and also *māyā*.

Nimāi: Yat kincita sambutom te saram tat karja misyate sat karanam param jiva sadak saram iti rtam [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Jiva eva sat.

Śrīla Śrīdhara Mahārāja: Jiva eva sat. It is eternally existing. Then ksarasya karanam _____ [?] *Kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]. *Yayedaṁ dhāryate jagat* [*Gītā*, 7.5].

[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]

The *kṣara*, what is always changing, *kṣara* means changing aspect of the world. The *jīva* is there within. *Yayedaṁ dhāryate jagat*, *taṭasthā śakti*, *māyā śakti* _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: So the *cetana* of the *jīva* is maintaining the *dhāryate jagat*?

Śrīla Śrīdhara Mahārāja: Yes. Pravisya, jaram-pravisya [?], this mortal representation is making possible the *jīva* entering into that.

mama yonir mahad-brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata

["O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the marginal potency). From that place, all beings headed by Lord Brahmā are generated."] [*Bhagavad-gītā*, 14.3]

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 individuals 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]

So *para-śakti*, inferior *māyā-śakti*, that *para-śakti* enters into *māyā-śakti* and makes this mortal world possible to move. The *jīva* is *sat*, the *jīva* himself is *sat*, which means eternal, and this *kṣara* is changing, mortal, and *jīva* enters into it and makes this mortal world possible. *Jīva eva sat ksarasya karanam*, within this *kṣara*, it is within and making it possible. Otherwise it is all dark, unknown and unknowable. Only *jīva*, a spark is there, so this changing world is possible to be known and recorded, and researched, anything, because the one drop of consciousness is within. Otherwise it is all dark, unknown and unknowable. If *jīva* soul is taken away from this *kṣara* then it is all matter, no trace. Only a spark is carrying all these changing aspects of the world, *kṣara*. *Kṣara* means *sat*, *akṣara* is *jīva* and *akṣara's* touch in the *kṣara* making this world possible to move.

Aksaraṁ brahma paramaṁ [*Gītā*, 8.3] And *kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]
"I am beyond this *kṣara* and *akṣara*, both." *Akṣara* is *jīva-tattva* and *kṣara* is *prakṛti*, *prākṛta* world.

Bhakti Vijñāna Bhāratī Mahārāja: Just one word which I also cannot find in the dictionary, *āvartayati*.

Nimāi: Nityam āvartayati _____ [?]

Śrīla Śrīdhara Mahārāja: Always revolving.

Bhakti Vijñāna Bhāratī Mahārāja: *Punar punar karana*.

Nimāi: Repeating.

Śrīla Śrīdhara Mahārāja: Yes, *punar punar*, up and down.

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

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

[*Bhagavad-gītā*, 8.16]

Going up, down, up, down, in this way, *āvartino*, revolving.

Bhakti Vijñāna Bhāratī Mahārāja: Ah, *āvartino*, I see. OK, it was mainly that.

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

...

Bhakti Vijñāna Bhāratī Mahārāja: ...from one Bengali gentleman. He told me that there's only one place in the world where there is no bhumi-kampha [?], earthquake, and he said that is in Kashi. Is that true?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Vijñāna Bhāratī Mahārāja: No, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: In that great Bihar bhumi-kampha, perhaps in the 1933 or so, a great earthquake centring in Bihar, and including Benares. At that time some of our Godbrothers they were removing the Deity from one hired house to another, at that time a great earthquake came. One of my Godbrothers he described that, "We all fled. Mahāprabhu was kept on a stool, a small table, there Mahāprabhu was kept. And at that time suddenly in the afternoon a great earthquake came and we all fled from the house and went to the street." And he told that, "I thought that the small table Mahāprabhu was kept standing on must be moved and broken to pieces." He told. "But I wondered when I came back that Mahāprabhu was wonderfully standing there." A great earthquake in Benares.

Bhakti Vijñāna Bhāratī Mahārāja: 1933.

Śrīla Śrīdhara Mahārāja: In 1933. And there is a song of course. Bhumi-kampha_____ [?] "When the day of great doom will come near? At that time all those things will happen." There in that song. Bhumi-kampha-abay kashi kashi tirtha dhami [?] Then the *brāhmaṇas* will be like *śūdra*, then so many opposite characteristics will be seen, and bhumi-kampha will attack Kashi dhama. And a great, what is impossible, that will come to happen, and the last day will draw in.

Devotee: Earthquake is most inauspicious sign.

Śrīla Śrīdhara Mahārāja: _____ [?] All the opposites have been collected there.

Bhakti Vijñāna Bhāratī Mahārāja: Hare Kṛṣṇa. He had related one story about one Gayāśura, he had mentioned some story about Gayāśura in relation...

Śrīla Śrīdhara Mahārāja: No, that is some other thing altogether, when he's describing the last stage of Kali. When the Kali-kala will come to its full bloom then all these impossible things will come to happen. There is a song like that. All the undesirables will come to happen.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Then the Kalki Avatāra will come and finish the reactionaries.

Bhakti Vijñāna Bhāratī Mahārāja: This is another thing I can't understand. In this *Kalki-Purāṇa* by Śrīla Vyāsadeva, it gives the historical reference to when the *Kalki-Purāṇa* was spoken. So it was spoken after the third seating, between Śukadeva and Parīkṣit Mahārāja. Right after that period, then Mārkaṇḍeya Ṛṣi comes in and then Śukadeva Goswāmī relates *Kalki-Purāṇa* in his presence. So does that mean that what is in this *Kalki-Purāṇa* is *going* to happen, or is it a description from a previous *kalpa*, *yuga*, how to take it?

Śrīla Śrīdhara Mahārāja: Yes, both may be possible. And the previous scripture with some new addition Śukadeva may say to him. One who can see the future, with that addition and the past modified, he may deliver to Mārkaṇḍeya.

Bhakti Vijñāna Bhāratī Mahārāja: So these things may be taken that they are going to happen or in a general way it's taken?

Śrīla Śrīdhara Mahārāja: Generally it happens like that, with little modification. Every day you get up from your bed, you go to the latrine, then you come and take some breakfast, and then the newspaper, or something, this general habit. But there is little change also, not exactly copied every day, but general thing and with some new addition. So *kalpa*, Brahmā's day means one *kalpa-ved*, almost similar things are going to happen but with little change. Already the copy of the previous day, the routine, the previous day's routine generally repeated, but with little change every day. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: People in the western world will not know what to think about the *Kalki-Purāṇa*. It will be a very good preaching tool.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Distraction. They know the condition of the world after the atomic war. That is Kalki, ha, ha, ha, and they will think that they're prey to that inevitable history. They may try their best not to throw atom, but some force will come and utilise them, or make them instruments to help that general force, and they can't help withdraw it. So some other force is there, ha, ha, that will create, use them, utilise them as an instrument and create the destruction of Kalki, general destruction. The path when it's full seen that is mutual exploitation, intense exploitation amongst them. That mutual intense exploitation will come to such a degree that it will burst. It will combine and burst, and then some reaction will come again. As the resultant of the force of exploitation, the individual, or provincial, or national, whatever it may be, the resultant of the tendency of exploitation of one another, that will come to meet and create a disaster which is inevitable. We will be helpless instrument there. Hare Kṛṣṇa.

Cinamasta [?] There is one *līlā*, she's beheaded and with her hand she has held the head and the blood oozing, coming, and in her face she's drinking.

Bhakti Vijñāna Bhāratī Mahārāja: Kālī?

Śrīla Śrīdhara Mahārāja: No, Cinamasta, one of the *līlā* of the Devī.

Bhakti Vijñāna Bhāratī Mahārāja: Durgā?

Śrīla Śrīdhara Mahārāja: Durgā. Cinamasta, she's drinking her own blood. How? The beheaded head is in her hand, and the blood oozing and it's falling at her face, in her mouth, and she's drinking.

But this civilisation is suicidal, the knowledge, the Einstein, the Newton, they have given so much invention and that is being utilised to devour this whole creation, maybe. Suicidal civilisation, reactionary.

So connect you with the Infinite Good. All activity, all movement must be guided by the central interest, not any provincial or local interest, then clash is inevitable. Clash is inevitable if you try to look with any provincial benefit, welfare. Nothing less than the Absolute Centre should be the point of our guidance. So Kṛṣṇa consciousness, Kṛṣṇa consciousness. Nothing less than the Centre where no consideration of provincialism, all universal. Put food to the stomach, the whole body will be fed, that theory. Put water to the root, the whole tree will be fed. *Yasmin tuṣṭe jagat tuṣṭam*.

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]

Sarva yajña svaro hari.

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]

"You will be saved if you devote your energy for My purpose."

You are saved, otherwise the provincialism, small or big group, and clash is inevitable, unavoidable. So you may worship other gods, demigods, that is also provincial interest, individual interest, group interest. So eliminate all sorts of group interest and only connect with the universal

point. And that is beautiful and that is autocrat, there is beauty and there is autocracy. You must remember that. Whole sustenance and sacrifice also must be great autocracy. Sacrifice to an autocrat, that is not very easy, but the solace, the consolation is beautiful, is very easy also. If we are attracted by His beauty everything is possible. No difficulty to surrender to an autocrat if my interest is best represented there. The charm, the love, beauty, harmony, that is safe. This is Kṛṣṇa consciousness, *sarva-dharmān*, justification of this clarion call.

"Give up all duties and come to Me. I shall protect you." The meaning of this clarion call, "Give up all sorts of respective duties, local duties, and come to the absolute point. You will be saved."

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 whole one side, Myself alone one side, give up all, come to Me alone. I am the key to this whole, to the existence of the whole thing. And what is Myself? The Beautiful."

Everyone wants beauty, *rasam*, *ānandam*, ecstasy. None will say that 'I don't want *ānandam*.' You may profess, hypocritically you may pronounce, but that is not heart. Heart can never say that 'I don't want *ānandam*, *sukham*, beauty, love, harmony.' But that thing that everyone wants, what is the relief, the shelter of everything, that is Autocrat. That does not hold any lower position to anything else, cannot, that is Absolute. But everyone wants. He's absolute from the inner heart, not from the surface. *Raso vai saḥ*. And also it's not power but beauty, love, not control.

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

...

Śrīla Śrīdhara Mahārāja: *Kṣara*, *kṣarati ākṣara mayi putastha kṣarati yesas mayi* _____ [?]

Devotee: Unchangeable change and changeable change.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. As relative.

Devotee: Where everything is dynamic, wherever something is dynamic, it is changing always.

Śrīla Śrīdhara Mahārāja: All the planets are moving and sun is fixed, but sun is also moving, all relative position. Sun is fixed, that is *ākṣara*, and they are *kṣara*, they are all moving, changing.

Devotee: So *kṣara* is gross material conception of consciousness, is it?

Śrīla Śrīdhara Mahārāja: *Kṣara* is that which is connected with exploitation, moving to exploit. Movement of exploitation, that is *kṣara*. And those souls that are under the influence of exploitation, they are called the *kṣara* group. And those that are above the exploitation, holding their position fixed, not to be allured by the exploiting tendency, they're standing still, *ākṣara*,

sightseer. And those participating in the exploiting energy, they've become slave to the exploiting energy, they're all *kṣara*, *kṣaraḥ sarvāṇi bhūtāni*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Everything whatever you find in the material world, all *kṣara*, all changing, moving, what is moving. And *ākṣara* standing still, stand still, *śakṣī*, only seeing what is going on, *śakṣī-svarūpa*. But sometimes they also get movement either this side or that side. With the principle of dedication they again enter into Vaikuṇṭha and movement, then they're not *ākṣara*.

Devotee: This is our view that consciousness or spirit is the cause of matter. We say like this, consciousness or spirit is the cause of matter.

Śrīla Śrīdhara Mahārāja: By consciousness this mis consciousness is matter, matter created from misuse of consciousness proper.

83.06.21.B_83.06.24.A

Śrīla Śrīdhara Mahārāja:

janmādy asya yato 'nvayād itarataś 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]

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

What is *māyā*? *Ṛte 'rthaṁ yat pratīyeta*. That is misconception of a particular thing, what is not. *'Rthaṁ ṛte*. What is *'rtha*? Purpose. Purpose of the highest. He's making *līlā* with some object. The object of every movement is known to Him. But with our local interest we ascribe some meaning to the universal movement, and that is *māyā*. Selfish, or provincial, or local interest, produces some meaning, or ascribes some meaning in the eternal movement. That is not true, so that is *māyā*. But everything in consideration of the universal utility, everything is all right, *svarūpa śakti, līlā*. *Līlā* and *māyā*. *Līlā*, everything is contributing to the satisfaction of the highest centre, that is *līlā*. And if we conceive that *līlā* to our own local interest, 'Oh, it's to serve this purpose of mine' then that is *māyā*. So all local interest conceiver, thinker, they think that this thing, they read the nature in their own interest, and reading of those things in the natural events, that is all *māyā. 'Rthaṁ ṛte yat pratīyeta*. The conception that we feel, the perception that we feel, which has got no corresponding relation with the universal movement. According to our own interest we read our environment, and we give opinion, we write history, all these things. According to our own whim we go on writing history. History also may be misused. Historians in their own favour they may record, historians. So the universal movement is going on, eternal flow. And according to our own suitable illusion purpose we go to read, and we record, and that is all *māyā*.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: I told him that I can't understand their intonation. And also, I'm not very liking to mix with them. So you'll spend money, but I won't be able to show any amount of work. But if you order I must go, but I tell to you...

Badrināràyaṇa: They're coming to you Mahārāja, you can't avoid.

Śrīla Śrīdhara Mahārāja: Yes, by his will they're coming. But that is still remaining that hard of hearing. To catch the proper pronunciation, intonation, a defect in me. Hare Kṛṣṇa.

Once, a ludicrous position. Bon Mahārāja took one European gentleman and introduced me, and saying so much. "He's a philosopher, he's a *sādhu*, this that."

And he also talking with me, but I can't understand a single word. I'm smiling.

And Bon Mahārāja is enraged. "He has come, he's saying so much to you, and you don't speak a single word."

Then anyhow he went away. Then I told to Mahārāja, even a single word I could not catch. What can I do? Only smiling face, nothing I can do, because I could not understand, could not follow. What can I do? I may be forgiven. Such is my fate. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Foreign devotees, to follow your high level of presentation is very difficult.

Śrīla Śrīdhara Mahārāja: But generally I mix with western philosophy. When I say anything, represent anything, I try to mix with western philosophies, with that dress, garment, I try to give delivery, both eastern and western combined. My understanding and delivery both eastern and western philosophy combined. Prabhupādas was that type, and I could catch something and assimilate, assimilation is of that type, east, west, mixed. Hare Kṛṣṇa.

Ha, ha. When I read newspapers, someone ordinary person, Bon Mahārāja also in the beginning had objection. Then after coming from London he told, "I have taken two things from you. One, newspaper reading."

When I was in Madras, I used to see newspapers up to date. That our delivery, our preaching, must be up to date, living, not dead. So the newspapers are necessary to survey what is the wave of the present time.

Bon Mahārāja did not like it in the beginning, but after returning from London he said, "Yes, I have appreciated you." One thing.

Another thing also something, he used to disturb - very cruel behaviour to the rickshaw wallah, the tama wallah, all these things. I gave objection.

"Oh, you want to be moral, not the interest of Kṛṣṇa, that you want to be more moral than a devotee of Kṛṣṇa.?"

I told, No, if you do all this quarrel in small matters, the propagation will be disturbed. The local people will think that these people have come and they're so mean minded, quarrelling for two *annas*, three *annas*, one rupee. This will be against our propaganda work.

Then Bon Mahārāja told, "I have taken that idea from you also now."

And Mādhava Mahārāja one day told that, "Śrīdhara Mahārāja's reading of newspaper is not less than reading of the *Vedas*." He told. "Because he can utilise everything and anything for religious purpose. He collects news from here and there and he utilises that in his speech for the purpose of preaching. So his view is always to collect materials to make his lectures, his preaching enlivened, living, up to date. For that purpose, not otherwise. He does not read newspapers for any other purpose but only to enhance his preaching. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: There was an article in the paper on perhaps Sunday. And in that article, it was about Santa Fe in America, ISKCON. There, Rāmeśvara Mahārāja is engaged in some very, um - because they had lost the court case. He was charged by another person for brainwashing the daughter of this gentleman - in Śanta Fe, America, California.

Śrīla Śrīdhara Mahārāja: In California, for brain washing, of a daughter?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Yes. Of another gentleman.

Śrīla Śrīdhara Mahārāja: Of another gentleman, and he has taken a case to the court, that Rāmeśvara Mahārāja has...

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Rāmeśvara Mahārāja has lost the case, and in the article it said that the International Society was going to be sued thirty two million dollars.

Śrīla Śrīdhara Mahārāja: For trying to wash the daughter's brain?

Bhakti Vijñāna Bhāratī Mahārāja: Of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: But is he successful to wash her brain?

Devotees: (Group laughter.)

Bhakti Vijñāna Bhāratī Mahārāja: I don't think so.

Śrīla Śrīdhara Mahārāja: Then perhaps unsuccessful.

Bhakti Vijñāna Bhāratī Mahārāja: I don't know about that part. I don't think so.

Śrīla Śrīdhara Mahārāja: Otherwise the daughter will stand witness, she'll stand in the witness box.

Bhakti Vijñāna Bhāratī Mahārāja: Yes, she'll be against.

Śrīla Śrīdhara Mahārāja: "No. I'm benefiter. This fleshy father and mother they're enemy to me. Now I find ground under my foot. And they're all throwing only mortal inundation."

And the other day we heard that Jayatīrtha Mahārāja is going to bring to the notice of the government certain facts that will affect ISKCON very greatly. He knows some things, points...

Bhakti Vijñāna Bhāratī Mahārāja: Oh no, that's foolishness.

Badrinārāyaṇa: Yes. He's thinking of exposing them.

Śrīla Śrīdhara Mahārāja: Exposing the ISKCON. Who told this?

Badrinārāyaṇa: In one little booklet he sent, he wrote like that. "There are many things that I know about ISKCON. And in the future I shall expose them."

Śrīla Śrīdhara Mahārāja: There was one French lady who was put into the fire, Joan of Arc. When she went to see the Queen, perhaps interview with the Queen, then the Queen is giving hints that, "You have come so bold, you have come to me, but you may be caught and put into capital punishment, perhaps."

Then she was very much overjoyed. "Martyr, martyr? This will be my fortune? Is it waiting for my fate that I can be a martyr?" With very much a smiling and bright face she came out. "Martyrdom? Is it possible? Then I shall be the most happy if martyrdom is in my fate. I'm overjoyed."

So Rāmeśvara Mahārāja may do like that. "Kṛṣṇa is taking so much from me. All right, I'm ready. I've done something wrong. These undesirable things are coming to attack me. _____ [?] "I'm trying my best, still this sort of disturbance. There must have been some defect in my action, in my devotion." Hare Kṛṣṇa. This case is in America, where, what zone?

Bhakti Vijñāna Bhāratī Mahārāja: Santa Fe.

Badrinārāyaṇa: Santa Fe is not far from San Jose, it's close by.

...

Śrīla Śrīdhara Mahārāja: Any possibility, not fixed, any possibility. Vaikuṇṭha, infinite possibility. Anything may come by His will. And if I want something, that will be my *kamana* and I'll be frustrated. *Mā phaleṣu kadācana* [*Bhagavad-gītā*, 2.47]. Only do your duty, your whole concentration to the discharge of your duty. And other things leave with the infinite. That is the living in Vaikuṇṭha. Anything may come. So with this expectation if you move, then no frustration. You're already prepared to face any eventuality. It is His will and it is all for the best. It is all for the best. This is Vaikuṇṭha, to live in that atmosphere of 'all for the best.' *Tat te 'nukampāṁ susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. Without any grudge, being happy, to live happily, and all for the best. Everything flowing according to the auspicious and divine will of Nārāyaṇa, of Kṛṣṇa.

I'm there, I'm living in His kingdom. He's seeing everything. Nothing is missed, missing, seeing everything. And that is *ahaitukī apratihatā*, causeless and irresistible. I'm living in that atmosphere, so no anxiety for me. *Bhakti*, the original and most fundamental flow of the world is of this type. It is causeless, nothing can change it. It is going on in its own way, and it can never be opposed. I must live in that atmosphere, quite free, no anxiety for us. That is the highest position to be realised. But Yogamāyā, to enhance this stagnant position, she also designs in many ways, so many things.

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*]

There is designing, and there is jealousy, so many things for the service of Kṛṣṇa. That is also in Kṛṣṇa conception of Godhead. The whole anomaly is harmonised. What we think to be the intolerable or unacceptable anomaly, that is also harmonised in that Kṛṣṇa *līlā* of autocracy, and that is sweet, adjusted.

The chili may be put onto the tongue of the boy and he will feel very uneasy. But if that chili, or ginger, that bitterness, or pungency, if it's harmonised with some sugar and any other things _____ [?] then that is testable. Which is ordinarily not testable - in the mixture that may be testable.

So Kṛṣṇa *līlā* can give harmony to everything. Kṛṣṇa *līlā*, the competition, jealousy, party maintaining, party selfishness is there, to enhance the pleasure of Kṛṣṇa. And it is giving, joy giving. Happiness is increased thereby. Sacrifice is to such a degree that can accommodate that thing, which is generally not tasteful, that may be tasteful when it is mixed with some other thing.

This stealing, Kṛṣṇa's stealing, is beautiful. His beating is beautiful. All beauty. Harmony means to make sweet things of different nature, that is harmony. Not one and same sterilised, but different things organised in a particular way to give a special value of it. That is harmony. So all things which are very blameable in this world, that is also harmonised with Kṛṣṇa conception of Godhead. What we think to be eliminated totally, nothing eliminated, all comprehensive if it is for Him, the one enjoyer. The very principle is that one enjoyer, His sweet will. Nothing to say. His sweet will. And we're already prepared to be sacrificed for His sweet will. We're ready, and thereby we feel a peculiar type of ecstasy within us. Such adjustment. If we can be thoroughly adjusted with the autocracy, we'll be above all sorts of pain. There is a plane of such type. It is possible.

They say a boy is taking something, stealing. A man he'll feel much disturbed. "Oh, the boy is taking, stealing." Then he's already prepared his mind. "This is boyish characteristic, he make take a fruit or anything, that does not matter." If he's already prepared, that stealing is not causing much pain in his heart, he's already prepared.

So if everyone is prepared already for the highest type of sacrifice for the autocrat, then nothing can produce pain any in him. That's another side, already prepared, and thereby he becomes the owner of an ocean of joy. There are two sides, one negative, another positive. Negative what I've told before that we may neglect, this is a very negligible thing. And the positive, the satisfaction of the highest, my Lord, that is the positive side.

The *gopīs*, when the self forgetfulness - the feet dust. Nārada tried his best to collect some feet dust of a devotees. He failed. But when he was advised by Kṛṣṇa, "Try in Vṛndāvana," Nārada came and there was competition.

"We do not know who is a real devotee. Oh. Give your feet dust, take this, take mine, we don't know."

Nārada was astounded! "What do you do? Don't you know your feet dust to Kṛṣṇa's head, what is the reaction?"

"Yes we know, it is eternal hell, maybe something like that. But we don't care a fig for that. We want only His temporary satisfaction of His whims, it may be done. We do not think of our own personal ambition or aspiration. We don't care for that, whatever. You say it is necessary, and if possible a little contribution for that - that is all for us. His little, slightest satisfaction in Him, that is everything in us. We do not know anything else, no other alternative within our brain."

So that Uddhava had to announce that great saying in *Bhāgavatam.* "What I saw that is simply astounding. This sort of love divine I have never experienced anywhere what I saw here. This is so noble, so high."

So there is a saying that to lie on a torn sheet, a bedding, and to see the dream of *lākhs* of *crores* of *rupees*. A poor man laying on a torn bed and dreaming, "Oh. I'm master of *crores* of *rupees*." So to us it is like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

But it is very easy if we can take admission from Gaurāṅga *līlā*, and from Nityānanda. From Nityānanda to Śrī Gaurāṅga, and from Gaurāṅga it is automatically got.

So Nityānanda recommended from door to door, "Anyhow, admit Śrī Gaurāṅga. You don't know what is going by your front, by your door. Accept Śrī Gaurāṅga. In ages, infinite, such offer never comes what has come to your door. Going away from your door - the grace of Gaurāṅga. Please acquire something, a speck, and you'll see in future how you'll be benefited. Take the Name of Gaurāṅga. Accept Him, welcome Him. And you'll know in future what wealth and property it will bring you. Don't dismiss Me, Nityananda."

Hare Kṛṣṇa. Hare Kṛṣṇa. What sort of life He's offering to you from door to door, try to realise what high position will be open to you. You don't know.

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

...

Śrīla Śrīdhara Mahārāja: ...won't tolerate your investigation there. You, a subject, a mean minded, less thinking subjective centre, you'll be able to know about the resources of the higher plane? It is impossible, a waste of energy. That is superior subjective area. You are a subject of the less quality, you can investigate within the lower plane. And that is the higher and higher, superior and superior plane. That can transmit news to you, and if you can receive, you must be open always, without any suggestion. Only very earnest to receive what is coming to you. In this attitude you will always remain, as a receiving officer, an expert receiving officer, what vibration is coming from higher.

You can't create, you can't modify. You can't take Him under law - nothing. He's all independent. First the higher subjective characteristic, and then again He's autocrat. Hopeless. How can it be possible to know Him, He's autocrat. But how? The necessity, it is sweetness, that is

ecstasy, that is happiness, that is joy. So I can't avoid if I want my inner success, admission fulfilled, then I can't avoid. My life's interest is there, so charming, so beautiful. Without that I'm like a desert. So I've got my full interest there. And He's of such higher type, I can't control. So knowledge has got no - *ke*?

Sa mahātmā sudurlabhaḥ [*Bhagavad-gītā*, 7.19]. We'll give up the vanity that I can know anything and everything. That vanity we should leave away. Such a great *mahātmā* is very, very rarely to be had. And again, knowing so much, again he'll begin with ABC. This is nothing. Again with ABC, new ABC. *Sa mahātmā sudurlabhaḥ*. To come out from the mountain peak of the vanity, come down again for ABC, that person is very rarely found. They can't like to come down from the peak of the mountain.

'*So ham*. What I've realised, I'm a part and parcel of the higher subjective existence.'

But again further subjective existence continued in the deeper area they may not care.

'We're to say, justice is everything, the most highest conception we can ever think, justice. Beyond justice nothing possible, we can't admit. Justice must be the highest thing, justice. To ignore justice, we can't rationally admit, that there may be something above justice.'

It's very hard to cross that Hindenburg Line. Do you know about Hindenburg Line? In the first great war, during first great war, [Paul von] Hindenburg, one German general he constructed a protection line against Russia. Began to fight from the western side, and eastern he produced some barrier. And when Russians went to cross they used to fall in great difficulties. Once he did in such a way, he's coming back, Russians are with whole encouragement coming forward, then suddenly found that _____ [?] they're surrounded, twenty thousand Russian soldiers, at the time of Czar, that time. They're surrounded (in marshy ground) [?] Twenty thousand soldiers they found that they're in a marshy land and they're surrounded there. So they had much fear of Hindenburg Line, none can cross.

And the Magino [?] Line, at last, in the phase after the war finished, the Magino Line was constructed in the French side. That was also very difficult for Hitler to break that line, Magino Line. The tank cannot go. So many small pyramids, the tank cannot go. So every pyramid had to be broken before the tank will pass.

When I'm this body, I'm this mind, I'm this intelligence, which is used in this world, so higher things, higher realisation, then I'm soul, we never die, immortal soul I'm there. 'Oh. I'm monarch now. No further progress is necessary." *Ātmārāma*. Then he becomes *ātmārāma*. But very rarely, some of *ātmārāma* they anyhow have some connection with the upper. That Sanaka, Sanātana.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Very rarely found, Sanaka, Sanātana, etc, few, that gain the position that 'we're *ātmā*.' They find some connection with higher existence - and some connection, some attraction they feel, very rarely.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

What is this? They do not need anything, nothing, they're full in themselves. 'I'm the highest thing, *ātmā*.' A peculiar position. No mortality, property - shortage, full in himself. 'The highest position we've attained.' Mostly they're satisfied with that position. And very few exceptions we find amongst them that they try to get - they feel attraction for something else. From this basis some come to understand that there must be something else in the higher realm.

And that is the position of Nārāyaṇa, He's not this side, *sāttva guṇa*, He's *nirguṇa*. Here He is because sustenance. Sustenance is the quality of Nārāyaṇa, creation Brahmā, and destruction Śiva. But here the creation and destruction in the middle the sustenance is everywhere. Creation *rāja*, and destruction *tāma*, and *sāttva* means sustenance, maintenance. In the creation and destruction the maintenance, sustenance, that comes from Nārāyaṇa.

But there is a world where no creation and no destruction, all sustenance. They cannot discuss that. Very few they are come anyhow in connection with the world of pure sustenance, no engagement of creation and destruction. *Nirguṇa*, eternal. They find themselves to be a particle of that type, *ātmā*. But very finer existence of that type of sustenance they can't realise. So very few find some attraction, push.

Sometimes the Catuḥsana _____ [?] a gentleman visit to Vaikuṇṭha, Nārāyaṇa, not knowing fully well that He's our Master, all in all. As a friendly superior personality, a gentleman's visit they want to give to Him, and find some sort of feeling. But suddenly one day they found that the very scent of Tulasī which had a touch of the holy foot of Nārāyaṇa coming through the nostrils produced some great commotion within. "What is this? Simple thing Tulasī which was placed into the...

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

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

Their position is in the eternal plane, they feel. "We're in the eternal plane, not *kṣara*, vulnerable plane, but normal plane. But what is this that a particular scent has come through the nostril and creating disturbance in the whole structure? Hankering for some superior thing. What is this? From *so ham*, a great commotion within the heart. What is this superior quality disturbing my normal position, disturbing the equilibrium of my heart, and creating some attraction for the same?" That is Catuḥsana. And Śukadeva says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

"I was full in myself, nothing necessary for me. I found I was living an independent life. But a sort of particular *līlā*...

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Śrīla Śrīdhara Mahārāja: ...aspiration _____ [?] more defined existence, *līlā mādhurya*. So now and then, few and far between, it is found that these self satisfied *ātmārāma*, they're captured by some higher agency, their balance disturbed.

Mahāprabhu told the *Bhāgavatam* to Vasudeva. "By this you can guess that there's superior existence."

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."]
[*Śrīmad-Bhāgavatam*, 2.1.7]

They find pleasure when they talk about the pastimes of the Superior Entity. Though they have no want, they do not admit that they've got any want in life. But still some positive existence of the higher society they admit, here now and then we find mentioned in the scriptures.

And so following that thread we're to find out that there world and if we do, scientific way, if a scientific search is possible above that world, the first deed surrender. And the degree of surrender you'll be allowed to find within you that world coming down. This is devotional area, pure devotional area is such. Not only you will be passive, not aggressive, passive, and most inviting nature, heart, creates hunger. Expected helpless expectation.

His sweet will may come or may not come, may come or may not come. You're to wait for years and years. Sometimes a thief will come, sometimes again withdrawn, but other thieves will all take care. *Viraktir anyatra*. No other things of this mundane world will be able to produce any small point of satisfaction. Waiting for that peculiar type of ecstasy.

Otherwise life is useless, tasteless, tasteless, without any fulfilment. That slight touch will convince us that the fulfilment of your life is very, very high standard. At that time the lives of the devotees can help you a great deal, as it is given in *Ambrosia*, *Prapanna-jīvanāmṛtam*. The realisation of the great personages, that will encourage you in that. "Oh, here I found how happy they have become coming in connection with that great substance, or existence." These are the witness, evidence, in *śāstra* and *sādhu*, they'll be our beacon light. In the uncertain future of us, the beacon light to give us hope. Hare Kṛṣṇa. Light houses, so *sādhu* at every stage, at every day's

stage our capital will be those light houses. In the infinite ocean light houses will be our guide, beacon light. That will be all solace to us, *sādhu*, and their light how happy, happier than us.

So the path of faith, path of faith, and hope, and the negative value will, that what we've already got that is nothing, that will push us. What you have got this has got no value. But what prospect we hear about us, that is very hopeful, very hopeful. What we have realised already this is not sufficient for us.

"I'm not satisfied with my present position. But *ātmārāma*, one who is satisfied with his own, the prospect of his own position as soul, *jīva* soul."

There is a layer where they find satisfaction with their own present realisation. But very few of them get a risk and to go above, and they then find those beacon lights, uncertain area, how to go. But it is very easy when they're in a group, *sādhu-saṅga* group. By the help of one another they can march in an unknown area, *saṅga-bhadra*, *sādhu-saṅga*, it becomes very easy. Of similar nature with a particular group they are marching towards the unknown, under the guidance of the *śāstra*, *sādhu*.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, we like to feel that we're part of your group. Maybe some lifetime...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Badrinārāyaṇa: But you know how to read the map.

Śrīla Śrīdhara Mahārāja: I am swimming in the ocean with the beacon light of Guru Mahārāja and so many others. It is infinite. None can say that "I have made some tangible progress." Ha, ha, ha, ha. Hare Kṛṣṇa. It is infinite. Gaura Hari. Gaura Hari. Gaura Hari.

"I want to be a property. I am master's property." We're to consider like that. Property of my master and not master myself. That should be our position. There will be someone who will take care of me as his property. That will be our good fortune that some higher agent will think of me as his property and take care wholesale.

Badrinārāyaṇa: So that is why we came here Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: The medicine which you are dealing is very potent.

Śrīla Śrīdhara Mahārāja: Practically if we really want to come in connection with *śuddha-bhakti*, what is the pure devotion, how far faith should go? That is die to live, that Hegelian expression is very helpful, die to live.

Sudhīra Goswāmī Mahārāja, he wanted to give the name of the book *Die to Live*.

I told, "No. *The Search for Śrī Kṛṣṇa*. *Kṛṣṇānusandhāna*. *Brahma-jijñāsā*. In *Veda* we find *Vedānta*, *brahma-jijñāsā*, a general hazy of the whole structure, *athāto brahma-jijñāsā*, in *Vedānta*. And that was, when giving life came to the hand of Mahāprabhu, *kṛṣṇānusandhāna*, search for Kṛṣṇa. What is *brahma- jijñāsā* in the plane of knowledge, *brahma-jijñāsā*, "now I like to make enquiry about the Absolute."

He's a subject, He wants to enquire about the Absolute, and the Absolute is personified in Mahāprabhu, Kṛṣṇa, and He's mad, "I'm searching for Kṛṣṇa, where is Kṛṣṇa?" When life is given to *brahma-jijñāsā* then the *brahma-jijñāsā* became *kṛṣṇānusandhāna*. "He's personal, He's loving, He's beautiful. I'm mad to find Him, that Absolute. And that *brahma* is endowed with love, then no longer enquiry, but I'm mad to find out Him, my other half, I can't stand half, I can't tolerate my half position. I want my fulfilment with the other half, coming in connection with the other half, madly enquiring. The *brahma-jijñāsā* is an abstract thing, like it seems to be a luxury. To a Vaiṣṇava the *Vedānta* enquiry will be like a type of luxury. But when living, that *jijñāsā* when endowed with life it will come madly searching, "Where is that beauty? What is that love, sweetness, my friend? I want to meet Him." That came in Mahāprabhu and when it came in the hand of Mahāprabhu that enquiry after the Absolute in *Vedānta* that got life as *kṛṣṇānusandhāna*, search for Kṛṣṇa, as a general attitude, search for Kṛṣṇa.

And how that is possible? So I wanted to add into the title, in the lower portion, through dedication. And what is the characteristic of dedication? Die to live. And love means die to live, that is love divine. Every second you are dying and through that new death you are attaining. Just as a diver in the sea whose searching for the jewels within the ocean. In every dive he comes out with some new jewellery. So die to live, accept something like death and come out with new jewel in your hand.

Gaura Hari. Gaura Hari. Gaura Hari. Die to live. Search for Kṛṣṇa. And also I added that first in the beginning, all risk no gain, but when we make some progress then we find, all success and no risk. Ha, ha. What I thought to be a risk that was *māyā*, unnecessary. Ha, ha. That's a diseased condition. I thought that this is my home, a mortal world, this is a good province, I thought. But when I can get out of this mortal area and find an eternal identification of myself, "Oh, this is a world of disease, a warning, to come in living body that is a diseased condition of the soul." So no risk all gain when we attain higher position. And at the present we shall be all risk no gain, there is no hope, fixed and sure, certain hope until I can come to that position. And that is independent of me, higher existence. Only by their sweet will I can be taken in, I have nothing to do, only my fortune, but still, that sort of realm existing.

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

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. The *Prākṛta-rasa Śata-Dūṣaṇī*. Ha, ha.

Śrīla Śrīdhara Mahārāja: _____ [?] Hundreds of defects in the imitationist school.

Bhakti Vijñāna Bhāratī Mahārāja: Imitationist. Should it be Vaiṣṇava imitationist?

Śrīla Śrīdhara Mahārāja: Imitationist of the true Vaiṣṇavism.

Bhakti Vijñāna Bhāratī Mahārāja: For the Western countries it has to be presented in a way they can relate to it.

Śrīla Śrīdhara Mahārāja: Be careful about the pseudo Vaiṣṇava, so-called, so-called imitationist Vaiṣṇava. Hundreds of warnings against the physical charm of pseudo Vaiṣṇava. Something like that.

Bhakti Vijñāna Bhāratī Mahārāja: Physical charm?

Śrīla Śrīdhara Mahārāja: Physical, and mental also, material charm of the pseudo Vaiṣṇava. What is this called? Beckoned? They're inviting, "Come to us, we're Vaiṣṇava." But be careful, hundreds of...

Bhakti Vijñāna Bhāratī Mahārāja: One hundred warnings.

Śrīla Śrīdhara Mahārāja: Warnings.

Bhakti Vijñāna Bhāratī Mahārāja: Not faults, warnings.

Śrīla Śrīdhara Mahārāja: Warnings, against the call of pseudo Vaiṣṇava imitationist. Hare Kṛṣṇa.

Devotee: I have read many times...

Śrīla Śrīdhara Mahārāja: You have read?

Badrinārāyaṇa: Many times about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's love for the printing press.

Śrīla Śrīdhara Mahārāja: Oh yes. He gave the name of *bṛhat-mṛdaṅga*, the greater *mṛdaṅga* means that playing the musical instrument, *mṛdaṅga*, *bṛhat-mṛdaṅga*, it is very big *mṛdaṅga* whose sound will go far, far away. That name was given to press by him. And we're told that you are getting the chance of utilising yourself in that *bṛhat-mṛdaṅga* and you have got some ability to do that. Our Aranya Mahārāja has intimated that he may help the press affairs nicely when he will come here with a good mind to do that and he's able also to do that. Nitāi Gaura Hari bol.

...

Bhakti Vijñāna Bhāratī Mahārāja: Every day that would be taken into Calcutta for distribution, by train, or how did that work?

Śrīla Śrīdhara Mahārāja: *Nadiyā Prakāśa*?

Bhakti Vijñāna Bhāratī Mahārāja: *Nadiyā Prakāśa*, yes. How was that distributed, in Calcutta?

Śrīla Śrīdhara Mahārāja: By canvassers in Navadwīpa, then Calcutta, so many subscribers. When the preaching party moved from different parts of the country they also collected subscribers, in this way. And also in the Calcutta market, in the Navadwīpa area station, big stations also they're like hawker, the *brāhmacārīns* came to spread like hawkers. Red clad *brāhmacārīns* they're hawkers, "*Nadīyā Prakāśa*, *eka paisa*, *Nadīyā Prakāśa*, take, one *paisa*," distributed.

And so many persons used to come to ridicule those boys.

"You have no parents to take care of you? You are let loose for this unnecessary activity? What are you doing? You are devouring, swallowing your own future, you boys go, go home. With red clad come to canvas newspaper, what is *Nadīyā Prakāśa*? You are faced with such adverse position and pushing *Nadīyā Prakāśa*."

As you are doing something in a more civilised way, canvassing books and you want something, donation. And specially in the enemy camp, this Navadwīpa town was the enemy camp. The *bābājī* and the *goswāmī*, it is particularly meant for them. You *bābājīs* not against, writings are against *bābājī* and *goswāmī* and *smārta paṇḍit*, so Navadwīpa is a good place to circulate. Ha, ha, ha.

Prabhupāda's attitude was, as I saw, totalitarian war against *māyā*. He used to say, "What backing, what support the *māyā* has got? It has got nothing to produce against Kṛṣṇa consciousness. It is all blissful, all hopeful, all satisfying. What *māyā* has got instead to give, that is very small, scanty, and hateful things, *māyā* is coming to offer. Why that *māyā* cannot be disparate wholesale? With the help of Kṛṣṇa consciousness, why the people will be deceived with the charm of material civilisation? Demolish it with Kṛṣṇa consciousness. All must be full of Kṛṣṇa consciousness. How happy it is. What this *māyā* has got in her side to speak against Kṛṣṇa consciousness? Demolish it. Attack this, the higher agents of *māyā*, the civilisation, the generals of present civilisation, approach them, fight and finish them.

Asit achat, asit asat, achit miranganat [?] Why do we allow ourselves to be engaged to be troubled in the jaws of death? It is a plane thing.

Yudhiṣṭhira Mahārāja told, "This is the most wonderful thing in the world, the only wonderful thing."

The Dharma will ask him that, "What is the most wonderful thing you find in the world?"

And according to him, the most wonderful thing is, "Every day we meet with death, dying, persons dying, still we try to engage our energy to construct things here. Our prospect still we try to find here. This cannot give us real impression to our mind that we will have to go and not to return. I shall have to go from this position, not to return, but still I'm maintaining, trying to maintain, to consolidate this position. All my energy I'm devoting to consolidate my position, knowing surely that I must leave it for eternity. So foolish I am that this is the most astonishing thing, impressed to me, my impression, the most astonishing thing in the world is this *māyā*. I shall leave my position eternally, still I consolidate my whole energy I engage there and do not do anything for my future, most astonishing. Such an astonishing thing I don't find in the world any longer."

ahany ahanī bhūtāni, gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti, [kim āścaryam ataḥ paraṁ]

["Hundreds and thousands of living entities meet death at every moment, but a foolish living entity thinks they themselves are deathless and does not prepare for death. This is the most wonderful thing in the world."] [*Mahābhārata, Vana-parva,* 313.116]

What is impossible he knows surely. *Śeṣāḥ sthāvaram icchanti*. "I shall live." With this mentality he's engaging the whole of his energy to consolidate his present position. This is *māyā*, most wonderful.

And Kṛṣṇa says in *Gītā*,

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]

When one comes to realise his own position as a soul in the spiritual plane he's dumbfounded.
"Oh, I'm so safe from mortality. I have got so much higher aspiration of life."
When he thinks of his own position he becomes wonder to us. When he goes to speak to others about his own position we feel the strangeness of the character of that thing. And who can hear, can get the chance of listening to that thing, he's also being enchanted. If such a position is possible for us and we are child of that soil, wonderful soil. In *Gītā* we find we are the wonderful child of the wonderful soil. And that is the beginning, and then more and more wonder after wonder, culminating in Vṛndāvana, Kṛṣṇa consciousness in the feet of the *gopīs*.

Gaura Hari. Hare Kṛṣṇa. Ha, ha. Vyāsadeva, there is a saying in Sanskrit *śloka*, the *smārtas* generally talk about that *śloka*. I heard in my home also, and when I went to preach in the Chitagrama a group of Sanskrit *paṇḍits* they also came with this *śloka*. The *śloka* I don't remember, but the substance is, after writing all the scripture, in the last *śloka* Vedavyāsa told that, "O You unknown and unknowable, I have taken You down through my descriptions to different shapes and forms. Please forgive me for that."
So with this *śloka* they want to say that the form worshipper, the Vaiṣṇavas, they're of lower position. But the highest position is that maybe impersonal conception, unknown and unknowable. Vedavyāsa has asked for forgiveness from the high to bring Him down in the so many formalities of this world, so the unknown and unknowable impersonal position - I told him, so this is already in many places it is told.

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ [sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara Upaniṣad*, 3.19]

It is like a similar thing, no mundane but all spiritual, shape, quality, all these things not mundane.
prakata na siddhi kori aprakrta staha [?] But transcendental specification, differentiation is there. But we suddenly in general we take them to be mundane. *Paśyaty acakṣuḥ*. He can see but He has not eye. What does it mean? That He has not this mundane eye. So mundane feet, mundane hand, that has been denied. But He's full with spiritual qualifications of every possible sensation, inception, knowledge, conclusion, everything is there. It is only to mean that, and that is everywhere. *Paśyaty acakṣuḥ*. Everything comes from Him, everything maintained in Him, and everything again enters into Him. What does it mean?
Mahāprabhu told to Sārvabhauma, "Coming from Him that is aparam pancami [?], and maintained in Him, this is satyami adhikara [?], again entering, it is dipiya [?], so the special characteristic of Him is written here. No speciality, no differentiated character has been discarded or denied, but mundane character has been taken off, the screen taken off.

Vasudeva Ghosh said, "If Gaurāṅga did not come here in this plane, then who could convince, could give us to know that everything is there for which we feel necessity in this world and wholesale represented there. And everything, every part of it is wholesome and perfect."

Tam eva bhāntam anubhāti sarvaṁ.

[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] & [*Kaṭha Upaniṣad*, 2.2.25 - part 5, mantra 15]

Even the stealing, lying, that has got the fine character, to steal, everything has got divine character, and that is the highest quarter harmonising everything. All details taken there, it is only a reflection here, but originally everything which satisfies our hankering is there, well represented. Only Gaurāṅga came with this idea here, that nothing is to be lost, everything is kept. Where from you get here, all the details, everything there, and it is a perverted reflection. Only difference that this is bad and that is good. Everything is good, everything has its good representation in the highest idea. Nothing to be left, wholesale we can retain. All the satisfaction of all our inner hankering is possible there to the fullest extent, inconceivably to the fullest extent. Whatever inner hankering you have within you, everything to be satisfied and in a very wonderful, beautiful way. This wholesale hope Gaurāṅga has taken to us.

natiya gaya koila suna [?] And the method? "Only chant and dance, and from iron you will turn into the gold. Ha, ha. No other method like *tapasya*, any painful penances, nothing of the kind. Only sing and dance, and the iron will be converted into gold. Come with Me." Ha, ha.

The goal is beauty and the means also beauty, beautiful. Gaura Hari bol.

"Only you must come with your own self, not a second, imitative self, ego, you must come out sincerely with your own self, sincerely, be sincere. What is necessary, you yourself have to come, no representation, no double. Ha, ha. No cheating. Only this is required, you must come yourself and join in My song and dancing party. I will take you to that beautiful realm and you will have everything there satisfied. Every nook and corner of your heart is represented there with fulfilment."

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

...

Śrīla Śrīdhara Mahārāja: ...all serving mood. Enjoyment means assertion, assert, aggression, enjoyment. So where there's a mood of enjoyment, aggression, there cannot be that sort of

humility. Humility can't allow us to enjoy. All serving spirit, whatever it may be. Fine points to understand and to practice accordingly. *Taror api sahiṣṇunā*. Though aggressed, still to our extreme patience we're to tolerate. Very, very difficult thing, ha, ha, ha, for a living person. But thereby we can repay very soon all the debts we have incurred here in this plane. Debt incurring every moment, every moment causing molestation to the environment for the maintenance of this physical affairs. So how to get out?

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]

Whatever you do, do for the centre, try to connect with the centre. And another, what you have done already, for that:

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

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

Gaura Hari bol. All divine, the highest order of divinity. If we're trained in that way we can have a place in the higher sphere, in the higher gentleman's country. Ha, ha. No aggressive spirit, no entrance, no admission there, all give, never take. Just opposite. We're in the midst of the competition of aggression, we're now child of that soil, no aggression no life. Ha, ha. But our highest ideal is given for our best prospect, that non aggression, and to be open to all sorts of aggression. Are you ready? Ha, ha, ha. Are you ready, then you'll be led to the gentleman's country. Ha, ha. Here all *guṇḍā*, all rowdy.

Vamśidāsa Bābājī, "Who's giving, he's a thief, and who's taking, he's also a thief, both parties."

So Jai Gaurendu, when they heard this from me that Vamśidāsa Bābājī, "The taker and the giver, both parties are blackmailing, they're thieves" they avoided my company.

Bhakti Vijñāna Bhāratī Mahārāja: Ran away.

Śrīla Śrīdhara Mahārāja: We cannot but continue our money making, by hook or by _____ [?]
They're afraid of coming this side, that the giver also thief. The taker, giver, both the parties they're thieves. All the transactions of giving and taking is illegal here. Who is the owner? None is owner here. They themselves are the properties of someone. So this is all malpractice. Whatever we do, all malpractices.

Karma doṣavad ity eke [*Bhagavad-gītā*, 18.3]

And Kant also said that, "No action can be...

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Śrīla Śrīdhara Mahārāja: ...nurse a patient, thereby also you're using such medicine that's coming from so many animals and insects. Whatever we do, your movement is only, sighing, breathing, that is also killing so many. Everything nuisance, the very existence is nuisance, always acquiring our field. Of course it is in ego, and not with the soul. Soul is indifferent about these activities.

Our Guru Mahārāja used to say that, "Manager is working. The proprietor is minor. And the manager he's working on his behalf, and continuing this looting and other things. But the proprietor is innocent, he's minor. Only with the help of a major proprietor he can subdue those managers and take the charge in his hands of the state."

The soul, he's not responsible here, but by his passive existence these things are occurring. The ego is master, he's the party, and he's doing all this. And the suffering also, from good or bad, that also with the ego, *ahaṅkāra*.

[dvā suparṇā sayujā sakhāyā samānaṁ vṛksaṁ pariṣasvajāte
tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo 'bhicākaśīti
samāne vṛkṣe puruṣo nimagnohyanīśyā śocati muhyamānaḥ
juṣṭhaṁ yadā paśatayanayamīśam asya mahimānameti vītaśokaḥ]

["The Supreme Lord is the friend of the living being, and is so kind upon him that He always accompanies the soul. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of *karma* and experiences mundane happiness and distress."] [*Muṇḍaka Upaniṣad* 3.1.1-2] & [*Śvetāśvatara Upaniṣad* 4.6-7]

Tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo, _____ *[?]'bhicākaśīti samāne vṛkṣe*. In *Upaniṣad*. Two birds in a tree. Paramātmā, *jīvātmā*. In *Upaniṣad*, in a mystic representation, two birds in a tree, in a body two birds. Paramātmā, *jīvātmā*. *Tayoranyaḥ pippalaṁ svādvattya*. One of them is relishing the fruit of the activity here. _____ [?] But the other, he does not take anything from here but he's very strong. _____ [?] That is Paramātmā, another part, *ātmā*, Paramātmā. _____ [?] Without food he's also very strong. And this man he's taking *pippalaṁ*, this fruit, which is little bitter, *svādvattya*, and relishing very much with that fruit. It has been stated this way. Hare Kṛṣṇa.

But the *jīva* soul also not really participating, only he's like minor, but only taking advantage of his presence the manager he's doing everything. But he's loser, the proprietor he's loser, he's at standstill, minor, neither this side nor that side, good or bad, nothing he can assert in minor stage. Some *taṭasthā*.

By the help of the *sādhu* when he can enter into his own soil he may feel in the wholesome atmosphere activity coming within him, awakening coming within him. But these are all philosophy to the practical persons, men of practical dealings, only non realistic philosophy. But your reality

will evaporate, always evaporating and sometimes it will be finished. So no energy to spare for this mortal, cheating proposal.

Cheating and another?

Bhakti Vijñāna Bhāratī Mahārāja: Cheaters and the cheated?

Śrīla Śrīdhara Mahārāja: And just the opposite word you told the other day? Teach. Teach and cheat, teaching and cheating. Who was saying that? Cheating and teaching, opposite. To teach, that is to deal with truth. So the nature of the scientists they're not teachers but they're rather cheaters. Swāmī Mahārāja told?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Many times.

Śrīla Śrīdhara Mahārāja: Many times, that they're not teachers they're but cheaters. In the name of the scientific glamour they're attracting towards opposite direction of our real interest. So all cheaters. *Māyā* means cheating, *mā yā*, cheating, what is not that. *Māyā*. *Mā* mean no, and *yā* means what, what is not that. We see like that. That is *māyā*.

And another, *mriyate anayat*, which is seen with local interest, leaving aside the universal interest of everything. *Artheṣu abhijñaḥ svarāṭ*. *Īśāvāsyam*. From the standpoint of the centre, central interest, we can't see, we thrust our local interest on everything and read according to that. And also take down those things in history, all false, *māyā*. Nitāi Gaura Hari bol.

...

...generally used to tell in excited moment, "The scientific, the so-called educated of the world, that how much strength they have got? Nothing." He usually compared them with the leg of a cock, *murgī tyang.* A leg of a cock - cock generally moves in some elegant way as very strong. The posing of the movement of the cock that he's very strong, and legs are very strong. That *murgī tyang*, how much it may be broken to pieces by anyone. All the proposals of the supporters of this worldly utility they're very small, very weak, strength very small, *murgī tyang*. Cheaters. So-called teachers are really cheaters. How much strength they have got? Hare Kṛṣṇa. With this force our Guru Mahārāja began his campaign, totalitarian war. Crush the whole so-called scientific civilisation that are so eager to do good to us. 'God save me from our friends.' In the *Bible*, this expression. 'God save me from my friends.' So let God save us from our so-called friends, our well-wisher of this mundane world, so-called educationist.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. *Asat*, *acit*, *nirānanda*. In Purī, in his last days when Prabhupāda took his seat on Chatak Parvat in a room on the walls few Sanskrit poems are written. One of them,

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

Consequently topics going on, consequently he says the conclusion. idam jagat asesam asat sarupam. It is transient to the extreme. What is this second, next second it has changed - asat sarupam. Exhaustively, extremely non real, non existing. Every second it is changing. We can't trace, whatever we find next, that record is invalid, in this way, invalid.

Einstein told, that fourth dimension, or something, that something is present and plus something more. His future, next changing position, that is to be accounted. Whatever we're to record at present, and some provision in the future must be recorded with that. Otherwise the next moment I shall find some slight change, also to be recorded.

So *Bhāgavatam* says, *asat*, not only *asat*, *asesam asat*. Endlessly it is *asat*, endlessly non existent. *Asat* means not existent, and *asesam* which has got no end. Incalculability non existent, this world in the midst of which we stand. Incalculability, infinitely, it is non existent. Ha, ha.

It goes to trace its origin that it is on the free will of the Lord. It depends on His handling, His interfering. It has got no stability of its own. So asesam asat sarupam asesam, no sesa, that is endless, endlessly non existent jagat, asat sarupa, sat marvam. You may compare it with some dream. asta disanam. Our handling with it, or our mixing, or our transaction with such false thing, asta disanam, it will also destroy our understanding. asta disanam, di means buddhi, intelligence, reason, understanding. But the world is so non existing that it will damage our understanding. Contamination.

asesam asat sarupam, asta disanam. Just as sun sets, our calculating intelligence will also set, like sun, asta disanam. puru dukha dukham. And it is misery, misery, misery, all misery, puru dukha dukham. And what is the peculiarity, inconceivable.

taj jiva nitya sukha bhoda tanum. It has got its existence, its connection with you. This is very wonderful. And what is your position of your nature? Nitya, opposite. nitya sukha bhoda tanum. You are nitya, you are eternal. This is flickering, you're not changing, you're eternal, opposite, nitya, sukha. This is puru dukha dukham, very deep misery. And you are full of ecstasy, joy, sukha, bhoda, asta disanam. But you're just opposite, you're bhoda, full of unbridled conception, perception of knowledge, consciousness, so bhoda, tanum. Here is some peculiarity, but personal. Endowed with these three general qualifications, really you're a person, not any impersonal substance. nitya sukha bhoda tanum. You have got your person body and there it's accommodated in this way. Anante. Non-understandable, it's limitless, infinite.

Then this peculiar position is going to be explained. maya tujya api yat sarva bhavi varti. This jagat, world. How it has come, sprung up? maya tujya api. *Māyā*, that is another potency of You, very indirect potency. *Itarataś, 'nvayād itarataś*, in *Bhāgavatam* [1.1.1]. *Na pratīyeta cātmani* [*Bhāgavatam*, 2.9.34]. Direct, indirect. By the possibility of indirect conception it has got its origin. To help what is truth, falsehood is necessary. To understand the light, darkness is necessary. With the help of darkness we can understand light. Something like that, opposite. To understand light, the presence of darkness is necessary. In this way it has got its function with You. To understand what is joy, *sukha*, the sorrow is necessary. What is sorrow, what is pain, just on the opposite side. Background correlated. To understand what is knowledge, ignorance is necessary. By comparison we can understand, this is knowledge, not ignorance.

So in this co-relativity, *māyā*, it has come out of that. This potency, this possibility, is the basis of such indirect life, knowledge. It is also, in outside, in inside in Yogamāyā also, some such differentiation is present there. Otherwise nothing is understandable without the background which is not that. Understanding means non understanding. On the background it must have its position. So *'nvayād itarataś*, but both are included there. *Māyā* is also not independent, that is also Kṛṣṇa *śakti*, *bahiraṅgā śakti*.

The gradation is there. What is darkness to me that may be light to the owl, and other sections. In that sort of darkness, very short light, they can see. So many animals also there are

they can see both in day and night. So it is peculiar. With the help of abstract nothing we're to understand what is something. So in this way it is there, but it is not desirable, undesirable. But it helps the harmony in its extreme condition, the law of thought says so.

Nitya sukha bhoda tanum anante. Anante means how it is possible, we cannot harmonise. What you say we can't harmonise, so it is said anante, infinite, not to be the object of your knowledge. maya tujya api yat sarva bhavi varti. Though it's necessary from the negative aspect, but to You it seems to be positive, sarva bhavi varti.

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

You realise it is fact. You are there. The happiness is there, the pain is there, misery is there. We can feel both. But something is desirable, something undesirable. And it is our intrinsic tendency to move towards desirability, and in fact it is there. taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti. But who have got that conception, '*māyā* can do this.' They may see that *māyā* is rendering such service from far away. They can see *māyā*, but *māyā* can't affect them. Local interest, provincial interest, cannot affect them who have identified themselves with the universal interest. But they can feel that they're suffering from local interest. They feel that if food is put to the tongue, not to the stomach, that can do some good, feel like that _____ [?] Food put to the tongue and not to the stomach. Like the water to the leaf, that will do, not to the root. Something like that, that provincial interest, and not universal interest. But universal interest is such that accommodates all provincial interest. But provincial interest cannot think of universal interest. So,

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]

All you are bewildered, wandering in a forest, hither thither unknown. But *yajñārthāt karmaṇo 'nyatra*, your activity will be all irrelevant thoughts. But *yajñārthāt* centre, try to be centred, related to the centre. *Yajña*, means sacrifice. Sacrifice your individual interest for the interest of the centre. That is the way to live, properly, *yajñārthāt*. Then that *yajña*, *dravyamayād yajñāj*, *jñāna-yajñaḥ parantapa*. *Śreyān dravyamayād yajñāj* [*Bhagavad-gītā*, 4.33]. Because you consider material things of great value, give too much value to the materials, so material things should be sacrificed. The money, the other things will be sacrificed for the central cause. But *jñāna-yajñaḥ parantapa*, no attachment to the material things, your internal transaction, your thought should flow in the line of sacrifice to the centre. *Jñāna yajña*, *vedānta-vit*. *Satra-yāji- sahasrebhyaḥ sarvva-vedānta-pāragaḥ*.

[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate, satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Internal sacrifice, the sacrifice in your consciousness, that is more effective than this material sacrifice. Then sacrifice will take you to the border, Brahmaloka. Then sacrifice of higher quality will be necessary again to accept that as your eternal friend. Then you'll be allowed to enter into the higher positive realm where every unit is sacrificed. That is the main thing, on the conception this is the backbone, the steel frame, and all other *siddhānta*, conclusion, should be made upon this basis.

When [Herr] Schulze [Sadānanda dāsa] came, that German scholar, after some time when he was asked he told that, "*Bhoga*, *tyāga*, and *sevā*. Action, then salvation, and then service, three phases of life."

Our Guru Mahārāja appreciated that he has understood the basic line. The three phases of life, enjoyment, and withdrawal from enjoying life, *mukti*, salvation, and then the higher plane is that of service, dedication. To understand three phases of life, with all its constituent parts and *upakaran*, necessary parts, *vilāsa*, the differentiation in.

Also to understand how in Goloka there is division in so many parties. One is in competition with the other. Apparently, this is similar to this competition here. But what is the difference there? Sacrifice.

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

And peculiarly that personal conception. Everything exists in personal conception. Fossilised brain. We're accustomed to think, without fossil no background, no foundation can be conceived, everything must be a structure on some foundation. But just the opposite. All subjective, super subjective. So the Berkley's theory. Ha, ha.

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

But we're accustomed to think in the opposite way. But we're wanted to understand the opposite line, coming from higher conscious world, all appear in the line of *divya*. Arjuna _____ [?] Viśvarūpa *darśana*.

"You see Me in such way."

"Yes. I see You. I see that."

"Again see Me in this way."

"Yes I see so."

The seer is controlled, to show, not that the rigid sight is there requiring to have estimation of it, experience of that. But only the seer is there, and by regulating him the sight is being shown in any way the seer likes, the super seer. Conscious controller, consciousness subject controller super subject, the cause in that side. The cause of everything to be traced on that side. Seer of the seer of the seer of the seer of the seer.

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

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

Viṣṇu. Ya idam visvam vyapnoti [?] All pervading spirit. How He should be traced? Just on your head, imagine, like a sun His grand eye is open on your head. A big, extensive eye means seer. Like a sun spread on your head. With this idea you go to begin any activity. In any activity, going to begin any religious duty, it has been asked by the *smṛti śāstra* that before you begin any attendance to any duty, you have your own conception who are you? And who is approaching to do what? Your guardian's vigilant eye spread over your head like a searching eye, like the sun on your head. With this consciousness you approach anything and everything, the prospective will be wonderful. *Tad viṣṇo paramaṁ padaṁ sadā*. So it is leading us to that centre. Go to the subject of the subject, to trace the cause of the world. This is all production of the subject, like a magician, hypnotist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore [?] Everywhere the Kṛṣṇa. The appearance of Kṛṣṇa is everywhere, we can experience, we can find out. sei dehki te paya. Whose eyes are free of dirt, they can see Kṛṣṇa everywhere. But andi bhuta cakra yar visaya dhuli te [?] Different types of hankerings, kamana, like so many dust they've covered our mental eye. Our soul's eye is covered with the dust of so many hankerings. So many local interests has covered our eyes, in other words prejudices. So many prejudices has covered our eye of our knowledge. They're always drawing towards their own direction. Infinite measure, endless prejudices they're drawing us, our attention towards that, and we can't see the whole, one as a whole. One background as a whole - can't allow us to see. andi bhuta cakra yar visaya dhuli te [?] kamana sei para tattva bayhile dekhi te [?] And making us unfit, rendering us unfit to see deeply what is in the background. Kṛṣṇa. Kṛṣṇa, the sweet friend, autocrat, sweet friend of us. Everything is sweet, sweet, *ānandam*. Sweetness should exist. If any existence is possible at all that must be good. Bad, undesirable things cannot exist, that exists apparently. Natural selection or something.

Bhakti Vijñāna Bhāratī Mahārāja: Survival of the fittest?

Śrīla Śrīdhara Mahārāja: Natural selection, only the scientists say, survivors of the fittest. Survivor of the fittest, if we can trace that law, only fittest things can survive. So only goodness can exist. Unfit things must be non existent, from the absolute standpoint. Survival of the fittest, in this changing world if we can find that. Then in the eternal world only the fittest are there, surviving. When in whose case there is possibility of surviving, absolutely, he's only existing, nothing else, in the plane of eternity. And as the misconception comes with this good, bad, all these also come. But in the ultimate existence, without fittest, cannot stand in the plane of eternity. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
andi bhuta cakra yar visaya dhuli te [?] Prejudice. Apta vancana, that is *bhrama*, *pramāda*, *karaṇāpāṭava*, and *vipralipsā*, the fourfold defects.

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Śrīla Śrīdhara Mahārāja: ...cannot shake off them and have any impartial view of the environment. *Vipralipsā*, *asta mancana*, our acquired tendency and idea of goodness, our past history, that stands in our way.

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

Open attraction for our past historical events. And that is a great thing. It is very difficult to get out of the past experiences. The pride of our past experience of knowledge, to disown that, a very difficult thing. We think that thereby we'll lose our own self. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Open, unprejudiced, impartial, that is questioned, that surrendering. By the fire of surrender everything burns into ashes, all difficulties fade. Surrender. That the great conflagration that everything is burnt to ashes about our past. And with the past the future prospect, so many of different varieties, future prospect is also in the past experience, history, so many, all into fire. Be clean, with clean hand begin your - ke?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is day to us we're to leave that. We're to jump into the night almost. Ha, ha. Then we shall find day. Die to live. Surrender. Apparently surrender means death. But death, die to live, surrender, negative side, to give up everything. Abstinence to the extreme, surrender, to become cypher. To attain the highest form of positive we should become cypher. Surrender. All defects in your existence will be cleared. Your existence is defective, vulnerable. So no confidence in you.

Surrender, faith. If we accept faith it may be false. But you're already cent percent within the falsehood, so no that sort of pleading, advocacy, give up. You're already there. So don't be afraid by incurring something more worse in faith. And faith, how much you can cover in the area of your tiny faith? Infinite is more and more, bigger, big, and better. Your small faith, what may be the area of your faith? Infinite is more, it is greater, greater, infinitely greater. So your faith in the ocean, how much you can take the water? Faith, *śraddhā*, faith for the high, faith can take you nearer the highest thing. Through faith you can connect yourself with the highest thing - no other.

Just as they're having connection with the furthest planet, with the help of electricity. Not by hand, nor by any machine or anything, by air or anything. But in the electric plane they can go to the furthest possible quarter.

So faith is the most extensive plane which we can find nearby. And through that connection we can go far and far away. If we can come in connection in our conviction and conception such things may be there. We can eternally have the company of that highest thing of that highest type, by faith.

In our connection with the infinite only faith can help, give connection. From far away through faith He can come to us. No other property can come, we have got in our possession that can bring Him near to me. And to get Him near, that means in other words, to go near to Him.

We may think about the so-called scientists, with the computer, with the machinery, they're sending their, keeping information of those sputniks, only by machines though. And ordinary men, 'How we can rely on the machines?' The electrification, all these movements, ordinary man cannot read it. 'What is happening there, by reading, they advertise to the people that this is there. The weather will come in this way.' Ordinary man cannot understand. But a brainy class they find real connection, are connected with them. Ordinary man may think, 'That is unreal. How a machine can say?' This telegraph system, the television, and the radio, it is beyond the conception of intelligence of an ordinary man. But those that are in connection with the radio they say, 'Yes, that is happening, we're getting it, it's all true.'

So faith at present may seem to be abstract to the unbelievers, to the ordinary persons. But who are accustomed to work in the plane of faith, really in that transaction, it is reality to them. *Yā niśā sarva- bhūtānāṁ, tasyāṁ jāgarti saṁyamī*. Every man has got his plane. What is civilisation to the human beings, an ordinary worm or insect, it is beyond their jurisdiction. So through faith we can live in such a place and that is concrete thing, though it is not so easily understandable. But who are really making transaction with that it is real to them. They're getting satisfaction, verification, they're finding verification there. 'Yes, we're sending news and something coming to us.' So verification is possible in the faith also, but to the person of that standard. And ordinary ignorant mass they may not find any verification of those movements and discovery. Hare Kṛṣṇa. *Śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

[Śrīla Bhaktivinoda Ṭhākura has written, "Giving up everything, let us sing in praise of Śraddhā Devī - faith - whose grace can take us to Kṛṣṇa."]

Bhaktivinoda Ṭhākura. "Give up everything, and let us come to praise exclusively about the grace of faith, *śraddhā*. And *śraddhā* can only take us to Kṛṣṇa, nothing else."

That surrendering for Him can take us nearer to Him, and we can find He's real, and all else is unreal. Though it cannot be seen by this eye, or heard by this ear, sometimes also that is also possible, but generally not. That is *atīndriya*, *buddhi-grāhyam atīndriyam* [*Bhagavad-gītā*, 6.21]

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]

In *Gītā*, how to get out from the attraction, finally, from all these tendencies that are drawing me towards this material world, material charm? How to get out of the material charm?

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

If anyhow we can come in connection with that, all these things will seem to be like trash. It will be very, very easy to get out, leave all these things. *Evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā*. Introspection. By soul's eye try to see the soul. Soul is above your reason and intelligence, that's generally used in this plane, there is soul. So try to find out with the help, with the highest intelligence, try to find out the soul. And with your own soul embrace that soul. *Saṁstabhyātmānam ātmanā, saṁstabhya*. Try to embrace it with your final existence the very existence is such. Then if it is possible for a second that you can take yourself to your own self withdrawing from the environment, then such a happy slight experience for the second you'll get, the whole thing will seem to be like trash, no charm. All charm will vanish, will be uprooted. 'Oh. Beyond this apparently charming environment there is such a real thing, which is so happy.' Though a very small point, but it will be a constituent part of a great, happy plane.

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]

You'll be struck dumb. 'Such a thing is existing? And that is myself? Then I'm only chewing the glass, or stone, chewing the stone. What am I doing?' With most confident and final retirement wholesale from the material charm which we get through our mundane senses. *Āścaryavat*. Then we'll be convinced, if we can explore on the higher side I shall be greatly successful in my errand, and surely, certainly. It is a certain plane. This is uncertain. Only if you can have a peep, a touch, of your own soul, then the Supersoul and so many others, on the other side. Not to talk of them. Only your own soul, if you can taste only for a second, by your empirical method.

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]

In this way, by step by step, eliminating the charm of the lower existence, go. The intelligence is a very fine thing. Then above intelligence what is there? That spark, what makes the intelligence,

the reason to work, that soul, that light. If for a second you can have its connection, touch, the revolutionary change is bound to come in your life. Whole history of this world will appear to be useless. I want that world, my souls world. Then again you'll be told - Supersoul, Paramātmā, then Vaikuṇṭha, in this way.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Then some practical faith will come. The God's existence is not a fable, not an imagination, it is a reality. So your progress, your inquiry will be more genuine, of pure type. Your march towards the land will be more real. And it will fetch results also, more and more confident. And the gradation is there towards Kṛṣṇa conception, as *Bhāgavatam*, the last book of Vyāsadeva, and Mahāprabhu gave us. *Satyam śivam sundaram*. Search for Kṛṣṇa, Reality the Beautiful, *sundaram*. Life will be successful.

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]

Only busily engaged with the cover, but not the spirit within. Prahlāda Mahārāja says. *Bahir-artha- māninaḥ*. The outer aspect is charming you, engrossing you so much. *Bahir-artha-māninaḥ*. Look deep to find out the internal substance which makes all these things existent, *sat*, which makes all calculation possible, *cit*, and which makes to search after such, the highest prospect of life, *ānandam*. Don't ignore them. Search your own self, what are you searching for.

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

The standard of our inquiry we have got from Mahāprabhu the general standard of inquiry. Inquire in this line, your prospect is there, verified. Be sincere. You're in the hands of a cheater, be aware of that. So much so that you yourself wants to cheat you. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So march will be thorough and wide towards. No necessity of any credulity. Who believes everything very easily, what is that? Blind faith, credulity. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Then we'll understand the magnanimous characteristic of Mahāprabhu.

And if one day we can sing in chorus with Vasudeva Ghosh. *Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de*. If such Gaurāṅga did not come here how we could live? Such a stage, such a taste, if we did not have any experience, then our life was worthless. The taste which I got at present, given by Śrī Gaurāṅga, without this, life is no life. *Kemone dharitām de*. How could I sustain my life, my existence, without this? Only that I have, I'm fated to reach this, so I'm dragging on my life for this final fortunate attainment. ___ [?] Yes, living has been successful because I could come to taste such a nectar drop, my living has been successful. If I could not get this then whole life that should be considered useless. That I have lived so much with so much trouble, it is worth living, because I could come to such conclusion, such goal, justifying my past. My present attainment is justifying my past life, so many troubled lives in different species. But now I have reached such a goal that's justifying all my sorrows in the past lives.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can our faith grow more and more?

Śrīla Śrīdhara Mahārāja: By utilising the favourable environment, from there we're to draw our food. The food what we want, where it is stored, we're to leave them. Just as when one is suffering from a disease, doctors say ultimately, "Leave, take a change of climate." So by going to a particular climate I automatically get help from the nature. Without medicine my health may improve. So environment can help us. *Sādhu saṅga* and *śāstra saṅga*.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

Sādhu, *śāstra*, both similar, one in passive, another in an active way, to help us. Which gives us His connection, His Name, His *līlā*, His *rūpa*, *guṇa*, everything. Hare Kṛṣṇa. Gaura Hari bol.

...

Vidagdha Mādhava: ...I came to see about the mail, but Hari Charan prabhu showed me two letters and assured me there were no English letters. I met Hari Charan prabhu and he showed me the mail. One Bengali letter, and one letter from Calcutta. I would have come, surely, but I was told, no English letters.

Śrīla Śrīdhara Mahārāja: Perhaps before that someone has... [28:20 - 29:22 ?]

...

Vidagdha Mādhava: ...in a discussion with Mukunda Mālā Vilāsa prabhu, I came to find that because of something Your Divine Grace said, Mukunda Mālā Vilāsa prabhu, he thought perhaps a *bhakta*, a *kaniṣṭha*, a neophyte *bhakta*, or a *kaniṣṭha adhikārī* devotee, would be more advanced than Jesus Christ.

Śrīla Śrīdhara Mahārāja: Hmm?

Vidagdha Mādhava: He was of the opinion that a very new devotee in the Kṛṣṇa conception would be on a more advanced platform than say Jesus Christ. Is that correct, a proper understanding?

Śrīla Śrīdhara Mahārāja: What did I say? I don't follow you? That anyone who has entered Kṛṣṇa consciousness...

Vidagdha Mādhava: No. You didn't say this. Mukunda Mālā has this conception. Because of hearing some preaching from Your Divine Grace, he has drawn a conclusion, and that conclusion is that someone beginning in Kṛṣṇa consciousness, beginning in the Kṛṣṇa conception, he's more advanced than Jesus Christ.

Śrīla Śrīdhara Mahārāja: That is superior to Christ?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: What conception the Christ gave.

Vidagdha Mādhava: But he's specifically of the opinion that that neophyte *bhakta* is on a higher platform than Jesus Christ.

Śrīla Śrīdhara Mahārāja: Because the prospect. Christ means what Christ preached.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The teachings of Christ...

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Śrīla Śrīdhara Mahārāja: ... a fair looking tall gentleman. He [Ronald Nixon] has got a history. In the first great war when he was in the French line and an air soldier [R.A.F. fighter pilot], and when he found that death is sure, the plane is falling within the jurisdiction, the German area, he prayed - He met me here, and then also in Vṛndāvana - "If there be any God, let Him save me."

But then he fainted, afterwards when he woke up he saw himself in a French hospital. And they could not say anything, but told that anyhow the plane somehow or other came, fell in the French area. Then he remembered his past prayer. And straight when he came out of hospital went to the British churchmen.

"I want to see God, if there be any, please advise, guide me."

But afterwards, as he told, that they advised, "You want to see God direct. It is not possible here. We have got no such suggestion in our *Bible*. But you go to India and there may be some *yogī* that can contact direct with God." So he came here.

Anyhow he took initiation [receiving the name Śrī Kṛṣṇaprema] from that lady devotee [Monikā Devī] who was the wife of the then vice principal [Dr. Jñānendra Nātha Cakravartī] of Lucknow. And then in red cloth he wandered through India, into Navadwīpa also, and met so many. And he established an *āśrama* in Almorā and began to preach also. But in your young age must have heard his name, seen also.

Another was Dr Sadhana, Madhyana Gopāla Sādhana [?], he was our Godbrother, superintendent engineer, perhaps he also comes from _____ [?] side. Another, Tikam Singh [?] Another you might have heard if not seen Dr Parmalal [?], who was advisor to the government, U.P. Bihar. They came from Agra.

There was one professor named Suryakumar Kaya Parma [?], a professor of mathematics in the Agra College. That gentleman was a good mathematician and detected some mistake in the calculation of a German mathematician, so he got a high name. And he was a devotee of Śrī Gaurāṅga. And influenced by his character many persons in U.P. we found they are devotees of Śrī Caitanyadeva.

This family, this Parmalal, three brothers. Asokilal [?], a big advocate in Agra [?]. Second Parmalal, I.C.S. and last he was advisor to the governor, we saw in the paper.

And the third brother, Kundanlal [?], he was assistant editor in *Manchester Guardian* in India for twenty years. And when a student in the first great war he visited Germany. He married one British lady, the lady was the daughter of Calvert Reed [?], the logician. We have read his logic, Calvert Reed. Calvert Reed's daughter, I forget her name, she was the principal of the art college in England, some art college, and this Kundalal married her and had a daughter. Then he came away. And he also took *Hari Nāma* from our Guru Mahārāja, we caught him in Visnaga [?] while preaching. Then Kundalal was sometimes editor of a paper named *National Call* in Patna [?], the editor of daily paper, *National Call*, from Patna [?]

And there is another professor in Agra College, our Godbrother, Oudh Bihārī [Lal] Kapoor, he is also a Doctor and he has written a book [*The Philosophy and Religion of Śrī Chaitanya*] about Śrī Caitanyadeva's life and teachings, based on *Śrī Caitanya-caritāmṛta*. And there he got Doctorship, Oudh Bihārī [Lal] Kapoor. He comes from Allahabad, but he was a long time a professor in Agra College, still living.

When we were preaching in that side, this Naimiṣāraṇya, our Guru Mahārāja had a Maṭha, he established a Maṭha there named Bhāgavata Maṭha perhaps, Naimiṣāraṇya. Nimsar. And visited several times and preached around, long time ago, forty years back. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We're told that you have some questions.

Doctor Sharma: Śrīdhara Mahārāja. In the western world we find that six out of ten marriages end up in divorces within a few years.

Śrīla Śrīdhara Mahārāja: Hmm? Six? Ten?

Śrīla Govinda Mahārāja: Out of ten marriages.

Śrīla Śrīdhara Mahārāja: Marriages?

Doctor Sharma: Yes. If ten marriages are performed in the western world, and especially in England...

Akṣayānanda Mahārāja: Only six are successful.

Doctor Sharma: Only six are successful. The other four end up in divorce within a year.

Śrīla Śrīdhara Mahārāja: They're separated.

Doctor Sharma: And the result is that there are so many delinquent children are on the increase in the western world. The marriage is no more - hasn't got the same bond as it used to be.

I was wondering if you have got any message which Aranya Mahārāja could publish, and it could be distributed in the western world. How these people could be stopped from divorcing, and so that they could remain together? Because we feel that they're very much on the material platform, sense gratification, and once they get tired of the other partner, they want to leave their partner straight away, because they have got no God consciousness in them left.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam* it is mentioned that how the society is going on, and how it *should* go.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ
kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ

["All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."]

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.9-10]

The arrangement, the system of our life, how it should be, and how it is going on at present. *Dharma*, *artha*, *kāma*, generally three folds of end. *Dharma*, *artha*, *kāma*, *mokṣa*, we may take this four also, the fourfold ends of life. *Kāma* means sense pleasure. Then *artha* means to collect energy what can be converted into sense pleasure. *Dharma* means duty. And *mukti* means to get liberation from the present undesirable life. Fourfold ends of life, someone must follow any of these. The worst class, the lowest class are following sense pleasure. *Dharmasya hy āpavargyasya*.

Śrīmad-Bhāgavatam says that *dharma*, that duty, must be set in such a way that it will take to liberation. *Nārtho 'rthāyopakalpate*. But at present duty is set in such a way that to earn maximum money. *Nārtho 'rthāyopakalpate*. That money earning is not the end, it is not the aim of our duty. *Nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ*. And the money should be utilised to help

the duty and not to purchase sense pleasure. And sense pleasure, sense connection with the material world, that is not for sense pleasure, but it should be guided in such a way that we can keep our health well. We shall have material connection, so much so that we shall have a good body and good mind. So our *Bhāgavatam* says that we at present we fix our duty to earn maximum money, and with that money we enjoy ourselves and we distribute them to others. We think that we're doing best duty. But it should not be so. Only we shall take the help from the material world, so much as to keep up our body fit, and with the fitness of the body we shall earn money. And the money should be utilised to help our duty, to discharge our duty. And duty should be so placed that it will take me to liberation. Then this should be. The *varṇāśrama* is also meant for such.

Śrīmad-Bhāgavatam says,

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ, śrama eva hi kevalam

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]
[*Śrīmad-Bhāgavatam*, 1.2.8]

The duties as directed in *varṇāśrama*; a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, and *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*, if this system helps us to go to attain Kṛṣṇa *bhakti*, then it is all right. But if it fails to take us to that goal, then it is *asura varṇāśrama*, a failure in *varṇāśrama*.

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ, śrama eva hi kevalam

I have perfectly performed my duties, but it did not produce any attachment, any devotion to Visnu. Then, this is all failure, it is in vain. So, in *Bhagavad-gītā* also we find that by our past *karma*, wherever we are floated, come.

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.")]
[*Bhagavad-gītā*, 18.46]

Yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam. The all pervading power that has taken me, carried me to my present position, if from that position by our own energy, our *karma*, we try to satisfy Him, then we're going up. *Yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam*. The energy, the power which has given me this position, and which is all around me always. *Yena sarvvam idaṁ tatam. Svakarmmaṇā tam abhyarccya*. By my own duty, my own activity I must revere, I must show my respect to that power which is all around. *Siddhim vindati*. Then if I can begin my life in this way, my gratitude to the power that has given me such elevated position, and

with that power that is given to me, utilise it for His service, then I'll get promotion, *siddhim vindati*, I shall go to my goal. In *Bhagavad-gītā*.

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

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

"Whatever you come across, you meet, try to devote it for My satisfaction and you will make progress gradually, in this way."

And this is possible only when we can find some fine gain in our life. Our hope, our prospect, in the higher world, if we can come across that, then only it is possible to control us from this self gratification stage of our life, to save us. So therefore preaching is necessary from all sides, whether he be a Christian, or a Mohammedan, or a Hindu, everyone must be common here, or a Buddhist, that to submit to sensualism that can never be any higher standard of life. Self control is necessary. But what for, self control? That to work out our salvation from the defective area in which we are living at present.

Bhagavad-gītā [13.9] says, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*. There are the intelligence, or reason, of three kinds classified, *sāttvik*, *rājarsik*, *tāmasik*. *Sāttvik* intelligence, that higher reasoning will read the environment in such a way, where there is birth, there is death, where there is disease and there is infirmity, there cannot be happiness. If we have got such keen eye to read the environment, and it is possible only when we get that higher reasoning, that this is not a good place to live. We must seek a higher sphere to have our life, this *sāttvik* intelligence can help us.

Another thing which is the basis of Vaiṣṇavism, *Bhāgavata dharma*, what I told this is *varṇāśrama*. *Varṇāśrama*, by good *karma* we're gradually coming to such adaptability. But *Bhāgavata dharma* is of another peculiar type. That is based on our taste, not by intelligence, or calculation, or *karma*, nothing. That is *sukṛti*, *ruci*. Wherever I may be, I may not be a *brāhmaṇa*, but I may be a *caṇḍāla*. But if I can collect a little bit of my taste for the *līlā* of Kṛṣṇa, or Viṣṇu, Nārāyaṇa, and with the help of that if we come in the association of the *sādhus* and develop my taste towards Him, whoever I may be, or whatever position I may be in, I can have a direct promotion towards the Lord. Anyone, he may a *mleccha*, or may be a *caṇḍāla*, anyone he may be, but taste, *ruci*, taste, *śraddhā*. And with *sādhu saṅga* he may go direct to Vaikuṇṭha. Whereas this qualified *brāhmaṇa*, he may have to go downwards, if he cannot have any taste towards Nārāyaṇa or Viṣṇu.

So Mahāprabhu, if you've gone through *Caitanya-caritāmṛta*, when He asked Rāya Rāmānanda. "*Sadhya sādhana tattva*. What is our destination and how to attain that? Please explain this."

Rāmānanda first came out with *varṇāśrama* conception.

varṇāśramācāravatā puruṣeṇa paraḥ pumān / viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."]
[*Viṣṇu Purāṇa*, 3.8.9] & [*Caitanya-caritāmṛta, Madhya-līlā,* 8.58]

"By faithfully practising the duties that are given to us in *varṇāśrama dharma*, a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, by discharging his own respective duties they can go forward."

Mahāprabhu, Śrī Caitanyadeva told, "This is also superficial. Go deeper."

Then Rāmānanda came out. "*Kṛṣṇe karmārpaṇa — sarva-sādhya-sāra*"

[prabhu kahe, — "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"]

[The Lord replied, "This is external. You had better tell Me of some other means."
Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

If whatever duty you do, if we have direct connection, *varṇāśrama* has got a relation with Nārāyaṇa in an indirect way, but if one be of direct conscious to offer his *karma* to Nārāyaṇa, then his life is more successful. *Yat karoṣi*, whatever you do, you do it for Him. It is also a custom in our country that whatever Deity we worship, either Durgā or Śiva, kṛte tad karma-phalam sri krsnaya samarpitam astu [?] At the end of the function we take some water in the hand and we offer all the consequences to Kṛṣṇa, for Him. The result of the *pūjā*, *homa*, your *śrāddha*, whatever it may be, it should be offered to Kṛṣṇa, to the centre. So we must consciously do that, direct. That is, Rāmānanda told, *yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat*.

Mahāprabhu told, "*Eho bāhya*. This is also superficial. Go deeper."

Then Rāmānanda, *Sarva-dharmān parityajya, mām ekaṁ* [*Bhagavad-gītā*, 18.66] *Karma*, *tyāga*.
We completely disassociate with you with the duties that you think that are proper to you in your present position. Give up all duties and prepare to come to God, exclusively, all eliminating, come forward towards God. *Sarva-dharmān parityajya, mām ekaṁ*. In *Bhāgavata* also,

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

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

"The duties that are ordered by Me in the *śāstra* for different stages, if one, there is a constitutional method of progress, but give them up and take the way, the path of revelation, and give up everything and come to Me, and I shall protect you."

The Bāl Gaṅgādhar Tilak, in his *Bhagavad-gītā* edition, under this *śloka* [*Bhagavad-gītā,* 18.66] he put a very good emotional meaning. He has told this, "That in this last *śloka* the Lord has distributed nectar in a golden plate." _____ [?] He has written in this way.

Wherever you may be according to your *karma* does not matter at all, but from there give up everything and jump towards Kṛṣṇa. "You are my all. I want You." And give all, cut off all connections. *Karma*, *tyāga*.

Wonderful it is that Mahāprabhu says, "*Eho bāhya āge kaha āra*. This is also superficial. You are jumping, you are accepting revolutionary path, but you have not got yet anything. Taking risk to get the desired results. But this cannot be accepted because you took risk and you jumped towards Kṛṣṇa, it is all, you have no certainty that you will get Him. *Eho bāhya āge kaha āra*. This is also superficial. Go deeper." Hitting to the proper meaning.

Then Rāmānanda told, *jñāna miśrā bhakti*. *Ājñajaiva guṇān doṣān*. No!

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Brahma-bhūtaḥ*. One who has attained such a position that he can conceive that he's not a part of this mundane world, but he's conscious he's a part of the conscious world, *ātmā*, *cetana*, a particle of consciousness, he can understand. And, *brahma-bhūtaḥ prasannātmā*, his heart is satisfied. *Na śocati*, not to mourn because no affinity to mortal things, not to mourn. *Na kāṅkṣati*, and he's fully aware of the transience and unsubstantial nature of material things, so he does not want anything mundane. *Mad-bhaktiṁ labhate parām*. Then he can acquire My pure devotion."

"*Eho bāhya*." This is also external. Yes, he's in a position, and he's aspiring after the truth, but he has not got the truth as yet. Not sure position. Even fall from that position it is possible."
This is *jñāna miśrā bhakti*.

Then Rāmānanda told, "*Jñāna śūnya bhakti, sādhya-sāra.*" *Jñāna śūnya bhakti*, the non calculative devotion, affinity towards the Lord. That is, that should be our position where from we shall go further. *Jñāna śūnya bhakti, sādhya-sāra*. No calculation of loss and gain, but he does not know why he has got some taste for the service of Kṛṣṇa, of Nārāyaṇa. He does not, he can't understand. Not based on loss and gain, *jñāna śūnya*, no calculation there. But automatic tendency towards the service of Kṛṣṇa. It is very tasteful to him. Wherever he may be, he may be a *caṇḍāla*,

or a *mleccha*, or a *brāhmaṇa*, or *buddha*, anyone he may be. But if he can trace within his heart that he has got some causeless attraction towards the supreme authority."

Mahāprabhu said, "Yes it is. You are there. Here it may be admitted. Now go further."

So far, 'this is external, this is dismissed.' But here *jñāna śūnya bhakti* when he told that only based on internal taste and not by any calculation, by *yukti*, this is good, this is bad. All this when he's the judge and making judgements what is right and wrong, all this cancelled. But a spark of spontaneous attraction towards the centre, Kṛṣṇa, if it is found anywhere, *brahmāṇḍa brhamite*, he's wandering through this infinite world according to his *karma*, but in any place, in any time, coming in contact with a real agent, a real *sādhu*, if one has acquired a very small quantity of *ruci*, taste, attraction, that is reliable. These calculative things are not reliable, nor the imposed duty in the *varṇāśrama*, not reliable. But the heart's sincere tendency towards, that is the seed of *rāga*, love, *prema*. That is, we can rely, depend on that. *Eho bāhya āge kaha āra*. The example.

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]

This was in this way given from *Bhāgavatam*, the *pramāṇa* was quoted, this, *jñāne prayāsam udapāsya*.

I'm vulnerable so my calculation of my good or about the environment, all vulnerable. So I should not rely on my judgement. My judgement is fallible, so independent of my judgement, if I have acquired some unnatural - not unnatural - but some quite natural thing if I can gather the attraction, the favour from that side, *bhakti* which is *nirguṇa*. *Guṇa* means *sāttva*, *rājas*, *tāmas*. These are the constituent parts of *māyā*. *Māyā* means misunderstanding. Misunderstanding also divided into three sections; *tāma*, deep ignorance, misunderstanding. And the *rājas* means middle, and *sāttva* means misunderstanding there but not much, but within misunderstanding, within *māyā*. *Māyā* means local interest, to see things, or read the environment by local interest, not from the standpoint of universal interest.

The Hegelian theory says that Reality must be For Itself. By Itself and For Itself. By itself, He's His own cause. If someone is the cause of that then He cannot be reality. The prime cause must be reality. So reality must be self-existent, *sattya siddha, svayam-bhu*. And another thing, the Reality must be For Itself. He exists for His own satisfaction, not to satisfy another thing. Then if His existence will be to satisfy another thing, that will hold the primary position, and this will have secondary position, His existence is to satisfy some other thing, so that will be primary. So to become reality that must have within Him that For Himself, Everything for Himself. So, everything for Him.

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]

In *Bhagavad-gītā*, *sarva yajñena sarva hari*. "Everything meant for Me, you are also meant for Me."

To come to such understanding to help your devotion. That He's the only party, absolute, one, *advaya- jñāna*. And we're His potencies of different type. We're meant for His *līlā*. He's making *līlā* and we're contributing there. This is the universal vision of the whole, and you must have to come to there, that harmony. Without doing that, when you think your separate interest, however extended, personal interest, family interest, a little extended, village interest, society interest, then country interest, all extended selfishness in the infinite. However greater part may be, that is a mere point in the infinite. It has got no position. So nothing less than the whole, what is necessary. So we're a part of His *līlā*. Everything meant to satisfy Him. Not to satisfy me. My satisfaction is a part of His satisfaction. His satisfaction is there and it must be a contributing point there. I'm His part and my satisfaction must be a part of His satisfaction. In this way. Then there will be harmony, no clash. Otherwise there will be clash, extended selfishness. One country to another country fights, one society to another society fights, one sex with another sex fights. Clash, different angle of vision, separate interest. But all must merge in the centre. *Ahaṁ hi sarva-yajñānāṁ*.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena [bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything belongs to Him. With this view you try to move on, go on. Then you will get the harmonised life. Then *jñāne prayāsa*. "What puppy brain I have got?" Our Guru Mahārāja used to say, "Puppy brain. What is my puppy brain, how can it understand, and how can it find out its own welfare?" So it comes from revealed line. *Vidvadbhiḥ*. In *Manu-saṁhitā* we find what is the definition of *dharma*. Manu says,

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

Manu says, "What is *dharma*, what is duty? I'll just tell you, all listen. What is this? *Vidvadbhiḥ sevitaḥ*. *Vidvadbhiḥ*. The interpretation is given *veda vidbhiḥ*. *Vidvadbhiḥ*, who is *vidyan*, who is learned? The *vedavit*, who are well-versed in the revealed truth. No value of this empirical acquired knowledge. This is all false, no standpoint they have got of their own. All selfish and crooked and very meagre. And from the infinite standpoint that has been extended here in this mundane, the knowledge, *Veda jñāna*. And you are to study that revealed truth, revealed scripture."

When in *Bhāgavatam* we find Uddhava says to Krsna, "Why in the name of religion so many forms we find here? None is able to clear this position. You can only do. So I put this question to You my Master. Please solve."

Then Kṛṣṇa told,

kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ

[The Supreme Personality of Godhead said: "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."]
[*Śrīmad-Bhāgavatam*, 11.14.3]

"After the wholesale dissolution when the creation began, I told about religion to Brahmā. *Mayādau brahmaṇe proktā*. First it came from Me to Brahmā, the creator. And then from Brahmā it came to this world, *mayādau*. *Dharmo yasyāṁ mad-ātmakaḥ*. And what is religion? I told, that is this subject of the religion is Myself." Kṛṣṇa told. "*Mayādau brahmaṇe proktā*. What is religion? And I told that it is with Me, I am all in all. To know Me, to have Me, that is religion. This is religion. I am the truth. I am the consciousness, judgement, and I am the fulfilment, *sat-cit-ānanda*. And the *dharma* is connecting Me only, and this I first delivered to Brahmā. And from Brahmā so many others, Manu, Sutra, so many disciples, in disciplic order.

Then, why this variegated nature? *Prakṛti-vaicitryāt* and *pāramparyeṇa*. From Brahmā, his first group, so many they heard from Brahmā, but according to their own capacity they could understand, they could follow Brahmā. Not of the same standard. That was modified by their own internal prejudice. So *prakṛti-vaicitryāt*. Brahmā told, and so many hearing, but according to their own capacity they could understand. When in their turn they gave delivery to their own disciples there was some distinction. Then from disciplic order, disciple to disciple to disciple, so many changes in the medium, modification. In the beginning it was one when it came from Me and Brahmā. But afterwards it was modified by the prejudices of those that came to learn that thing. So *prakṛti-vaicitryāt*, in the first group, and afterwards *pāramparyeṇa*. From one to two, three, number in this way as many mediums it is coming, it is being modified. So in this world we now find a jungle, and some *pāṣaṇḍa-matayo 'pare*.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]
[*Śrīmad-Bhāgavatam*, 11.14.8]

Some competitive opinions have sprung out from this mundane world also. So now it is a jungle. Some lay stress in the *tap*, some in *jap*, some in *dhyana*, some in pilgrimage, so one gives

stress, another one thing. In this way this variegated nature in the field. But really it was one and I was the...

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Śrīla Śrīdhara Mahārāja: ... they're apathetic to the mundane. But the Vaiṣṇavas they're not apathetic, neither sympathetic nor apathetic. They're all concerned with their Lord. *Nityam adveṣa-rāgibhiḥ*, *sadbhir*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

Those *sādhus* neither hate nor adore, the mundane world. Such *sādhus* whatever they'll cultivate that is *dharma*. *Hṛdayenābhyanujñāto*. And the third condition, that the innermost heart, that will approve. 'Yes.' Heart's innermost satisfaction must be there. Then, *yo dharmas taṁ nibhodhata*. I'm talking about that *dharma*, that will lead to your internal, fullest self-satisfaction and which is extended here from the world which is infallible. Infallible world extended here. In this way. So Mahāprabhu told that when one comes where, neither *jñāna*, in *bhakti*, the definition of *bhakti* Rūpa Goswāmī has given, and also in *Nārada Purāṇa*.

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."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 1.10]

Bhakti, devotion, what is proper devotion? *Sarvopādhi-vinirmuktaṁ, upādhi vinirmuktaṁ*. *Upādhi* means that provincialism or localism, which is free from all local, crooked, narrow conceptions from any quarter, *vinirmuktaṁ*. *Tat paratvena*. Only positive qualification will be it is connected and faithful to the central, harmonised by the central necessity, and not any partial. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. The purity of our duty will depend how much it is for the centre, *tat paratvena nirmalam*. *Hṛṣīkena hṛṣīkeśa-sevanaṁ*. If we can contact in that plane then even all our senses may be utilised for the worship of that real Master of our senses. We're not master, we hold relative position. But absolute position, ownership with only one, with only Him. We're all dependent. This conception will really give us relief. Rūpa Goswāmī says,

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]

What is *bhakti*, what is devotion proper? *Anyābhilāṣitā-śūnyaṁ*. Which will be free from fleeting desires. Ordinary, not any organised duty. But whatever is coming within my heart I'll do that, whimsical, temporary, fleeting, pleasure seeking, *anyābhilās*. Then *karma*, the energy is organised by the expert to take us to a desired end, *karma*.

Jaiminī Ṛṣi comes to advise that, "Go on with good *karma*, of course it is transient, you will get heaven, in the after death your mental system that will enjoy pleasure, but kayshnu [?], it will be finished. Does not matter, again you do good *karma*. So go on with good *karma*, though it is changing, it goes to hell, it kills itself, it does not matter, go on with production." This is Jaiminī's *karma*.

Good *karma* means, as I told, good *karma* means to distribute sense pleasure to others, sense necessities to others. What I eat, if I give it to others I do some good *karma*. As a reaction I get that in my afterlife. Whatever good things I do here I get it in my afterlife. To every action an equal and opposite reaction, I can get. But it is all transient, all of limited satisfaction, so it is not desirable. So, *jñāna-karmādy-anāvṛtam*, and *jñāna* advises us to reject the present environment wholesale. We cannot thrive here.

As Śaṅkarācārya says, _____ [?]
_____ [?]

That this mundane connection is painful. If with sober mind we can go to calculate then *janma-mṛtyu- jarā-vyādhi* [*Bhagavad-gītā*, 13.9], this cannot be avoided in our mundane life. So, the Buddhist school, the Śaṅkara school, they work for salvation, liberation. When as long as we're in the relativity of this mundane mortal things, no higher peace of mind is possible. Whenever we shall be separated from our son, our wife, our house, and our other favourite things I shall have to feel some pain, or country, I shall. So the peace, the ideal peace of mind only can be had in some stage of mind like deep slumber, *samādhi*, complete withdrawal of the soul from this mortal world. This of two classes; Buddhist school and Śaṅkara school. Buddhist school says - the Cārvāka school is also there, Epicurean, they say that with the dissolution of this physical body nothing remains; the gross atheists, they say like that. _____ [?]

The body is finished, it is burned into ashes, then nothing remains, so no religion, nothing necessary.

But Buddhist school they say that no, the mental system is there, and what you call soul, that is in the mental system. So after death the transmigration, the birth and rebirth, and with the dissolution of the mental system everything finished, nothing remains.

But Śaṅkara says with the dissolution of the mental body then something is there like a mass of consciousness, like Brahman, which is non-differentiated, non-specified. That is there. And just as in a glass, or in water anything is reflected, so all these souls that are unreal, reflections of that non-differentiated mass of consciousness to every place. Wherever that subtle body, mental system, or the reflection comes, it is not real. So *ātmā*, *jīvātmā* is not real, *jīvātmā* is only reflection. Where it is reflection, if that is destroyed, no reflection, no *jīvātmā*. This is Śaṅkara's philosophy, that Brahman is always there.

śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ

[Śaṅkarācārya said: "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ*, *jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures."]

Śaṅkara says, "What by the *crores* of books others have given statement, only by half a *śloka* I shall give the gist of the whole. *Yad aktam yānti kotibhiḥ*. By *crores* of books what have been told here so far, only with the half line of a *śloka*, poetry, I shall give the gist here. What is that? *Jīva brahmaiva na paraḥ*. *Śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ, brahma satyaṁ*. Non-differentiated mass of consciousness, that is Brahman."

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]

In *Bhagavad-gītā*. *Akṣaraṁ*. What is unchangeable portion of the consciousness, that is only existing, all others non-existence. Anyhow it has come from miscalculation, misconception, that is Śaṅkara. So no recognition of an individual soul. But we find Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī, these Vaiṣṇava Ācāryas, they have refuted Śaṅkara.

Mahāprabhu also accused Śaṅkara that, "In the shape of a Vaidic Ācārya you have really given delivery of the Buddhistic thought. This is more injurious to the society. Buddhists, they're atheists, they do not care for any Vedic knowledge. But you have accepted *Veda*, but you have interpreted the Vedic mantra in such a way that you have given that Buddhist thing, that the *jīva* soul is non-existent. But we find clearly...

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ [yo vidadhāti kāmān
tam ātmastham ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha Upaniṣad*, 2.2.13]

... in *Upaniṣad*. In *Bhagavad-gītā* [2.24-25]

[acchedyo 'yam adāhyo 'yam, akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur, acalo 'yaṁ sanātanaḥ]
[avyakto 'yam acintyo 'yam, avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ, nānuśocitum arhasi]

["The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever-existent. Nothing can obstruct his passage. This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament."]

Jīva is eternal we find. And you do not accept the reality, the eternal existence of the *jīva* soul. Just as the sun and the pencil of ray, just as the earth and so many dusts. So, so many conscious dust, conscious part of the ray of the sun the *jīva* is, and it is."

So Rāmānuja and [others] they rejected Śaṅkara's interpretation, not only, but abused it like anything. "It is *māyāvāda*."

Śaṅkara said, "No. Īśvara is *māyā*, Īśvara is within *māyā*, and above *māyā* only *nirviśeṣa-brahma*, non-differentiated mass of consciousness, that is above *māyā*. And always this God conception and so many other holy things, all *māyā*."

So the Vaiṣṇavas say that Śaṅkara preached *māyāvāda*, 'everything *māyā*.'

"It does not matter, all *māyā*. You may worship Gaṇeśa, you may worship Sun, you may worship Śiva, you may worship Durgā, Kālī, or Viṣṇu, whatever. All within *māyā*, misconception, it is *āroha*, and finally there is only Brahman. All these specification, differentiation, all false. This is only produced by *māyā*."
This is Śaṅkara.

But Rāmānuja said, "This is *kevalādvaita*. *Viśiṣṭādvaita*, that Brahman is differentiated and specified.
You say that where the sun is reflected in a glass, the glass broken into pieces, no reflection.

Rāmānuja says, "No, this is a part of Brahman, and it is anyhow caught in this misconception and it can go back to its own conception of the area. So *viśiṣṭādvaita-vāda*, not non-differentiated, but it is specified and differentiated one whole. *Viśiṣṭādvaita*, not non-differentiated *advaita*. *Advaita, advaya*, one whole, that it admitted everywhere, this is one, but how one? It is just as, *sajātīya*, *sojātīya* and *vijātīya bheda*, three kinds of distinction is there. Just as in a tree it has got *vijātīya bheda*, the tree and stone, this is *vijātīya bheda*. And a tree and another tree, *sajātīya bheda*, and the tree has got its own trunk, its branches, its leaves, its root, that is *sojātīya bheda*. So the *advaya jñāna* has got His own distinction in His own body or own form. *Viśiṣṭādvaita*, He and His potency is there. The potency *māyā*, you say it is, Śaṅkara says *māyā* is as potency but it gets finished. But we have got that *māyā* is *nitya*. The Vaiṣṇava Ācārya, He and His potency is all eternal.

In Chandi also we find, _____ [?]

The *māyā* is *nitya*, it is told everywhere, and *jīva* is *nitya*, Bhagavān is *nitya*. And with all these as a system. He's a system where this, in *Bhagavad-gītā* we find,

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]

What is this, analysed in *Bhagavad-gītā*?
Kṣaram atīto 'ham, [*Bhagavad-gītā*, 15.18]
Dvau bhūta-sargau loke 'smin, [*Bhagavad-gītā*, 16.6]
Kṣaraś cākṣara eva ca [*Bhagavad-gītā*, 15.16]

Two kinds of creation found here in this world; *ākṣara* and *kṣara*. *Kṣaraḥ sarvāṇi bhūtāni* [*Gītā*, 15.16]. That is undergoing changes, that is represented as *kṣaraḥ*, and which is constant, that is *ākṣara*. So *akṣaraṁ brahma paramaṁ, svabhāvo* [*Gītā*, 8.3]. Then *kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]

"I am existing, transcending both *kṣara* and *ākṣara*, the changing portion and the stagnant or eternal portion, two kinds of portion is My potency, and I am above that."

[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]

"I am told as Puruṣottama."
Dvau bhūta-loke 'smin. *Kṣaraś cākṣara eva ca*. And *akṣaraṁ brahma paramaṁ.*
So above *ākṣara*, the Personality of Godhead is there.

We can also from the reasonable position we can see that I'm a particle of Brahman, I'm person, and the ocean of consciousness that is impersonal? How can it be? Being a part, a particle, I'm individual, I have got my individuality. And the great Brahman has got no personality, no individuality? When we can see that.

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]

Mahādeva says, when Parvatī told, Satī told, "Why did you not give obeisance to my father. My father is in respectable position to you, you are his son-in-law, so you should have bowed down to him."

When that Śiva *yajña* was declared, only Śiva eliminated, all others invited and the *yajña* is going to take place, and all are going to join the invitation. But Śiva and Satī they're excluded.

At that time Satī is saying to Śiva, Mahādeva, "That this is the result that you did not show honour to your father-in-law. And why did you not do so? You should have shown some honour."

Then Śiva told, *sattvam viśuddhaṁ vasudeva-śabditaṁ*. "Devī, do you know that *viśuddha-sattva* is known as Vasudeva. Vasudeva, the father of Kṛṣṇa, what is that really in the ontological estimation, that that *tattva* which is Vasudeva, *sattvam viśuddhaṁ*. *Tāma*, *rāja*, *sāttva*, then *viśuddha-sattva*. *Viśuddha-sattva*, the *sattva* is extended to more finer and efficient position, that is *viśuddha-sattva*. And that is known as Vasudeva. And *yad īyate tatra pumān apāvṛtaḥ*. Just after crossing we can see the personality above that plane of Vasudeva. *Vasudeva-śabditaṁ, yad īyate yat prakasate tatra pumān. Pumān* means Puruṣa, enjoyer. Puruṣa means who lives within as the enjoyer and owner of everything. *Yad īyate tatra pumān apāvṛtaḥ sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo*. I am, my head is always bent there, constantly engaged. So to take my head from that place and again to put in some other place, it is not possible for me, my Satī, so I did not. I am always, I have sold my head there. My head is always connected with that higher substance, most charming and attractive. I can't draw my head from there again to put it somewhere. So I did not do any mischief, not any mischief motive I have done so, dishonoured him."

They say that it *akṣaraṁ brahma paramaṁ, svabhāvo*, then above that, I am a particle of Brahman, I am person, so that is an ocean of knowledge and that is impersonal, they say it is not. If we can look unto that more deeply we can say 'Oh, that is person. That is not Brahman, that is Parabrahma. That is Vasudeva.'

[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]

Brahmaṇo hi pratiṣṭhāham. In another place in *Bhagavad-gītā*. *Brahmaṇo hi pratiṣṭhāham*. "I'm the support of the so-called Brahman. *Brahmaṇo hi pratiṣṭhāham*. I'm the support, I'm the cause, I'm the foundation where that Brahman exists. *Pratiṣṭhāham, amṛtasyāvyayasya ca, śāśvatasya ca*

dharmasya, sukhasyaikāntikasya ca. I'm at the back and support all these higher things." [*Bhagavad-gītā*, 14.27]

Rāmānuja and other Vaiṣṇava Ācāryas they come to say that what Śaṅkara gave conception that is hazy and not clear and complete conception. The Parabrahman it is personal character. He's personal, He's for Himself, as Hegel said. Everything meant for Him. We're to serve. Now we're in the world of exploitation, we cannot exist a minute without exploitation. And *Bhāgavatam* says,

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Those that have got hands they eat who have got no hands. Those that have got legs they eat who have got no hands and legs. And *laghuni*, and the stronger they eat the weaker. *Jīvo jīvasya jīvanam*, one *jīva* he lives only by eating another *jīva*, whether it is vegetable or it is animal. But without consuming, causing harm to another *jīva*, no *jīva* can maintain his life. And there is reaction, equal and opposite reaction.

Karma doṣavad ity eke [*Bhagavad-gītā*, 18.3] So one section says that *karma* means to live in this field. And to do *karma* means to create harm, disturbance in the environment. And we're to have, feel the consequence. So exploitation, by exploiting, *ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, by exploitation we make loan, and to clear off the loan we shall have to go down. And from whom we took loan they try to exact from me, and then I get light and come up. And when coming up and again exploiting the lower, in this way coming up and down.

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

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

[*Bhagavad-gītā*, 8.16]

We're to get out of this vicious circle. So *karma doṣa* is elevationist. Elevation at the cost of others of the environment, and the reaction takes him down again. In this way coming.

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]

Upary adhaḥ bhramatām karma, in this way coming. And then *jñāna* can take us on the verge of it. *Karma*, exploitation, then complete retirement from exploitation, that is to return into the stage of consciousness like slumber. Deep slumber, as in dreamless sleep, that is *samādhi*. Where if we wake we come into the relativity of the mundane world and we acquire something wrong. So eternal slumber, that is *mukti*, that is abscissa, complete retirement from the land of exploitation.

Then we're told in a scientific way that we can march upper. How? This is exploitation, and the other higher plane is that of dedication, devotion. Here we're master, we want to gather everything for our enjoyment. But there, after complete withdrawal, if we can enter into that land we're a servant, a dedicating unit. Everything there is fair and higher and full in themselves. And by serving in that land we can thrive.

A passport from here is *mukti*, and then to gather, acquire a visa. Visa into that land. And the visa will be issued only looking the interest of that land. If your presence will contribute something to the interest of that land they will issue visa, otherwise not. So you're to get a visa for that plane, and there that you will serve for the interest of that plane. That is Vaikuṇṭha. *Jīva* can go, enter into that land only if he's ready to give service. And we're told that our innate tendency, *ātmā*, is that of dedication.

And the exploiting, that is our over encasement, *upādhi*. And internal essence in soul is that the function, that centre carrying current. It will help itself by helping the cause of the centre. That is devotion, that is Vaikuṇṭha. And in Vaikuṇṭha there is some calculative - "Yes, I'll be benefited if I can render such service to the Supreme." Calculating.

And again when he goes higher in the area of Goloka Vṛndāvana it is spontaneous, automatic. It is labour of love, the dedication actuated by the motive of love. Not by calculation of any individual benefit, loss or gain. Service, but service in the higher order, it is automatic, spontaneous and always contributing love. '*Dāsa' kari' vetana more deha prema-dhana*. Whatever we do service we get something in remuneration. What is that? That is more tendency to serve. We give money to the bank but we don't cut any cheque. That is the interest is again added to the capital. In this way the *prema* means the capital is being increased and going up and up to serve. And the Reality the Beautiful, the Lord of love is in the highest quarter, Goloka.

So the knowledge has been divided into five sections; *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. *Pratyakṣa* means which we can gather by our senses, our own senses. Whatever knowledge we can gather by our own experience. *Parokṣa* which we put into the stock of our knowledge, but drawn from the experience of others. There was a war; I had not seen with my own eyes, but through other sources I believe that, and that is also a source of knowledge, I accept it, *parokṣa* which is got by others sense experience.

Then *aparokṣa*. *Aparokṣa* knowledge has been accepted especially by the *jñānīs*, the Śaṅkara, etc. They say, *Param Upaniṣad*, *sukham asatsam* [?] When one was in dreamless sleep he wakes and says that 'I have slept very happily.' So some feeling was there in the dreamless, sound sleep. Some conception was there that when I come back I say that very happily I had a sleep. So some, what I cannot express here, but some sort of happiness is there. From deep slumber one gets from some tiresome uneasiness, but that is also a sort of knowledge is there.

Then Rāmānuja and other Vaiṣṇavas they say that the next stage of knowledge is *adhokṣaja*. *Adhokṣaja* means *adhaḥkṛtaṁ indriyajaṁ jñānaṁ*, transcendental knowledge. What is that?

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]

Of all the existing world our senses are most important. If I lose the senses, the eye, the ear, the touch, the scent, then no world is to me. Only with the help of the senses I can understand, I can have world connection. So senses are more important than the world around. *Indriyebhyaḥ paraṁ manaḥ*. The mental sphere is more finer and more important within you. Because sometimes, unmindful, we say, "Oh, he came before me but I was unmindful, I did not give attention. Some called me, oh I could not hear, I was unmindful." So senses are the doors, receiver, recipient is the mind. What is mind? *Karmaṇā vasana*, I want this I do not want that. This faculty is called mind within us, *saṅkalpa vikalpa*. Vikalpa katmakan mana [?] I want this, I want this, I don't want that, I don't want that. This is mind. *Manasas tu parā buddhir*. Again if we try to trace more finer things, important, that is *buddhi*, reason, faculty of justice, judgement. That is more finer and important. Without that, or when that mind will say "I want this thing," Then "no, don't want that, do not eat that, rather accept this." The faculty of judgement, that is higher within us. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*. Then eliminating this, the world of your experience, then your mind, your intelligence, reason, you try to find above that. What is that? That is a spark; just as the light is from there, the reason can show this is black, this is white. The judgement, possible when the light comes. In the darkness no judgement possible. No possibility of any selection of the mind, no experience through the sense is possible, that light is all in all. And that is *ātmā*, and this as cover.

In *Bhāgavatam* [10.20.19] it is said that just as in moonlit night there is cloud. The cloud has covered the moon, but cloud is seen by the light of the moon. So by the light of the *ātmā* the mental system we can feel. But mental system has covered that *ātmā*, the *ātmā* is there. And if we can soar up again on the other side there is Paramātmā. We are the subject and this is the world of our experience, we can know them. But super subject, *adhokṣaja*, *adhaḥkṛtaṁ atikrāntaṁ akṣsajam, indriyajaṁ jñānaṁ yena*, transcendental substance, Paramātmā. Paramātmā can connect with us, but we cannot connect with Paramātmā at our sweet will.

Do you follow? Paramātmā. And the Vaikuṇṭha and other, we as a subject, we cannot know them. But they are subject, I am their object. If they care to come to my level to feel me then I can feel some sort of experience.

"Oh, something has come down in my mental area. It is very wonderful. It is super knowledge I have ever experienced. What is this? It is very, very wonderful, very subtle thing coming down in my own consciousness."

Consciousness is the finest thing ever found in this world. But super consciousness, that is more fine. And that can come down to my soul, but my soul at its sweet will cannot enter there, it is fine, very finer. So that is transcendental. Supra-mental according to Aurobindo, supra-mental. And transcendental according to Hegel. *Adhokṣaja* according to *Bhāgavata*. *Adhaḥkṛtaṁ*, whatever experience we have got, that is down. And making down he is existing up. Very, very fine. There we can go only for their interest.

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]

In that plane the earth, the water, everything, this is the perverted reflection, everything is there. But that is all made up of consciousness, of spiritual substance, not this mundane thing. So *ātmā*, our soul, *jīva* soul, *jīvātmā* can enter there and that area is all-conscious area. There everything is conscious, made up of spirit, Vaikuṇṭha. Then Goloka is the highest position there. So Kṛṣṇa is saying in *Bhāgavatam* the gradation among the devotees.

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]

When He's speaking to Uddhava, "*Na tathā me priyatama*. My most favourite is not Brahmā, nor, not even Śaṅkara. *Na ca saṅkarṣaṇa*. Not even My brother Baladeva is My most favourite. *Na śrīr*. My own potency Lakṣmī Devī is not so favourite. *Naivātmā*. Even not Myself is so favourite to Me as you, My devotee Uddhava. Pranabhuvi guliyam [?] You are more favourite than My own life, what to speak. My devotees are so favourite to Me, and your class of devotees, not Brahmā, Śaṅkara, Baladeva, Saṅkarṣaṇa, Lakṣmī Devī, Myself - more than you."

And that Uddhava when coming from Vṛndāvana he says - sent by Kṛṣṇa, "Go to visit Vṛndāvana and by My talk you'll pacify them. From My separation they're suffering so much. You go and speak to them about Me and pacify them." Uddhava went, Nanda, Yaśodā, and *gopīs*, he met. And when he's coming back then he's saying,

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]

"*Āsā maho*. What divine love I could trace in these *gopīs*, how elevated they are. How wholesale given to the service of Kṛṣṇa is their life. *Aham syām*. I'm being astonished to think about them. And I aspire that if I can have a birth of a creeper or a shrub here in Vṛndāvana, I may have their feet dust over me. Such a great divine love I could find here. That is nowhere to be traced."

That Uddhava, who Kṛṣṇa Himself is saying about, remarking that "You Uddhava you are My best devotee, even more dearer than Me." And that Uddhava he's saying in admiration and wonder about the *gopīs*, where are they?

Mahāprabhu told according to *Bhāgavatam* and other *Purāṇas* that this is our end. This is our end. The Vṛndāvana, to become dust of the feet of the *gopīs*, like Uddhava we must aspire after. This, the domain of love. Domain of love, divinity, above the domain of consciousness, the *jñāna*, the reason and this.

Just as justice; justice we can't think generally that anything can be above justice. Justice must be the ultimate decision. What is beyond justice that must be wrong. But there is mercy. Mercy can remain over justice. The land of affection, the land of love, that is over justice. So justice is up to Vaikuṇṭha. Justice, law comes to give decision where there are many. And when there is autocracy, His will is everything, then where is the room for justice? His will is everything, He's autocrat. And He's the loving agent, source of all love and affection.

In the lap of a mother when the child grows up, any question of justice can enter there? Automatic affection comes to help the boy...

83.07.18.C

Śrīla Śrīdhara Mahārāja: That gentleman, the disciple of Rasika Mahārāja is here? Will you stay here today? Take *prasādam* here?

Devotee: I'm suffering very much from dysentery today.

Śrīla Śrīdhara Mahārāja: Dysentery. So your diet should be particular.
(Explains to Goura Kṛṣṇa what food he needs)

Śrīla Śrīdhara Mahārāja: Are you taking rice?

Devotee: Soft rice.

...

Devotee: ...in the *Brahma-vaivarta Purāṇa*, *Gaṇeśa-khanda*, I read the Paraśurāma history. So I read that Lord Śiva gave to him *kavaca*, a Kṛṣṇa *kavaca*. But at the same time, the last time when I came to India there is a devotee who told me that in this age, Kali-yuga, the only *kavaca* who is really potent, is the Nṛsiṁha *kavaca*. So, I want to ask to Mahārāja about what is true about this *kavacas*? If it is possible to give to anyone this Kṛṣṇa *kavaca*, Nṛsiṁha *kavaca*, which appear in *Gaṇeśa-kandha* of *Brahma-vivarta Purāṇa*, or...?

Akṣayānanda Mahārāja: He read in *Brahma-vaivarta Purāṇa*, in *Gaṇeśa-khanda*, that one *kavaca* was given by Lord Śiva to Paraśurāma, Kṛṣṇa *kavaca*. And he's also heard that in the Kali-yuga, only the Nṛsiṁha *kavaca* is possible to accept. So practically can he accept this? Is it correct or not? Is it necessary or practical?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: To use the *kavaca*.

...

Śrīla Śrīdhara Mahārāja: Ha, ha. This *kavaca* affairs, that is something external. The mantram, and the *Nāma*, that is all-useful and all-powerful. And the *kavaca* as to help externally in that affair, some minor importance thing. The *Nāma*, the Lord's Name, and the Lord whose Name it is, one and the same, and that is enough. Here to help, we can accept, but not very important things. That Kṛṣṇa *kavaca* or Nṛsiṁha *kavaca*, we may accept to help our *bhajan*. But not at the cost of the faith in the Name Divine. *Nāma-bhajan* that is the best of all, and even this mantram to help *Nāma-bhajan*.

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

["Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 7.73]

So the Name, *Nāma-bhajan* is the highest thing, and with whole concentration we shall stick to that. And to see other things, look for other things to help this, that may be allowed to certain extent. But not much attention should be given to those external - protection, dress, something like that. Yet not much harm if he takes Kṛṣṇa *kavacha*, Nṛsiṁha *kavaca*. They will come to help my *Nāma-bhajan* life, in this way you may take. But that generally means that external difficulty may not come to me. To protect me from this external difficulty. But the extreme devotees of Kṛṣṇa, he won't be afraid by external difficulty. Rather he may invite them, like Kuntī Devī, Queen Kuntī.

vipadaḥ santu [tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]

[*Śrīmad-Bhāgavatam*, 1.8.25]

"Let external dangers may come and attack me, I don't care for them, I shall go on."

But this *kavaca* means to be protected from the superficial difficulty. Generally it is meant for that. There is some *karmaṇa*, but that is to help the good, so it may be acceptable. But still, in the highest form of *bhajan*, everything depending on His will. Whether I'm in danger or in happiness I shall go on with my *Nāma-bhajan*. I'm without any care for the external condition that may come to me according to my previous *karma*. I may be in the hell, or I may be in the heaven, or anywhere, I won't waste my energy to any other direction, but I will go on with *Nāma-bhajan*. They may come with their extreme power to disturb me like Prahlāda Mahārāja, and any other, but I don't care.

"*Pasu paki hoite tyage*. I won't pray to Kṛṣṇa for favourable circumstances. I shall utilise my energy best towards that. And I shall want from Him, that Your sweet will may be victorious. You can make or mar. *More rākhi mari*. If it is necessary for Your sweet enjoyment to kill me, You can do that. I'm a slave. You've got every right over me, to do anything and everything."

With this idea we have to approach towards Him, of the highest quality. The quality of our *bhajan* should be in that. Not seeking any other comfort in our way of *bhajan*, from Him also. "Kṛṣṇa, You create a protection, I'm going towards You; please manage for my protection." Won't. The purest type of *bhajan*, "You may do whatever You like. I want Your Name, Your service. Your sweet will may be satisfied by me, I want that." Self-forgetfulness in the service of Kṛṣṇa. Total self-forgetfulness, only in the whole concentration, "How I can satisfy You?" And what troubles will come over me on the way, I must not deviate my attention from that main point to all these outer necessities. Then, the quality will be less, and the intensity will also be less, if we're very eager to maintain our safety when we're passing through the way. Uncared for, as much as possible. "I want Your satisfaction." And one must be self-forgetful in that attempt, as much as possible. But according to the capacity or *adhikāra* they may have some protection on the way. That is, may be tolerated, not the highest ideal. The protection on the way, "I'm going to You, please protect me on the way, manage to protect me. It is Your sweet will, I want." *Ke*?

Akṣayānanda Mahārāja: Jagabandhu. Disciple of Śrī Rasikānanda Bon Mahārāja.

Jagabandhu: Nitāi Gaura Hari bol. Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?] English. Bengali you don't speak?

Jagabandhu: I'm sorry. No. I must admit, no.

Akṣayānanda Mahārāja: You're from which place?

Jagabandhu: Scotland.

Śrīla Śrīdhara Mahārāja: Foreign disciple? Where from he has come?

Akṣayānanda Mahārāja: Scotland. And now you came from which place?

Jagabandhu: I came from Purī.

Śrīla Śrīdhara Mahārāja: And his original home?

Akṣayānanda Mahārāja: Scotland.

Śrīla Śrīdhara Mahārāja: Scotland. Now you come from Calcutta? You're living there in Bon Mahārāja's centre at Calcutta? Who else are there? Rasikānanda Mahārāja there?

Jagabandhu: Rasikānanda Mahārāja is now in Vṛndāvana. Brajānanda Mahārāja is there, a young Mahārāja, recently, a recent *sannyāsī* who took *sannyāsa* only two months ago. Brajānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Brajānanda Mahārāja is there. And where is Keśavānanda Mahārāja?

Jagabandhu: Keśavānanda Mahārāja he's north of Delhi somewhere. I don't know exactly where he is.

...

Devotee: ...studying astrology _____ [?]

Śrīla Śrīdhara Mahārāja: As regards to the answer of the previous question, I want to say that Mahāprabhu lived in Purī twenty four years continuously - ah, eighteen years continuously. And first six years the devotees from different parts, especially from Bengal, went to visit Him during Ratha-Yātrā.

Then Advaita Ācārya gave a letter, a note to Mahāprabhu.

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula
[bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula]

["Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity,
And rice once high in price has no value.
In love of God, half-crazed humanity neglects this world and all they once held dear;
tell Him a madman brings this to His ear."]
[*Caitanya-caritāmṛta, Antya-līlā,* 19. 20-1]

And after that the Bengal party generally did not go to visit Purī, and Mahāprabhu. Twelve years they could not attend Ratha-Yātrā ceremony as they did before. That does not mean they left Mahāprabhu, physically; they did could not go. But still twelve years Mahāprabhu retained, with Svarūpa Dāmodara, Rāya Rāmānanda, _____ [?] But the general public, of the appreciator of Mahāprabhu, they could not visit Him, in general. That does not mean that Mahāprabhu's position was lowered. His position will be judged from another standpoint, because, we don't think that He lost the charm of the public appreciation. So, external things must not come to judge the internal value. And what is his present inquiry?

Devotee: _____ [?]

Akṣayānanda Mahārāja: What is the use of astrology for devotees? He has been studying astrology, because his Gurudeva requested him to study Hindu astrology. But he wants to know what is the use of this astrology for the devotees?

Śrīla Śrīdhara Mahārāja: Just as general education and other things are necessary for money. Money, this learning, and the credit, and other physical strength may be utilised for the purpose of preaching; so is subsidiary, not all important thing. Generally, mass is attracted by the astrological statement. And in that way to capture them, and gradually to convert them.

Just as Tamāla Kṛṣṇa told that, "In China, I shall go and open a hostel, and then men will come and I shall be alert to capture them."

So, as is not *śuddha bhakti*, *ānukūlyasya saṅkalpaḥ*, what is thought to be - just as Haridāsa, Haridāsa Prabhu Nāmācārya, he used to give sweets to the boys, and then asked "You take the Name of the Lord Kṛṣṇa, Hare Kṛṣṇa." Distributed sweets and "You say Kṛṣṇa." Something like that.

The astrology, to create some confidence in them that, "This man is super-class, so I must, may be disciple to him." And then gradually to take him towards the real path, *ānukūlyasya saṅkalpaḥ*. It may be *ānukūl*, a favourable step.

jñāna-vairāgyādi — bhaktira kabhu nahe 'aṅga' [ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga]

["The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as non violence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.145]

What to speak of all these things, even knowledge, learning, and *vairāgya* means abnegation, or indifference. What is *vairāgya*?

Devotees: Renunciation.

Śrīla Śrīdhara Mahārāja: Renunciating nature. That is also not a part of real devotion, *vairāgya*. *Vairāgya* means abnegation, "I don't want anything, no taste for all the world things, all these. Suppose taking *prasādam* once; no dress, nothing of the kind." This *vairāgya*, *virāg* indifference to everything in this world. And knowledge, *jñāna vairāgya*, which is the real property of the *yogī* and *jñānī* school. That is not a part and parcel of devotion. What to speak of other things, *jñāna-vairāgyādi*.

[tasmān mad-bhakti-yuktasya, yogino vai mad-ātmanaḥ]
na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha

["The practice of dry gnosticism and stoic abnegation (*jñāna* and *vairāgya*) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet." (Even if *jñāna* and *vairāgya* are superficial employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine super excellence)."] [*Śrīmad-Bhāgavatam*, 11.20.31] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.146]

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca [yad ahaitukam]

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]

[*Śrīmad-Bhāgavatam*, 1.2.7]

Real *jñāna vairāgya* will come as the consequence of *bhakti*. As a result of devotion the proper abnegation and proper knowledge will come. Otherwise, ordinary knowledge and ordinary apathy towards the worldly things can't create devotion proper - empirical method. By trying self abnegation, or by learning these worldly things, gradually I shall attain *bhakti*, no. But *bhakti*, *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]

Bhakti is the cause of *bhakti*. Devotion is its own cause. So when I get the devotion proper, the real *bhakti*, real *vairāgya*, self abnegation and knowledge, will come in its retinue naturally. That will be normal. Otherwise, ordinary self abnegation and renunciation spirit, or knowledge of the worldly matters, can never produce what is devotion proper. So, this knowledge of astrology, or any science like Einstein and all these mathematics, they may capture ordinary people to him, and then to initiate what is pure devotion to Him. They are like bait, *lāḍḍu*, distributing sweet meats, and to attract, and then say what is Lord Kṛṣṇa. The sweetest thing is Kṛṣṇa. *Ānukūlyasya saṅkalpaḥ*, in that way.

Astronomy may say, "You try to acquire the knowledge of hypnotism. Whoever will come hypnotise him, and then you give mantram. But, that is all artificial. But to capture the mind, to defeat the mental pride of the other party, to crush their vanity. And then to help them to come forward with surrender, with such attraction, then the truth He will be distributed to these men. In this way it may be utilised.

Devotee: _____ [?]

Akṣayānanda Mahārāja: He's telling, "I'm now after three years in *sannyāsa āśrama*. So we're begging Your Divine Grace for some instruction, practical advice for the *sannyāsa āśrama*."

Śrīla Śrīdhara Mahārāja: Keep association with the higher Vaiṣṇava, and go on with your duty. Always keep in association with the higher Vaiṣṇava. Vaiṣṇava of higher plane, that is always to keep you to supply vitality. Whatever you do, preach or whatever you do, but all important thing to keep the vitality within you. And that can come from the different dynamo of the Vaiṣṇava, and their association, to keep your life intact, and then go on with work. And if the vitality diminishes, then everything will go. Spiritual vitality, and the dynamo, and that supply is the Vaiṣṇava. And when Vaiṣṇava is absent, then the scripture: *Gītā*, *Bhāgavatam*, all these things, and Gurudeva's writings, Swāmī Mahārāja, as available in your language.

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

Akṣayānanda Mahārāja: So, Raman Mahārāja seems to be very satisfied, with you, by Your Grace.

Śrīla Śrīdhara Mahārāja: All right, I consider my self fortunate if I can render some service for him.

Akṣayānanda Mahārāja: No. We all consider ourselves fortunate to be at your feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Raman Mahārāja: Tell him then that I cannot express my satisfaction, no. _____ [?]

Akṣayānanda Mahārāja: He says, "I can not express my satisfaction."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So he's a genuine person. No limit, you're connected with unlimited. Hare Kṛṣṇa. Gaura Hari.

Raman Mahārāja: Ask him about if he wants to send message for my Godbrothers in Caracas.

Akṣayānanda Mahārāja: Mahārāja is asking if Your Divine Grace would send any message of blessings to his Godbrothers in Caracas.

Śrīla Śrīdhara Mahārāja: Combined, in combination. He may ask Viraha Prakāśa Mahārāja that, who have got real faith maintained to Pramāṇa Mahārāja, please help them towards that. And after let first Pramāṇa Mahārāja come and meet us. We want to know his real position. And then we may approach in that way. Ask Viraha Prakāśa Mahārāja, give scope to those persons that are maintaining faith in him, in Pramāṇa Mahārāja. What do you think? Pramāṇa Mahārāja may come and we understand his position present, and then we're to take necessary steps how it will be possible. What do you say?

Raman Mahārāja: _____ [?] I have a contact with a man which is a very expert martial artist. So he wants to be a *kṣatriya*. He's in touch with Viraha Prakāśa before, but now he wants to take initiation from Pramāṇa Swāmī. And he's the president of an association of _____ [?] So I want to know what's the _____ [?]

Akṣayānanda Mahārāja: He's asking, Guru Mahārāja, that some influential man he wants to be a *kṣatriya*, he likes this *kṣatriya dharma*. So how would he introduce him to Kṛṣṇa consciousness? He also wants to be a devotee, but not to be a *brāhmaṇa*, to be a *kṣatriya*.

Śrīla Śrīdhara Mahārāja: *Kṣatriya* that means, they will, the hunting campaign they will maintain?

Akṣayānanda Mahārāja: Not hunting, but this self defence, martial arts.

Śrīla Śrīdhara Mahārāja: To use weapons.

Devotees: Weapons perhaps, yes, and by hand, by...

Śrīla Śrīdhara Mahārāja: Any way, but physical.

Devotees: By expert gymnastics, physical business. Also, attracted to mystic power, and he has got mystic power, according to Raman Mahārāja, this gentleman.

Śrīla Śrīdhara Mahārāja: As he was asked to learn *jyotiṣa*, the astronomy, so it may be. It is also again of very lower order, to take physical strength, to utilise physical strength to fulfil our purpose. It is of lower order. Mahāprabhu did not accept.

Here also, Swāmī Mahārāja, when his Maṭha was attacked, Swāmī Mahārāja was inside, he send *kīrtana* party outside. "Go and offer yourself to be prey of those *guṇḍās* who came, entered the compound, and created some disturbance." He asked his men, "Go out challenge with *kīrtana*, without, disarmed, go with *kīrtana* party, and offer yourselves to be prey of the *guṇḍās* on you." And it was subsided there.

So thereby showed Mahāprabhu's weapon is that passive resistance, not physical attack, offensive for offensive. To show passive attitude to conquer the offensive thing. That will be better, that is the policy of Mahāprabhu.

But, when that is not possible in lower stage, one can take that physical help for self protection. And sometimes if we see that Deity or Vaiṣṇava is going to be attacked, demolished. Then we're justified to do any measure against them; even the stick, or the gun, or anything. If we find that the Deity, or the Vaiṣṇava, or Guru is going to be prey to the rowdies, at that time, whatever possible we can assert in that way. But not generally for ourselves. For our protection, *rakṣisyatīti viśvāsaḥ*, He will protect me. But in the case of Vaiṣṇava, or Guru, or Deity, we can assert as far as possible, with all our resources, and we'll be ready to give our own life. Of course, according to one's own realisation it will come.

Our Haṁsadūta Mahārāja, he's *kṣatriya* type, he is using weapons; is it not? Haṁsadūta?

Akṣayānanda Mahārāja: So we're told, yes.

Śrīla Śrīdhara Mahārāja: With all of his Godbrothers, fighting with Godbrothers in his own clan, he's using weapons.

Akṣayānanda Mahārāja: I don't think he uses them, but he keeps them, he's kept some.

Śrīla Śrīdhara Mahārāja: For scaring them.

Akṣayānanda Mahārāja: Maybe.

Śrīla Śrīdhara Mahārāja: So threatening, for threatening in that way they will all withdraw.

Akṣayānanda Mahārāja: Stay away, keep away, keep distance.

Śrīla Śrīdhara Mahārāja: If sincerity of purpose is there, then extreme cases it may be accepted.

Akṣayānanda Mahārāja: In the newspaper one reporter said, "What kind of...

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Śrīla Śrīdhara Mahārāja: _____ [?] By all our movements our affinity towards Kṛṣṇa may increase, further and further. That should be the only object of movement.

_____ [?]

By His will, by the Divine will, wherever we're to go. But the object of our life is one and same. Unchangeable. Our affection, our love, attraction for Kṛṣṇa may increase further and further.

_____ [?]

The Lord expressed in the form of Kṛṣṇa. That should be our hearty prayer. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. *Rati* and *yukti*, two things.

Yukti, our reason, by the faculty of reason, by the exercise of our reason. "This is mortal. We want eternal substance. This is painful. We want blissful. This is based by calculation of loss and gain. We want to go to Kṛṣṇa. We want to go to the Absolute." This is one thing, by *yukti*, by the application of our knowing faculty, knowledge.

But this is - nor fruitful, to fulfil the purpose of our inner. That is devotion, *bhakti*, dedication. That is independent. No *jñāna*, no *karma*, no energy, no knowledge, can take us to Kṛṣṇa. Only through love. That is another department. Just as any amount of energy may not produce knowledge. So no amount of knowledge can produce love. It's an independent plane. *Bhaktyā sañjātayā bhaktyā*. [*Bhāgavatam*, 11.3.31] That is the most fundamental. And these are all something like coatings. So *bhaktyā sañjātayā*, the unit of devotion is independent of both energy and intellectualism.

That is a third thing, and we must have to acquire that thing, that is *bhakti*, *sukṛti*, *bhakti*, *ruci*. *Ruci* can surely lead us to Vṛndāvana, the land of *ruci*, love. The smallest part of love is called *ruci*, the smallest unit is *ruci*. *Ruci* will take us there. *Ruci* is the original thing that can produce love. So *jñāna-karmādy-anāvṛtam*, [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167], and that must be independent of both knowledge as well as energy, *karma*. *Ruci*, *bhakti* is such. *Śuddha bhakti* is independent of knowledge as well as this energy, *karma*, labour.

And these are rather coatings, overcoats, not reality. So our inner hankering for satisfaction - really we're in search of satisfaction, of happiness, of blissfulness, not knowledge, not energy. There we demand them for immediate purpose, not the goal. The goal within us is always blissfulness, and beauty, that love. No knowledge, no labour, energy. That we must analyse and understand, our inner demand is blissfulness, happiness, joy. And that knowledge and energy can never produce that. That is a particular independent type of thing. And *jñāna-karmādy-anāvṛtam*, they're over-coatings. The real substance is love, *sukha*, joy, ecstasy, *ānandam*, beauty, that is the real substance. And we're also a particle of that. We want to be unified in that plane. That is what is necessary.

So neither knowledge or reason can produce *bhakti*, devotion. That is a plenary thing, most fundamental substance is devotion. *Bhaktyā sañjātayā bhaktyā*. Only devotion can produce devotion. The unit of devotion has been told as *sukṛti*, some sort of sympathy acquired from the *sādhus*. Just as from one lamp another lamp can be lit, again one candle can be lit by the help of another candle flame. So from the flame, the devotion that's in the heart of a *sādhu*, from there my candle can be lit. In this way, something like this. But no other thing can produce - it's independent, most perfect and independent, and not interdependent, completely independent thing, *bhakti*. All else is rather like _____ [?] in the fruit, the cover in the fruit, something.

So Viśvanātha Cakravartī Ṭhākura has said, "Why, in *Bhagavad-gītā*, devotion is placed in the middle?"

In the beginning the *karma*, the middle _____ [?], and the last is *jñāna*. Generally we may think the first *karma*, then *bhakti*, then *jñāna* is the highest. But Cakravartī Ṭhākura has told, "The two covers, and between the book. The book is within, and two sides to cover, one side *karma*, one side *jñāna*, and substance is within.

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

So *ahaitukī apratihatā*, it's causeless, it's is own cause, and *apratihatā*, none can stop its progress. But what can stop, or deteriorate, that is within Her own control. No worldly knowledge or labour, but *aparādha* means pertaining to *bhakti* school, that can deteriorate, offence to the Vaiṣṇava, to the *śāstra*, to the Lord, *aparādha*. That is the only object for our reverence, for our adoration, and if we cannot adore, do justice, to honour properly, then of course a setback comes, a reaction comes. The adorable things must be adored. Loving things must be loved. What should be honourable, if I do not honour the honourable, some sort of reaction cannot but come. And that is offence, *aparādha*. And *aparādha*, not concerned with other things but only there, Guru, Vaiṣṇava, *śāstra*, *Nāma aparādha*, all these. We must be very much careful about that. Other things we may not care at all. But when we've entered that realm we must be very careful about there. We may be, our activities may come to the proper standard. Of course through error that is to be forgiven. But there is degree, there are classes of *aparādha*. We'll only be careful about that, because that will be suicidal. One who is coming to bless me, to favour me, I'm standing against him, that is I'm standing against my own real, vital interest. To stand against the Vaiṣṇava is to stand against ones own vital interest, so the *śāstra* and other things pertaining to the *bhakti* school, careful, *dayal*.

Cakravartī Ṭhākura says, "The *mahā-bhāgavata*, they do not care for offence against them." But he says, "The feet dust of those *mahā-bhāgavata*, they do not, can't tolerate the dishonour of their master."

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

Just as a labourer if he fails to labour the product may not be achieved. Just as a research scholar, going researching, but if he commits any error in his process the desired end is far off. So here also, the question of heart, if any defect in that process, automatically we'll be loser. Everywhere, in his own department there is possible setback. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Sukha*. But,

[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]

Sincerity will be our real friend in this path. Duplicity, that is bad. And sincerity, simplicity, that is the capital. _____ [?] Become simple. To become a devotee, to become cent percent simple. Simple means unprejudiced. The prejudice, the foreign poison or dust are coming, and dispossessing us of our own wealth. So simple, *sahaja* [?], from that *sahajiyā* has come, *sahaja*. *Sahaja* means innate, which is born with my own self, which is covering my own self, my innate nature. That is devotion. And foreign things have come and covered and modified our nature and we're in the midst of *karmī*, *jñānī*, *yogī*, all these things. So *sahajiyā*, *sahaja*. *Prākṛta-sahajiyā Śata-Dūṣaṇī*. Not *sahajiyāism* has been blamed, but *prākṛta-sahajiyā*. That is to be satisfied with the *pratibimba*, the reflection, not the thing but with the reflection here, that is *prākṛta-sahajiyā*. What is in the realm of *ātmā*, spirit, soul proper, and the reflection that is in the body and mind here. And to go on with the exercise, cultivation of this body, mind, and to think that I'm doing that thing, that is *prākṛta-sahajiyā*. Imitation, that is transaction with the *pratibimba*, reflection, and to think that I'm handling the reality. Gaura Hari. Gaura Hari. Gaura Hari. Then they'll have to start. Nitāi Gaura Hari bol.

Jagabandhu: Mahārāja. I'd very humbly like to ask you a question concerning your book, which I had good opportunity to read yesterday for the first time. And in the book I was very much surprised to see the emphasis for spiritual enlightenment was on preaching, primary to *japa. Japa* was secondary to the importance of preaching. And this very much surprised me because my Spritual Master Rasikānanda said that *japa* has the potency. The potency lies in the chanting of the Holy Name. And I'm wondering which is actual - how should I approach this?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, in the book *Search For Śrī Kṛṣṇa*, more stress, more importance has been placed on the service of preaching. But he says that his Gurudeva gives more importance, he feels, on *japa*. Perhaps one remark, if we do *japa*, certain amount of counting, but preaching and service is more important than the *japa*. But our Jagabandhu prabhu is surprised, he thought *japa* was more important.

Śrīla Śrīdhara Mahārāja: You have heard that Mahāprabhu laid stress in *kīrtana*. He recommended five things for *sādhana*. *Sādhu saṅga, nāma-kīrttana, bhāgavat-śravaṇa, dhāma-vāsa, śrī-mūrttira śraddhāya arcana*. [*Madhya-līlā*, 22.128]. *Sādhana-śreṣṭha ei pañca aṅga* [*Madhya-līlā*, 22.129]. *Tāra madhye sarvva- śreṣṭha nāma-saṅkīrttana, niraparādhe nāma laile pāya prema-dhana* [*Antya-līlā*, 4.71].

[sādhu saṅga, nāma-kīrttana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana]

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.128]

[sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāṅcera alpa saṅga]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.129]

[bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti
[tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana]

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of love for the Lord is attained."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.70-1]

Nāma-saṅkīrtana, kīrtana means to preach. *Kīrtana*, the real principle, the real underlying meaning of *kīrtana* is to preach, to propagate, *kīrtana*. So *kīrtana*, and anything, whatever should be done, any form of devotion that must be devotion proper, that is *sevā*, service. So our Gurudeva,

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]

We want a connection with the super subjective area. So only our sincere hankering for Him, and our attitude to surrender to His cause, can attract Him to our level. That is transcendental. How can I come in connection with the transcendental? When I offer myself for His cause, His service, then He'll care to come down to keep connection with me. So whatever transcendental affairs we're going to do, connect, observe, the *sevonmukhatā*, this sort of spirit, attitude, must be there. Otherwise it will be only a repetition of mundane feats. So *sevonmukhatā*, to practice, to dedicate ones own self, that is mainly necessary. Whether we - *kīrtana*, *śravaṇa*, *smaraṇa*, *vandana*, everywhere this common factor must have to be present that I want to dedicate for the cause of the higher, and not I want to use the higher principle for my lower purpose. This tenor must be observed first.

And then again *kīrtana* that means to preach. That means *saṅkīrtana sarvva-śreṣṭha*, that it's difficult to control the inner mind. But when we chant to some other person, preach, we cannot but be all conscious, we cannot talk irrelevant. So concentration we can have easily when we talk about Him. That is *kīrtana*. And when engaged in *japam*, then I may begin with some *japam*, my mind may wander here and there, everywhere. But when I'm engaged in *kīrtana* I must be all attentive. So we can control the mind which is very difficult to capture and to utilise. So,

[agha-cchit smaraṇaṁ viṣṇor, bahv-āyāsena sādhyate]
oṣṭha-spandana-mātreṇa, kīrtanaṁ tu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Śrīmad-Bhāgavatam*, 11.5.38-40, purport]

& [*Gauḍīya Kaṇṭhahāra*, 17.19]

Special stress has been put into the *kīrtana* by Mahāprabhu. The *kīrtana* means to preach. The environment has come prepared to attack me. I rather offensive for offensive, I shall attack the environment. *Kīrtana* means that, the offensive. The whole environment is surcharged with the spirit offensive. They're coming and attacking me from different directions, through different ideas that are already like spies they're within us, their agents. So *kīrtana*, offensive, I shall take the offensive, attack the environment, with the power that I received from Gurudeva. That I shall generate within me and I shall attack the environment. That means *kīrtana* means preach. We've told what we've heard from our Gurudeva, Bhaktisiddhānta Saraswatī, in this way, and we're trying to preach that thing to others. This is the tenor of his preaching. Preaching means to attack the environment, not to lie down passively and allow others...

Japam may be feeble, weak thing. You begin *japam* and your mind will - when you awake you'll find your mind is marketing in some other place. But when you're talking about Kṛṣṇa, Mahāprabhu, to others, you cannot but be all attentive. You can't talk irrelevant. Automatic attention you can control there when *kīrtana*, when preaching. That is the advantage. *Kīrtana*, preach.

And also our Vṛndāvana dāsa Ṭhākura he has given another point. One who is doing *japam* he's feeding himself. But one who is making *kīrtana* he's feeding so many others, and that reaction he'll receive. So your cause will be enhanced more and more. In this way we have understood it. Hare Kṛṣṇa.

So this is for the justification what is told in *Search After Kṛṣṇa*. *Kīrtana*. Now you're to choose. I gave my explanation. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Sevonmukhe hi. So our Gurudeva laid stress in practising what is *sevā*. Not only disinterested, but must be Kṛṣṇa interested, Guru interested. Guru is the agent, representing Kṛṣṇa's cause. And I must, setting aside all my tendencies within, I shall surrender to the dictation of Gurudeva. I shall ignore my inner impressions and their suggestions, and indent only what is coming from high through my Gurudeva. I shall do that. That is to practice and acquire the habit of service there. Self abnegation, and to invite some higher tendency to work within me. Thereby we can acquire, we can know, we can understand, what is service proper, *sevonmukhatā*. Self abnegation and indenting the higher tendency to work within me with all my efforts. That is total transformation, that is necessary, through the agency of the higher world. And with that attitude I shall take Name, whatever I shall do, that attitude, that life must be present there. *Sevonmukhatā*. What I'm doing, not for me, but for the centre, for Kṛṣṇa. And the guarantee is the Gurudeva, the agent. This is the explanation.

Akṣayānanda Mahārāja: So *japa* is rather a prayer that we *want* to do *kīrtana*.

Śrīla Śrīdhara Mahārāja: Ah. It is within, *japa* is within, and disturbance are allowed to attack. And also, others are not being benefited there. What Mahāprabhu did, He's the pioneer of *saṅkīrtana*, not of *japam*. *Saṅkīrtana*.

[antaḥ kṛṣṇaṁ bahir gauraṁ, darśitāṅgādi-vaibhavam]
kalau saṅkīrtanādyaiḥ sma, kṛṣṇa-caitanyam āśritāḥ

["I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of fair complexion but inwardly is Kṛṣṇa Himself. In this Kali-yuga He appears with His expansions and associates to perform the congregational chanting, and preaching of the Holy Name of Kṛṣṇa."]
[*Krama-Sandharbha* & *Tattva-Sandarbha*]

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]

Mahāprabhu came for *saṅkīrtana*. And *japam* that is *vraje sevā mānase karibe*. Mahāprabhu is giving instruction to Raghunātha dāsa.

[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe] bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be, vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

The Vraja *sevā*, that is not for the public. If you're in that stage you'll continue that within yourself, within your mind, and not publicly. And the other things before we reach that stage we shall do publicly. *Amānī mānada*. And our measure will be the spirit of toleration. And also without causing any disturbance to the environment, as much as possible, unnecessarily.

Akṣayānanda Mahārāja: So that means we're attacking the environment, but we can't disturb the environment.

Śrīla Śrīdhara Mahārāja: Ha, ha. But our attitude should be passive, cold, that of a masterly attitude. We shall attack our enemy, but the process must be grand, not like a weak man. With

dignity, with dignified attitude we shall attack our enemy. That is, at heart he's well-meaning. "I want his good. And my cause is infinite. And he's within a tiny cell taking shelter." Dignified position.

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 inviting in my attack, that will be of such nature that will invite universal force for my backing, support. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Rāmānuja had a discourse with a *māyāvādī*. Fourteen days a strong fight, but Rāmānuja could not crush him. Then he came and prayed to Varadarāja. "What is this? You have accepted me as the Ācārya of the particular group, and I cannot defeat that *māyāvādī*. So Varadarāja it is a very insulting position I have created for You. Now I'm nothing, nowhere."

Anyhow the engagement was there, Rāmānuja had to go and face him, his strong opponent. And as soon as he goes he fell at his feet. "Yes, what you told I have recapitulated in my mind, that is true. What I've told that is false. I can understand just a thing." And fell at his feet.

So higher power is above. Ha, ha, ha. The Varadarāja willed, and he at once fell at the feet.

So always we must be conscious of our Gurudeva, Mahāprabhu. We're tiny persons. What power we have got? All our capital, the source of our success is above our head, with the Vaiṣṇava, with Guru. With this attitude we're to fight, not to create our own egoism, to develop our own egoism, not for that, but for His cause. In this way, with all sincerity.

My nature was when fighting with others, when if I come to such a position that I can't follow things properly, I used to ask myself, "Why am I here? What is my cause? I'm supporting this." Then I got answer from within. "For this reason I'm here." So in that way I could cross the lair of the oppositionist. Many places like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. "Have I come here with some ulterior motive, or with some sincere and higher motive?" Then to analyse that it will come out why I've come. "Why have I not gone to attend *māyāvādī* school, nor the *karmī* school, nor the patriots, nor others? Why I've not joined them? And exclusively I've joined Mahāprabhu, why? What attracted me?" In this way. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: So Mahārāja. Excuse me but I have to go now _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. You go. And you try to write Pramāṇa Mahārāja what we told, to meet Akṣayānanda Mahārāja and myself. This is not order, but our prayer. Hare Kṛṣṇa. He's a good soul, as far as we know. Without him we can't find satisfaction. Something wanting within us without him.

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

Jaya Jagannātha kī jaya! Ha, ha. Jagannātha kī jaya! Hari Hari bol. Nitāi. Nitāi Gaura Hari bol.

Where have you got *The Search For Śrī Kṛṣṇa*?

Jagabandhu: I never got it personally. Mahārāja left it outside his door yesterday. I had the opportunity to read it.

Śrīla Śrīdhara Mahārāja: Where did you read?

Akṣayānanda Mahārāja: He borrowed the book from Raman Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh. Raman Mahārāja.

Jagabandhu: Yesterday I read it. And that point, I mean, that surprised me very much.

Akṣayānanda Mahārāja: Now have you understood?

Jagabandhu: Now I've understood, but at the same time I'm much more in a turmoil. Because I raised this point with my Gurudeva, he said, "Isn't preaching more for *goṣṭhyānandans*? We're *bhajanānandan*, we're not *goṣṭhyānandan*. *Goṣṭhyānandan* for those who have the divine mercy...

Śrīla Śrīdhara Mahārāja: You may ask your Gurudeva and he may explain to you further, what is more private instruction for you. "I came to read this book, and there the stress is laid on the *kīrtana* and the service. And you say *japam*. How can we harmonise, adjust?" You may ask him, and as he'll tell you do.

Jagabandhu: This very question I've raised with him a couple of times, because I had a personal desire to go out and preach. And I've expressed my desire to go to Madras and further I want to go to Europe. This I've discussed with my Gurudeva. And I feel preaching, personally, I have more leaning towards that, instead of just sitting in a *mandeer* doing *japa*.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Jagabandhu: There's one other question I'd actually like to raise Mahārāja. When does one come to the understanding that one is serious?

Akṣayānanda Mahārāja: How do we know when we're serious? He's asking. When can we come to the understanding that we're serious? How do we know?

Śrīla Śrīdhara Mahārāja: I don't follow.

Akṣayānanda Mahārāja: I don't follow either.

Jagabandhu: When do we come to the point when we're taking Hari *Nāma* seriously?

Akṣayānanda Mahārāja: How do we know, how can we understand that we're serious, that we're taking Hari *Nāma* seriously?

Śrīla Śrīdhara Mahārāja: Hari *Nāma*, it begins from the lowest position and goes up to the highest. The most fallen, and then they can get Hari *Nāma* only with the connection of the *sādhu*. It's for all, for all possible stages, Hari *Nāma* can help us, all possible fallen stages. And at the same time it goes to the highest position of Name. But the meaning will change to the taker, the development in the Name. But the devotees taking the Name of Kṛṣṇa, the whole nerve is getting jerk. And ordinary people, what we get?

Jagabandhu: In my time I didn't...

Śrīla Śrīdhara Mahārāja: Whole thing will be attracted, extract. It will draw the extract and take to Kṛṣṇa. The sound will squeeze your existence and take to Kṛṣṇa, of our dedication. Hare Kṛṣṇa. But the result is different, but anyone take the Name. Rādhārāṇī taking the Name of Kṛṣṇa. So many things to be. It's infinite. It's not finite, that we shall draw a line, so far no further. All infinite. The sound is also infinite. The figure, *rūpa*, colour, all infinite, different aspects of the infinite. Hare Kṛṣṇa.

Rādhārāṇī says, "My life is sure to meet a disaster and despair." Why? She's saying to Her friends. "I have heard the Name of Kṛṣṇa and I've surrendered fully there. I've seen the portrait of Kṛṣṇa, I've surrendered." She does not know, till now, that the Name Kṛṣṇa and portrait is one and same, so She's representing in this way. "I have heard the Name, I surrendered completely there. Again, I found a picture, I surrendered to that picture. And another, My *rūpa*, I heard the flute sound, I surrendered there. So I've surrendered in three places My friends. How can I get peace in My mind? So My life is finished, gone, and I'm expecting for a disastrous end, final, wholesale spoiled. But when those three comes into one, the Name and the flute and the portrait, what degree of joy it is." The Name has attracted Her to be empty, nothing to note even, such way.

So what is that Name to us, what is it? So degree of love and affection with which we do the work, do the Name, or we do the service to the Deity, or whatever form outside, the inner spirit, that will be all and end all. Everything is there. With what attitude I'm approaching?

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Śrīla Śrīdhara Mahārāja: Self giving. *Ātma-nivedana*. *Sarvasvātma-nivedane*.

[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī pṛthuḥ pūjane
akrūras-tvabhivandane kapi-patir-dāsye 'tha sathye 'rjunaḥ
sarvasvātma-nivedane balirabhut kṛṣṇāptireṣāṁ param]

["The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇaṁ*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through

speaking *Śrīmad-Bhāgavatam* (*kīrtanaṁ*). Prahlāda realised Him through devotional remembrance (*smaraṇaṁ*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*). Akrūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.129]

The very criterion, how far one has surrendered himself, to what degree, for the cause. All other functions will depend on this truth. That with how far intensity he has dedicated to take the Name, or do the service of the Guru, or to the Deity, or whatever it is, to preach, whatever. But what is the intensity of the dedication for the satisfaction of the Lord. *Gopīs* are not engaged always in *japam*, or always taking Name in the beads, but their every activity attracting Kṛṣṇa towards them. So all our movements will be such that they will attract Kṛṣṇa, they'll be meant only to satisfy Kṛṣṇa, and nothing else. All the movements, wholesale conversion, wholesale transformation, not only the lips, or the mind, body, with all limbs, everything wholesale transformation. That is necessary. We shall live and move for Him, not for anything else. That is what is the desired end. Completely we belong to Him, His slave. He can make or mar, whatever, every right He has got over me. He may play with me in any way He likes - play doll. Our dedication towards Him will be so much, of such quality. Anyhow to reach there.

Jagabandu: I've personally found Mahārāja, the more one intense becomes in the dedication for Kṛṣṇa, the more one disappointed also one becomes.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: "The more intense we become dedicated," he finds, "the more disappointed I become."

Śrīla Śrīdhara Mahārāja: Dedication is disappointment? Dedication to what?

Jagabandu: The more dedication to Śrī Kṛṣṇa. The more dedication to my Gurudeva. The dedication to the devotees. _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard the name, the philosophy of Hegel? Die to live. We must not be miser. Die to live. You will fully have to die, what you are at present. If you want a proper life that will come within. You are to put yourself into the fire and the alloy will be eliminated and the pure gold will come with its dazzling colour. Something like that. Die to live, that Mr. Hegel says. The soul does not die. By dedication those alloyed things, mind, body, and so many other aspirations, they'll be reduced into ashes by the fire when we cast us in the dedication.

Jagabandu: This I know.

Śrīla Śrīdhara Mahārāja: Then die to live, you remember.

Jagabandu: I mean, if everyone had that spirit Mahārāja then there'd be no break up, like I see before my very eyes. With ISKCON, different groups here, different Maṭhas here, all representing different parts but all breaking up.

Akṣayānanda Mahārāja: If everybody had *this* spirit there would be no factions, ISKCON break up, another Maṭha here, another Maṭha there.

Śrīla Śrīdhara Mahārāja: But all may not be normal. Some are different, some difference.

Jagabandu: Where's the preaching? I don't see it.

Śrīla Śrīdhara Mahārāja: Those that are engaged in search, they cannot follow the perfect course. Some defect and hitch. Then there is the *līlā*, which satisfies Kṛṣṇa, we find difference in the group of the servants. In the normal position of Vṛndāvana there is also some fighting. So fighting is not bad. Fighting, if to satisfy Kṛṣṇa's whim, sweet will, then that is acceptable to me. What's the rub, what is the bad there? Satisfaction for Kṛṣṇa. If fighting is satisfaction, we shall do that.

Jagabandu: But if we're neglecting the fallen souls, and we're only fighting just for our own prestige, and we're neglecting Caitanya Mahāprabhu's Mission to go out and give *prema bhakti* and love to the fallen souls, spread it all over, we're only fighting for our own selfishness, then I think there's something bad in that.

Śrīla Śrīdhara Mahārāja: It may be. When a patient is in the hospital for course of treatment some disease disappeared, another disease came out. That also treated and finished, another disease came out from within. It may be. When in the *sādhaka*, not *siddha*. Those that have come to hospital, they're all patients. This is also a hospital, Krsna consciousness. ISKCON, that is a hospital. That is not a place where all the normal health persons gather. They're all patients in the course of treatment.

Jagabandu: Where are the doctors Mahārāja? The patients can't cure themselves.

Śrīla Śrīdhara Mahārāja: Doctor, expert, may not be, so many students they also are getting something and they're doing accordingly. Absolute knowledge you cannot expect anywhere. The competition in the atom bomb, whether America or Russia on the top. Always progressing, always in the middle stage. No final achievement anywhere. At least we cannot expect to see that. Always relative position. And that doesn't mean because it is relativity of the absolute, so we must give up the campaign. It is impractical. Everything defective, still we're doing that. We're taking daily food, but whatever we're dealing with, all is not perfect, still we're to maintain. Maximum good, whatever we can gather, we can do with that. The absolute position is not so easily got. You're to pass through the relative positions towards the absolute, every one of us.

Jagabandu: I don't want to go to the absolute position _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. So by elimination and acceptance, everywhere, progress means elimination and acceptance, we can't avoid that, elimination and acceptance, but elimination should not be done inconsiderately.

[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]

But at the same time our object should be with the higher aim.

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

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

So elimination and acceptance, that means progress. Progress means elimination and acceptance, in every circle. And we're not to blame others. Whatever coming - from within. I'm not to blame others. The whole burden of this trouble is with me. None is responsible for that, when, because, there is the hand and interference of the Absolute, everywhere. So, just when there is government, a hooligan may not be, may not have escape, so the Absolute government is there. According to our *karma* we're giving and taking. It is not anarchy after all. So we're to suffer or enjoy our own *karma*, fruit of our own action, that is the law here. And when we'll think that 'I'm responsible for all my disastrous things' then there will be a favourable time for me, I'll be released. When a criminal says that, 'I'm taught sufficiently. I shall not go. It is - the punishment that has been dealt on me is true, it is justified,' then he may be released, that he won't commit any nuisance afterwards. So when we shall take patiently,

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]

"I'm responsible, I'm suffering for my own actions, none to be blamed." Then he'll come to the door of release, salvation. Otherwise not. A bad workman quarrels with his stools. It is my own *karma* that has created for me this environment where I find myself at present. It is my own earned thing. I have earned such atmosphere by my previous *karma*. So none to be blamed. And when I shall understand this truth intact, then my day of liberation will come near. This is advised by *Bhāgavatam* _____ [?] *Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam*. So by work he can claim to be liberated. *Mukti-pade sa dāya bhāk*. Do you follow?

Jagabandu: I follow Mahārāja. I follow very clearly.

Śrīla Śrīdhara Mahārāja: Not clearly, but haphazardly.

Jagabandu: No. I follow clearly.

Śrīla Śrīdhara Mahārāja: Clearly? So no question can come again from you? Ha, ha. Some questions will come again?

Jagabandu: _____ [?] I'm expressing disappointment Mahārāja, that's all. I'm expressing disappointment in the preaching activity of...

Śrīla Śrīdhara Mahārāja: Then, what side you find your prospect? This ISKCON are saying some things about Gauḍīya Maṭha? Gauḍīya Maṭha is disappointing you, and where do you find the peak of your ray or prospect?

Jagabandu: I'm very disappointed in the bickering between Gauḍīya Maṭha, bickering between ISKCON and Gauḍīya Maṭha's position against ISKCON. ISKCON are just young boys, but they're being hammered by the Gauḍīya Maṭhas, spiritually.

Śrīla Śrīdhara Mahārāja: You see, when Einstein came and he told, said against Newton, then he was insulted in the beginning. Then again they came and they told that "Yes, Einstein is above Newton." So you don't forget that you are in the infinite, you're in search of infinite thing. So many different parties may have different conviction. According to their own conviction they'll say 'this is good, this is bad.' According to their discretion, their capacity to understand things, because they're of variegated nature. So some variety there cannot but be, and for that some external or internal quarrel, difference there must be, cannot but be.

Akṣayānanda Mahārāja: What is the example? Einstein came, when Einstein spoke against Newton, you were saying just now. Example? Einstein spoke opposing Newton. Then?

Śrīla Śrīdhara Mahārāja: When first, the followers of Newton they stood against Einstein. But gradually they could know. "No. This is true." Einstein, and he was given a higher position. The fourth dimension. What is the gift of Einstein? The fourth dimension, not three. The possibility of the future must be calculated within the present, otherwise that estimation is not proper. Things are always changing, so the factor of change must be calculated within the present, otherwise it's not complete. Something like that he told. And many other things also.

So Mahāprabhu came, the *Bhāgavata* came, the fifth dimension took; before that fourth dimension, Vaikuṇṭha. Before that Śaṅkarācārya, three dimension, and Buddha, two dimension; in this way. Example. I tell that example.

With the elimination of the subtle body nothing remains. That is the be all, and everything of Buddha. Cārvāka, Epicurus, they say with the dissolution of the physical body nothing remains. Buddha gave recognition of the subtle body, and with the dissolution of the subtle body nothing remains.

Then Śaṅkara says, whether the subtle body, all is a reflection of a third thing, that is true and eternal, and this is all reflection. And when it is reflected in somewhere, with the dissolution of that the reflection, soul, dissolves forever, nothing remains.

Rāmānuja told, "No. There is another world on the opposite side. This is the world of exploitation. And we merge in the liberation that is the abscissa. And the positive plane is on the other side, pure subjective, and dedication is the very life there. Here exploitation, and the renunciation in the abscissa, and then dedication, there is a plane and true life in dedication." The fourth.

And Mahāprabhu told that "Calculative dedication that is one thing. And spontaneous dedication, and dedication not to the power and majesty, but dedication to the beauty. That is the highest." This was given by Mahāprabhu and from *Bhāgavatam*. Clearly it was proved.

So there are so many differences among the propounders of the main conception of reality. Then there may be differences among their disciples also to certain extent.

Neha nānāstiki. There must be *nāna*. Mahāprabhu told, "If there is no variety, then how the unity can come? *Neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11]

Śaṅkarācārya told that there's no variety.

But Mahāprabhu told, "If no variety then why the question comes of unity? The variety must be there. The variety and unity and then the adjustment, that is this world." That came from Mahāprabhu.

Neha nānāsti kiṁcana.

[Śaṅkarācārya said] *Sarvaṁ khalv idaṁ brahma*. "Everything is God."

"So there is everything also, and God also. We cannot sacrifice that *sarvaṁ*, everything, and only God. Then why we're here? So both sides must have recognition, and the harmony between them, that is the truth proper." This is the argument of Mahāprabhu.

Plurality and unity, diversity and unity and the harmony. That is the whole thing. And proper adjustment is necessary, and dislocation is bad. *Māyā* means dislocated. Provincial, local interest clashing within them and clashing with the Absolute also. But they must come into understanding with the Absolute wave, then there's harmony. All these things are to be discussed and understood. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You're going to the doctor?

Devotee: In another half an hour.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu is here? So to stay here for long time that may be detrimental to you. You should take rest.

Jagabandu: I've no more questions Mahārāja.

Śrīla Śrīdhara Mahārāja: No more questions? This is not truth. Ha, ha. You have many questions.

Jagabandu: _____ [?] but I don't want to disturb you any more.

Śrīla Śrīdhara Mahārāja: Oh, that is another thing. Then you're disappointed here, that means.

Jagabandu: Not disappointed Mahārāja. Not more disappointed.

Śrīla Śrīdhara Mahārāja: Ha, ha. But somewhat, cannot but be. That means you'll speak lie. You can't tell a lie.

Jagabandu: When I can see ISKCON and all the Gauḍīya Maṭha dancing in ecstasy in front of Jagannātha in the next Purī yatra then I'll be happy.

Śrīla Śrīdhara Mahārāja: You have got so many differences, your hair, your nail, and your eye, so many differences.

Jagabandu: But they're material differences. Ahhh.

Śrīla Śrīdhara Mahārāja: This is all drawn from the spiritual, it cannot demand any originality of its own. So many things to be understood. Kṛṣṇa is the cause of the Kurukṣetra fighting. Do you know that? And in His presence the whole Yadu *vaṁśa* was finished under His eye. What is that? Can you understand this? The Yadu *vaṁśa* in His presence was finished. He was a sightseer. How can you adjust? Fighting is life. I understand this. I must stand and plead for this. Until and unless I can change my understanding I cannot be one with them. That is, physical oneness is not one. To maintain physical peace there is want of vitality. We must be true to our own understanding, I shall say that.

You want to crush everything, jumbled together into one mass, and that is matter, all stone, all stoneyfied, fossilised. A fossilised unity, you want to see a fossilised unity? What is the conception...

Jagabandu: I want to see Caitanya Mahāprabhu unity, this unity of harmony. You said it yourself Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah. The harmony means independent thinking there.

Jagabandu: Harmoniously.

Śrīla Śrīdhara Mahārāja: Harmoniously. We're to find the common plane. Otherwise you'll think 'Oh, they're fighting one another.' But the common plane when you'll be able to see, 'Oh, they're doing real things.'

Diversity. Mother has cooked food. One child will say, 'Oh, this is too much bitter. This is too much salt. And this is sweet.' In this way, many varieties, that is a question of life. That says, shows, that there's life, there's diversity, there's plurality in unity. Otherwise all unity means a jumble, a dead unity.

The Pāṇḍavas, the Bhīma, Arjuna, they're submitting, submissive to Yudhiṣṭhira, still sometimes they revolt against him.

Jagabandu: I mean, I only made a simple point. My point was the more one is dedicated towards Kṛṣṇa the more one is disappointed. I personally don't _____ [?]

Śrīla Śrīdhara Mahārāja: In different *rasa*, Kṛṣṇa is not representing only one feature. He's of infinite feature, to accommodate infinite possibilities. That is *akhila-rasāmṛta-murtiḥ*. Different groups, and difference among the - in the same group there are so many different elements. Rādhārāṇī and Candrāvalī fighting, two camps fighting to satisfy Him. We're to understand how it is possible, so very mildly, with humility, we're to try to follow how it is possible.

The opposition party is there, in the parliament, to enhance the work of the main party. In this way.

Vyatireka, *anvayāt*, *vyatireka*, direct and indirect makes complete. And if that ____ [?] is distributed everywhere then no difficulty to understand the differences there. We're not to create another world, but what *is* there we're to try to understand that. Why it is so? What is the meaning underlying?

What is the difference between Kṛṣṇa and Balarāma? Why? Balarāma is siding Duryodhana, and Kṛṣṇa siding Pāṇḍava. Why? They're one and same almost.

What is your answer? All is bogus? Then why have you come to ISKCON, or Gauḍīya Maṭha? Unity in variety.

Jagabandu: I've come to Gauḍīya Maṭha for Caitanya Mahāprabhu's gift of divine love.

Śrīla Śrīdhara Mahārāja: And love means there's classification among the Brothers. Rūpa Goswāmī says one who has supplied one journal.

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*]

Try to follow this. Just as serpent moves in a crooked way, that is his nature. So the very nature of affection is a crooked thing. He has supplied this main principle. Try to follow that. *Aher iva. Aher* means serpent. *Premṇaḥ*, the way, the movement of love is generally in a crooked position, just like the movement of the serpent. So sometimes with cause, sometimes without cause, the lovers they differ. For His satisfaction it's designed by Yogamāyā to remove the stagnation, the stale position of the *līlā*. So many things are there. Try to adjust. Don't be eager to create another world.

So the Śaṅkara, Buddha, they preferred that the ultimate goal is non-differentiated, unknown and unknowable, they finish there. You go there, very peaceful position, end relation of all diversity. The deep slumber. Their goal is like that. And many are followers of that creed. But their sacrifice is less degree. Higher sacrifice - living dedication, toleration for the centre, central truth. That has been called the higher life, of dedication, just opposite. Here exploitation, and that is dedication. And dedication has made it nectar, and exploitation has made it poison. And in the middle also what you want, all harmonised into death. That is *brahma nirvana*, or *prakṛti nirvana*. Their brain went so far, the final peace, no differentiation, no trouble, all in eternal slumber. If you prefer you go that school, follow.

Jagabandu: I stated my position Mahārāja.

Śrīla Śrīdhara Mahārāja: But dedication, what you find here, it is the reflection. The whole thing is in the original. But only here exploiting, and there dedication. And dedication makes beautiful everything, the quarrel also, out of dedication it is beautiful. Try to understand. And that is for reality, and this is, the quarrel, these peaceful dealings, that is also material for exploitation _____ [?] What is here, it is in toto there. But that is dedicated area, and this is exploited area. This is the difference. Try to understand this general principle. And if you like you're to...

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

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

And the Goloka.

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

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

The *aprākṛta* means *prākṛta vat*. Our Guru Mahārāja explained this. The five stages of knowledge. First stage *pratyakṣa*, sense perception. Second *parokṣa*, not direct perception of ones own senses, but recruited from the perception of another's senses. The third, some sort of peaceful zero in the deep slumber, that is *samādhi*, *brahma samādhi*. Then next, fourth dimension, *adhokṣaja*. The knowledge, that may come down here to reach us, but when withdraws we're nowhere. We can't meet as our own right, we can't go, we're more gross. And that is very subtle conscious substance, that can come here, descend, then we can feel. When withdraws up, we can't meet Him. That is *adhokṣaja*.

And then *aprakṛta*. The last stage of experience is *aprakṛta*, very similar to the mundane. This thieving, telling lies, then trespassing is there, just like here. *Prākṛta vat*. But that is the highest conception, the full freedom of the Absolute Personality. Not curbed by any law, social law, or anything else. The Autocrat is trying to absorb everything, illegally, crossing all sorts of possibilities of law. That is *aprakṛta*. That is very similar to this mundane, but it is just opposite the mundane, sweetest place. Because that is meant only to satisfy Kṛṣṇa, the centre. The suicidal squad, *aprakṛta* means suicidal squad, they're up to anything for the satisfaction of Kṛṣṇa. No law, no harmony you can apply there. They're all extremely dedicated to Kṛṣṇa. That is *aprakṛta*, very similar, *na prakṛta*, every possibility of taking it as mundane. But it's not so, just the opposite.

Hare Kṛṣṇa. So all of a sudden you won't be able to swallow everything. By gradual process you're to understand, to hear and hear and hear, from proper source. Then you'll find adjustment. The three planes of life, one, the plane of exploitation, plane of renunciation, plane of dedication, and dedication also calculative and spontaneous. Where everyone is dedicating unit, ha, where do you go to have the chance of finding fault? No finding fault is possible there. Everything fully dedicated. No selfish party to draw anything from the bank, all depositing in the bank, but none cutting the cheque. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. _____ [?]
So your time is up. Almost half an hour to go to the doctor. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

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

You're to put the argument in this way. Mahāprabhu was enraged, unknown.

Akṣayānanda Mahārāja: Yes. Then the next one is a little ambiguous.

"Is a devotee who is serving Kṛṣṇa sincerely, according to the inner dictations of his own mind and heart, also according to *śāstric* principle, under guidance of Guru, is this devotee any different from another devotee who is serving Kṛṣṇa by following the dictations and desire of another Vaiṣṇava, as a humble servant? What's the difference between these two devotees?"

Śrīla Śrīdhara Mahārāja: That depends upon the Vaiṣṇava.

Akṣayānanda Mahārāja: *Adhikāra*.

Śrīla Śrīdhara Mahārāja: And Guru and Vaiṣṇava, their absolute position, it will depend.

Akṣayānanda Mahārāja: On their *adhikāra*.

Śrīla Śrīdhara Mahārāja: *Adhikāra*.

Akṣayānanda Mahārāja: Yes, all right.

Śrīla Śrīdhara Mahārāja: The Guru in the relative position may come, may be used from lower position. Everywhere there is Guru, according to the capacity of the clan, of the group, the Guru

comes. So Vaiṣṇava, though the disciple will think that he's the perfect teacher, but still from the absolute consideration it does not stand like that. Another Vaiṣṇava may be of higher realisation than a Guru who is dedicated to teach the lower group of people, *śāstra*. So Guru is a relative position. Everywhere we may find Guru, of different capacity. So as Guru or a Vaiṣṇava their quality should be judged and determined.

Akṣayānanda Mahārāja: Yes. All right. _____ [?]

Śrīla Śrīdhara Mahārāja: Family Guru, Yadunandan Ācārya, he left, went to Mahāprabhu, Svarūpa Dāmodara, then again he went to Vṛndāvana to finish him. But he got Guru in Rūpa, Sanātana, and he enhanced his position there and became the Ācārya of the *prayojana tattva*, the highest realisation, there. But where is his Guru here, in Bengal *brāhmaṇa* family? And Raghunātha Goswāmī was not an ordinary person. Still, he had his first Guru in that way. So relative and Absolute, the calculation of the both is necessary in every case. Absolute consideration calculation, that should hold the higher position. *Sva dharme nidhanaṁ śreyaḥ*.

[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]

And,

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]

These two things will always come in the path of our decision, acceptance and elimination. Hare Kṛṣṇa.

...

"Peace hath her victory not less renown than war." In a particular sonnet _____ [?]

...

...Vyāsadeva. Even the *māyāvādīs*, all *sannyāsīns*, they respect this day as Guru of Arjuna. So Vyāsa is the general Guru. Nityānanda Prabhu worshipped Vyāsadeva. Vyāsa *pūjā* He celebrated in Śrīvāsa Aṅgan, on the day of departure of Sanātana Goswāmī, the leader of the six Goswāmīns. He was the general. *Dui sanā-pati*. Kavirāja Goswāmī has mentioned them, Rūpa, Sanātana, as two generals of Mahāprabhu to conquer the spiritual world. Rūpa, Sanātana, a fabulous name. They

came from Karnatak, their original home was Karnatak. A fair looking orthodox section of *brāhmaṇas*.

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

Nityānanda Prabhu was in charge of Bengal, ha, a wicked place, where He had to shed His blood for His work, Nityānanda Prabhu. And Rūpa, Sanātana, more diplomatic, because in Vṛndāvana side there were other *sampradāyas* also, Nimbarka, Viṣṇusvāmī, then Rāmānuja, Madhva, so many others, sections of sections were present there. It was necessary to move there a little diplomatically, and Sanātana Prabhu was expert in his dealings, so he was left in charge of the western side. And Nityānanda Prabhu was in Bengal.

Hare Kṛṣṇa. Gauradesh, Gaur. Actually the whole of _____ [?] northern India is called Gaur, Pañca Gaur, Pañca Dravida, five provinces are known as Dravida.

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Śrīla Śrīdhara Mahārāja: ...identify with them. But still some sort of objection. One, the Guru Mahārāja comes from *kāyastha gotra*, that is *śūdra*, and I come from a *brāhmaṇa paṇḍita* school of great honour in the society. 'Any Brāhmaṇa Guru that should have been suitable' in this way some sort of...

Then when I went to Māyāpur, there also I shortly say, I saw many things, touching. And when Prabhupāda saw me there in the birthday of Mahāprabhu he's giving lecture to so many gentlemen who had come from Kṛṣṇanaga - educated persons. In another place [Śrīpād Bhakti Pradīp] Tīrtha Mahārāja, old Tīrtha Mahārāja is giving lecture. In another place [Śrīpād Bhakti Svarūpa] Parvat Mahārāja he's collecting funds from the people and money orders and he's writing all things. In so many places, so many things. A very transcendental happy atmosphere I felt there.

Then when that is finished, celebration is finished, Guru Mahārāja is sitting on the veranda of his room, in a canvas chair, and many persons are coming and showing *praṇāma*, properly giving obeisances and they're going off to their home. At that time he was talking, having some discourse. I was always very eager to hear him. At that time he's saying that, atmarama kevanca nakadhanya [?] "Don't cheat me you people."

I was alert. "What, where is the question of cheating him? Why cheating? They're we're all invited, came, and now they're going off. What is the point of cheating?"

Then next, "You gave understanding that you will engage yourself in the service of Kṛṣṇa, and so I have entered into some relationship with you. And now as a fashion you came to attend the ceremony and going home and engaging yourself in the worldly affairs. But your assurance to me that you will all serve Kṛṣṇa, I'm being disappointed."

Then the next, "You may say, 'Oh I have got some, but no cheating, got some important business. After finishing this as early as possible I am coming and joining you."

"No, no. If we say that there is fire and only extinguishing the fire I am coming, only a small risk, that is also not necessary. If the fire burns the whole world you do not lose anything. Rather if you are spared from them, if you can disconnect with them what will burn, you will be happy. All your positive engagements, your inner hankering, they have got corresponding phase in Kṛṣṇa, in

the holy feet of Kṛṣṇa. All your necessary hankering will be satisfied there only and nowhere else." And forcibly he's saying.

At that time I was so much intense, necessity for Kṛṣṇa *bhajan*, I won't hear anywhere in this living world so I must throw my head here. I surrendered here. There I took decision that I must be a disciple here. With this idea I went on, I told.

Then my mother died there, then I went, mother had some apprehension that "He will become *sannyāsī*, my eldest son he won't do my, *śrāddha* ceremony [last rites]. Who will do my *śrāddha*, in this day?" I went home and finished her *śrāddha* and after finishing that came and in the month of April, last part of April I joined the Maṭh.

Bhārati Mahārāja told, "Oh you have got greater chance."

I told, "Only two younger brothers, they will finish their reading, and they will take to their vocation, and I shall come away."

"No, no. Wife gone. Kṛṣṇa has removed wife and Kṛṣṇa has removed your mother. He has done enough for you. Again if you neglect to avail yourself of this chance then perhaps some other obstacle will come and this life will be spoiled, no hope."

I asked, "What do you say?"

"Come immediately?" I took that advice and joined the mission. I was living together with my two brothers in a men's hostel, and they came with me there and they went back crying.

I remained in the Maṭh in Calcutta for some time, then I was taken in preaching. I was requested to do some service in the press there, but that I had no liking for the press work, proof reading, etc. I had much liking for the preaching, to go on *kīrtana* and preaching. So, next I was sent on a preaching tour, first stopping in Dumurkondā Maṭh and from there to Benares. From there to Vṛndāvana, there for sometimes this *naga-kīrtana*. Then I was taken to Delhi, there collection, from door to door, something. hen Kurukṣetra Maṭh was established and I was made Maṭh command there and there alone. And that Delhi town and Kurukṣetra, that is a solitary place at that time. When there is that solar eclipse, a great rush fair, *lākhs* of people throng there, otherwise that is a solitary place. There I first joined, from Delhi, Kurukṣetra and collecting near about I passed about two, three years there. Then Delhi Maṭh was founded and I was in charge there. Then I visited Simla and other places for preaching. Then again when I came back here, every year we have to come back in Calcutta Maṭh celebration for one month, in August.

Then I was taken by [Śrīpād Bhakti Hṛday] Bon Mahārāja, and Hayagrīva Prabhu [later Bhakti Dayita Mādhava Mahārāja], in a party towards Madras side, installing those footprints of Mahāprabhu. Then coming back the Bagh Bazaar Maṭh was opened and from the hired Maṭh from Ulṭā Ḍāṅgā, Deities were removed in a chariot to Bagh Bazaar Maṭh, and one month's celebration there. After that Prabhupāda went on establishing, installing, those Pāda-pīṭha up to Maṅgalgiri, near Bejoydā, Kobhur, all this. Then went to Madras and then he declared open Madras Gauḍīya Maṭh and put us there. We rented a house, Bon Mahārāja was the leader, he was senior *sannyāsī*.

I was given *sannyāsa* in the meantime, recommended by Bon Mahārāja. "He can preach well, he's rather a good preacher than a canvasser." I was kept as B.A. degree was with me, Rāmendrasundar Bhaṭṭāchāryya B.A. My duty was to approach the people and introduce the *sannyāsīns*, and the work of a canvasser, more or less. But Bon Mahārāja told, "He's not a good canvasser, but he's a good preacher. He can speak Hari *kathā* very well."

Then I was given *sannyāsa*, 1930, October, perhaps, I was given *sannyāsa*. And then Prabhupāda went on the Madras side after installing footprints of Mahāprabhu one by one. Then opened Maṭh in Madras and there we we're left and began preaching for two years or so. Then there's Vṛndāvana *bon parikramā*, the whole Vṛndāvana *parikramā* and we joined there. And then Bon Mahārāja went to England. And I was in charge of Madras Maṭh and the Temple was constructed almost in my time. Then I was called to, when Bon Mahārāja's party went to England for preaching, Bombay Maṭh was opened and I was again taken there and for some time I lived there, Bombay side. And then afterwards I was taken from there and a general party with Prabhupāda, almost staying with Prabhupāda and preaching here and there in different places of Bengal. In this way. 1936, December. 1937, in the morning, [5.30am, 1st January], Prabhupāda left.

Before this Prabhupāda wanted me to go for preaching to London. But I told that, "I'm not fit, I can't follow their intonation, and I have not a tendency to mix with them closely. So you'll pay for it but I won't be able to show any satisfactory work. So if you order I must go, but what am I, I just say to you." Then he sent [Bhakti Sāraṅga] Goswāmī Mahārāja instead of me.

And when Prabhupāda was sick I attended his sick bed. And anyhow just one day before his departure he called for me and he asked me to chant *Śrī Rūpa-Mañjarī-Pada*. And at that time I was not accustomed to singing at the front but from the back. I was hesitating. Kuñja Bābu, [Bhakti Vilās] Tirtha Mahārāja asked Purī Mahārāja, "You go on singing." Then he began singing.

Prabhupāda, he felt dissatisfaction. "I don't like to hear the tone, the sweet sound."

Then he stopped and I had to chant *Śrī Rūpa-Mañjarī-Pada*. And the others told that, "Prabhupāda has given you admission to Śrī Rūpa-Mañjarī, this *rasa-sevā* section, you are given admission thereby."

Before this, about one year back, I composed a Sanskrit poem about Bhaktivinoda Ṭhākura and he [Bhaktisiddhānta Saraswatī] was very happy to find this *śloka*. When reading first I showed it to him, he remarked, "Very happy style."

Then next I heard he told to Śrauti Mahārāja, "That this poem, it's so fine it's not written by him, it's written by Bhaktivinoda Ṭhākura himself, through him, it's so very nice."

Then once he told to another gentleman, that is Aprākṛta Prabhu, Bhakti Charan Goswāmī, "That I'm satisfied that after me, what I came to say, that will stay, that will remain, I find in this *śloka*, the *siddhānta*."

[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 (assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). 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 from a distance 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]

Akṣayānanda Mahārāja: The name of that gentleman, that devotee?

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, founder of *Gauḍīya Saṅga*. And Śrauti Mahārāja _____ [?]

Then before this also I wrote some article in *Nadiyā Prakāsh*, and he remarked to Śramaṇ Mahārāja who was the editor of *Nadiyā Prakāsh*, "If you can gather these type of articles and can publish in your paper then the standard of your paper will be raised. Such articles are desirable to be published." Anyhow he appreciated my understanding, my realisation, and there are many other instances.

Akṣayānanda Mahārāja: He told *Śāstra-Nipuṇa*.

Śrīla Śrīdhara Mahārāja: Oh. There was another, in Madras. In *Gauḍīya*, the Gauḍīya Maṭh's leading weekly paper, there was published one wrong *siddhānta*. Sundarānanda was the editor, perhaps with the advice of Vasudeva Prabhu, because he was used to always consulting Vasudeva Prabhu. He wrote, he mistook the birthday of Viṣṇuprīya Devī and the birthday of our Guru Mahārāja. Both *pañchamī* [fifth lunar day]. Prabhupāda is Kṛṣṇa *pañchamī* and Viṣṇuprīya Devī is *sucra pañchamī*, one is dark moon and one is bright moon. Viṣṇuprīya Devī is in the bright moon and Prabhupāda dark moon, *pañchamī*. But he arranged just the opposite, he took Prabhupāda as in the bright moon, fifth, and Viṣṇuprīya Devī to the dark, fifth.

But what I read I read carefully, I caught it here, what is this anomaly? The basis is wrong and he's philosophising, why Kṛṣṇa *śakti* has come in the bright moon and why Gaura *śakti* He has come in the black moon? I found just the opposite, I showed it to Bon Mahārāja. "What is this? He's committed diabolically wrong."

Then Bon Mahārāja suddenly took the pen and wrote letter. "What is this? We thought Sundarānanda Prabhu has got some touch with the reality. So what he says, what he writes, that has come in connection with the real sentiment. But how this sort of error can be possible from him? He's got no *śrauta* connection, all concoction?"

So he found that 'yes it is such' and then they tried to correct that in another issue. He showed 'that has been erroneous and it should be this and that, that printers mistake,' but that cannot be really substantiated.

Another thing, when Prabhupāda was there, he published *Rāya Rāmananda*, and *Relative Worlds*, these books, and *Brahma-saṁhitā*. But it was mentioned when Mahāprabhu is going to Vṛndāvana, Rūpa and Sanātana met them on the way. But I knew it clearly that when Mahāprabhu coming back He met Rūpa and Sanātana in Allahabad and Benares. I read it, "What is this?" I asked Vasudeva Prabhu. "This is in the name of Prabhupāda, and you don't look after it, just the opposite. When Mahāprabhu coming back they met and not that when going towards."

Then he says, "Oh I can find out hundreds of mistakes and you are a very great man. I have found one and you cannot find hundreds of mistakes in your own work." In this way. I did not take

it to Prabhupāda's notice but this must have come to his notice that 'Śrīdhara Mahārāja detected all these things.' So when on the Vyāsa-pūjā occasion Prabhupāda had one written address and there he mentioned, before my name: "Śāstra Nipuṇa Śrīdhara Mahārāja - he has very deep knowledge in the Scriptures." That was his remark.

Akṣayānanda Mahārāja: Then finding the place of Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Ah. When I was called from UP [Uttar Pradesh] to join the Madras party, before that my name was Rāmendrasundara Bhaṭṭāchāryya. But he converted my name into Rāmānanda Dāsa Adhikarī. Called my name and sent myself in the batch to find out the place of Rāmānanda and to install the Pāda-pīṭha there. Rāmānanda Dāsa. He changed my name from Rāmendrasundar to Rāmānanda Dāsa and sent me to work in the batch. And Bon Mahārāja was of the opinion that I delivered a lecture in Rājmāhendry at that time. Bon Mahārāja told, I heard from Kṛṣṇa Dāsa Bābājī, that that was his best speech he ever heard. That Rājmāhendry short lecture he gave about Rāmānanda at Kobhur, that *śīkṣa* of Mahāprabhu. That was a very precious speech in this lecture I heard. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: He gave you the name Rāmananda before you went to find?

Śrīla Śrīdhara Mahārāja: Before our batch went to find out the place, to discover and install the Pāda- pīṭha there. And that Mandir is still there today, Pāda Feet Mandir and there is another Mandir built where Deities are installed, after Prabhupāda, by Tīrtha Mahārāja's party. But during - no - during *our* time the Deities were installed by Prabhupāda but only that Pāda-pīṭha Mandir. That separate Mandir was established afterwards. We got, myself and Hayagrīva Prabhu both, and Mādhava Mahārāja in white clad, and I *sannyāsi*, we worked at that time.

And from there I collected funds from the Rājā of Jeipur [Orissa] for the Madras Temple. And there is also a history. Their new I.C.S. [Indian Civil Service] was Mr. O Pulla Reddy, new I.C.S. He has been appointed Dewān [government official] of Jeipur. And that is *ādivāsī* [indigenous people] area, so special sort of rule for the British introduced there. The Dewān is more powerful than the king. The king he gave us, we came from front, in Madras with some recommendation of officiating Chief Justice, Mr. Rameshan, letter of recommendation to Rājā of Jeipur. And then the Rājā promised to pay the cost of the Madras Temple.

But the Dewān, new I.C.S. said, "No, no, it is impossible."

Rājā always requesting, "Approach the Dewān he will pay the money to you, not myself. So you go to consult higher, I'm only giving my sign. But the money will be paid by him, so meet him."

I heard that he's a half atheistic man, new I.C.S, I hesitated to approach him.

"No. You are king, you are master, so you will pay, that is better." In this way.

But he pressed me very much. "No. You will have to go to meet the Dewān."

Then when I met the Dewān just opposite.

"Oh. I'm the last man to pay you this amount for the," ten thousand at that time, "to build the temple at Madras. If you would have built here then I could consider the case, that they will have some recreation in the temple. But these poor men half fed, half clad, if any money we can get excess, I must give it some order for their health. That must be used for their cause, and not to

bring this luxury to construct a temple, and that is also in Madras town. Go there and collect funds and construct temple there." In this way.

Then I thought that a hopeless case, so drastic medicine must be applied, so I came out with this *śloka* of *Bhāgavatam*.

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]

I told that, "You want to help the *ādivāsīs*, I also want to help them. But your help is in a particular way, and my help for them is in another way. It has been told in the scriptures that to hanker for things, that is heart disease, by Śukadeva Goswāmī. It is mentioned in *Bhāgavatam*, *kāmaṁ hṛd-rogam*. "I want this, I want that, I want thousands, I want *crores*, millions, that is heart disease and not real. When I was a hog I devoured a hillock of stools, but hunger is not appeased. When I was an elephant I finished a whole forest but hunger not finished." So hunger can never be finished in this way. "There are so many who have amassed millions, still they say, "No this is very small, I want more, more." So this is heart disease. Śukadeva Goswāmī in *Bhāgavatam* has given medicine to this. *Vikrīḍitaṁ*. "When you can accommodate the Absolute, to have His full play, unrestricted play, and use His ownership with everything, every atom, if you can accommodate with such conception of the environment of the Absolute Truth, then you can get out of this disease, heart disease. There's no other way."

That man was impressed. Tears fell from his eyes. "Swāmījī, I believe in God."

"Your eyes are giving evidence to that."

"I shall pay your money, but not just now. You go to Madras. I shall pay." Then he paid the money and the Madras Temple was constructed by that. In this way.

Hare Kṛṣṇa, Hare Kṛṣṇa. My preaching had no false canvassing, straight dealing, dealing with the truth, plain truth. That was the nature of my preaching. Not any indirect way, flattering by sweet words to rob him, not like that, straight talk, straight dealing, representation. "Why I have come here?" That was my guide. "Why I have come here? What fascination brought me here? I tried my best to represent that fascination to them. "This is the cause for preaching - you must appreciate such cause, such faith. I have got appreciation in this line, and I don't think that I did it wrong." Every movement I think I'm justified to accept this principle and to march to this line.

After the disappearance of Guru Mahārāja there was trustee and he told to make a governing body. On the tenth day after his departure governing body was constructed. But it came to the majority of Vasudeva Prabhu. Two trustees that side, one trustee Vasudeva Prabhu, and two trustee on the Kuñja Bābu's side, and the governing body majority Vasudeva Prabhu's side. And to make Vasudeva Prabhu Ācārya my contribution perhaps had an important position.

I told, "I do not know *sannyāsi*, or *gṛhasta*, or anything. We're attracted not by this external grandeur of Gauḍīya Maṭh, but the teachings. The *siddānta* has attracted us. And whom we shall

have, we'll be able to submit something to hear new *siddānta,* he must be Ācārya. Whether he's a *brahmacārī*, or he's not a good beautiful figure, or any other thing, the *siddānta*."

According to them, Vasudeva Prabhu and professor Sundarānanda they all supported him, and I also gave support to Vasudeva Prabhu. If anything to hear, listen, but that from Vasudeva Prabhu, so he should be. But several old *sannyāsīns* that are already very eager to get independence, they and both the trustees, they become one side. Their five vote on their side and eight others _____ [?]

Bon Mahārāja was excluded from the governing body first because Prabhupāda, during his departure time did not like to get intimation to him. He was passing his days something like a revolt, with some difference of opinion with Prabhupāda about western preaching.

He wrote in his first year, "My first year in England, my second year in England."

No mention of Prabhupāda, Bhaktivinoda Ṭhākura, anything, he's all sufficient. In this way. Anyhow, some other reason also, he was living little separately from the mission in Delhi.

But after the demise of Prabhupāda, when he came, he cried so much and he became unconscious. And he told: "Oh I was, is it sentimental difference Prabhupāda has rejected, did not give any intimation, his last departure." He showed so many, so much hankering. So he was also included. Form a governing body, ten, twelve, already twelve, and when Bon Mahārāja was added it was thirteen. But Bon Mahārāja went that side, five vote that side, and eight this side, Vasudeva Prabhu. Then also three fourths majority or more this side, so they were ousted, they hired a house and they retired there, gradually. The whole thing went from this side, but unfortunately to us we found some defect in character. _____ [?]

Then I thought I tried my best to purify the Mission, according to my good will, conscience. But it is not to be so. So I must leave the Mission and go on, go out silently. Won't try to fight again to purify the Mission according to my principle. That was my mentality.

But Mādhava Mahārāja, Vinod Bābu, and others, that Keśava Mahārāja, Mādhava Mahārāja, Goswāmī Mahārāja, so many others, they went. "No, we must, we can't tolerate such a false man will be in the place of our Guru Mahārāja." They can't tolerate that. "The Ācārya of Gauḍīya Maṭh, that is the next position of Guru Mahārāja, that will be overthrown by such a characterless man. We can't tolerate."

But I was indifferent and they're fighting. I was mixing, something. Then there was a court case and Vinod Bābu and others they're put to jail, and the case went on. Like a coward I can't leave them at that time. After a year perhaps the case was finished. They were released. And I went to Vṛndāvana leaving the association of the Maṭh. I don't fight. They tried their best to keep me with them but I told it is not possible for me to remain in their association, all these quarrelling elements. There from Govardhana I stayed in Vṛndāvana a month.

And finishing the Ūrjjā *vrata* there I took Govardhana Śilā and came here and hired a house, two rupees per month, and there began my life. When coming from Vṛndāvana I met my previous brother, that, Maṇi Bābu. He was there in the service of the railway. I asked him for few months to pay ten rupees per month to me. He agreed and he gave two or three months money, and with that I came here. Then gradually others came, they tried their best to find out where I am. And at last they found me and began to come and go and whenever they come they take something and give something to me in this way.

Śakhī [Charan Rāy] Bābu secured this plot [where Śrī Chaitanya Sāraswat Maṭh stands] by his own money he purchased. And here I began my 'heart-service' in that cottage. In 1942 on Ratha-yātrā day I entered the cottage here with Govardhana Śilā. Before that I lived for some time with Keśava Mahārāja, in that rented house, and sometimes in Midnapore Maṭh with Yāyāvar Mahārāja, Mādhava Mahārāja, Harigrīva Prabhu. In this way. But here separated I lived.

Only one Devakī Nandan Prabhu was here. Then gradually there came this Narsin [?] Kavirāj with few Orriya [?] gentlemen. And also Bhutabrit, Nṛsiṁhānanda, and then this Govinda Mahārāja, the boy Gaurendu *brahmacārī*, and others came.

Kṛṣṇa Dāsa Bābājī asked me, "You please give attention to this Gaurendu *brahmacārī*, he's very intelligent and qualified."

I tried to give little more attention to Gaurendu *brahmacārī*, and Nṛsiṁhānanda and Bhutabrit could not tolerate that. I wanted to help him by Sanskrit education etc. They could not tolerate.

They gave a proposal that, "You must prepare a deed."

By this time, 1943, this building had been constructed. They demanded a document. Three trustees, three Godbrothers - Bhutabrit, Nṛsiṁhānanda, and myself.

I told that, "Then according to which law it will be managed?"

"With the majority of the trustees."

"That means that you two when combined then you can do anything and everything with me you like?"

"Of course."

"But why did you come to join? I avoided Mādhava Mahārāja, Keśava Mahārāja, and so many others. I came to live alone. That does not mean that you will both guide me. I can't accept this."

Then they began to revolt and disturb. Then there was a compromise.

Goswāmī Mahārāja and Mādhava Mahārāja came, and few thousand rupees, perhaps five thousand rupees in the bank _____ [?] And also, and some seven thousand or something to be paid to them and I'll be here, with absolute proprietorship. Goswāmī Mahārāja came to my help, he gave some loan, four thousand. And Yāyāvar Mahārāja and others collected some funds from different parts, then seven thousand was given up. And then from that time I'm here. In this way.

And I do not go for preaching very often, always sitting here, and very rarely I go out in the previous style. And Mādhava Mahārāja was always accusing me, "You are deceiving the educated section of the people. Sitting here idle you're deceiving the people. You have quality, capacity, to preach Mahāprabhu's instructions to the educated section specially, but you don't do so. You're deceiving them." His charge was always with me whenever he comes. Almost every year he after finishing Gaura Pūrṇimā celebration he used to visit me, and he always charged me. And also every year for his Calcutta Maṭh celebration I used to go there and deliver lectures there, in Mādhava Mahārāja's Maṭh. In this way days have passed.

I came to meet [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja in Allahabad first when I was white clad, when after that I came here [Navadwīpa] and went to Madras. Just before 1930 perhaps, I met him in Allahabad. He was at that time an agent of Kārttik Bose, the Bengal Chemicals. And he was taken to Maṭh. At that time Prabhupāda was not there. 1933 or so, after Vraja-Maṇḍal *parikramā* Prabhupāda came back to Allahabad, to open, for laying the foundation...

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Śrīla Śrīdhara Mahārāja: At that time he came in connection with Prabhupāda and going, coming, took initiation. At that time he was also a businessman, with his family. He was in Bombay and we met several times there. Always he used to come to the Maṭh.

And at that time he told that when Bon Mahārāja came back, for the first time from England, with [Herr] Schulze, [Sadānanda dāsa], and a Baron, two German gentlemen. Then he left his *daṇḍam* and his *śikhā*, and English dress, he came here. We asked him, "Why you are in such way? Where is the *śikhā*, the *daṇḍam*?"

"But all these things can't stand there. That is another type of land. We can't, these sort of things as a fashion, formality, won't be accepted there."

In this way some discussion, talk, began with Bon Mahārāja. And I had some knowledge of English philosophy also. When I was a student of B.A. class I studied philosophy. Then, with talking, he went to materialism, and I came to spiritualism. Then this fossil, this Darwin theory, he went to fossil theory and I went just the opposite. Then I told: "Whatever you will have to assert, presupposes consciousness. Fossil means a thing which is hard, which is black, which is this and that, that means feeling. Without feeling no assertion can be made. Whatever you'll have to assert, that is only a feeling about a particular thing, so consciousness is there. You can't deny the glass and give recognition to the reflection." In this way, when I put, Bon Mahārāja could not answer.

And Swāmī Mahārāja he cried aloud: "Here Europe is defeated by Asia."

We're around a table, Schulze, Baron, Madusūdan Mahārāja and Swāmī Mahārāja.

So, then another time when Bon Mahārāja in European dress, was going to, Tipura [?] Here with collar and so many things he's going. I said: "What is this? You're going to meet an Indian king and you're a *sannyāsī*, you're taking this dress and collar, all these things?"

"You don't know the present etiquette. Without this collar none should approach any gentleman."

I told then: "You know the meaning of the collar but you don't know the meaning of the *śikhā* and the *daṇḍam*? The collar, this formality you know very well. But what is desired by the Vaiṣṇava's societies recognised symbol has got no value? But these ultra civilised persons, their fashions you pay to the cent per cent, what is this?" In this way he was captured, could not answer. In this way. Hare Kṛṣṇa.

I'm more or less conservative. Only Mahāprabhu has taken me out from this so-called conservative section, Mahāprabhu could take me. When I was in Gandhi movement, I also cooked for myself. I did not take any food touched by anyone.

Just like Bāl Gaṅgādhar Tilak, he was also in jail for six years continuously, but he cooked for himself. And he was a great scholar. He has taken the age of the *Veda*, six thousand years.

Already so many European scholars gave that *Veda* is only four. "*Ṛg-Veda* is the first book in the whole world and that is four thousand years back."

But Tilak showed that it is at least six thousand years back. He gave subjective evidence from some *Upaniṣads*. That where: "In the month of Phālguna (February-March), the chariot of the sun was advancing and the leg of the horses broken and it was stopped."

Some such mantram is found in *Upaniṣads*. And he gave meaning, that at this Phālguna, Phālguna means it was April or so. The underlying meaning is that now the smallest day has come to January, not December, tenth portion. The smallest day and the biggest night, that is December 25th or 26th. But this was, at that time when this mantram was written, in the month of April, some such date, this mantra was behind the sun. Reached there and broke the leg of the horse. Leg of the horse broken means this. That *uttarāyaṇa* and *dakṣiṇāyaṇa* [summer and winter solstice], from at that time and now in hundred years, one day advancing. So from that date it has come to 25th December. So, so many hundred years ago this mantram was written. In this way he was successful to have this accepted by western scholars.

"Yes, so the date of this mantram must be six thousand years back."

So his fame was extensive amongst the western scholars, this Tilak, Bāl Gaṅgādhar Tilak. And he was a patriot of higher type before Gandhi.

It was written in Bāl Gaṅgādhar Tilak's commentary of *Bhagavad-gītā*, [18.66]: *sarva-dharmān parityajya*, in this *śloka*: "The Lord has served nectar in a golden plate." I liked that very much. The golden plate, He has served nectar. *Sarva-dharmān parityajya.* "Wherever you are, whenever you want to come to Me sincerely, I am here to welcome you, to accept you. *Sarva-dharmān parityajya*. In any position, in any obligation of duty, any sort, whenever you leave and come to Me I'm very eager to accept." This is a great hope, a statement of the greatest hope to us. We may be, according to our *karma*, we may be in any corner of this universe, engaged in any sort of duty, but the call is there. "If, whenever you are ready to leave your present atmosphere and jump towards Me, I'm ready to accept you." The greatest hope ever given to us in a golden plate, the nectar, this is *Bhagavad-gītā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then Swāmī Mahārāja, when I was here, Swāmī Mahārāja left Bombay and he opened his centre of business in Calcutta. And the next house where he was, this ground floor his laboratory, and the first floor, four rooms, we took lease from him, sub lease from him, and we used to stay there. At that time he used to come to me for discussion on *Bhagavad-gītā*. And at that time *Back to Godhead* was issued first, from 1944 or so. And we had very intimate relationship with him at that time. He used to come here to live here, so very close connection with him at that time. Perhaps in the first issue of *Back to Godhead*, one of my articles is there, *Guru and His Grace*, perhaps. And another issue also, *Vyāsadeva is a Great Dictator of the Scriptural World*. Another article was there perhaps. We had connection.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. And afterwards what happened, my relationship with Swāmī Mahārāja you're already acquainted with that. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Much I have talked today. I take leave.

...

...when Kuñja Bābu was tired, and he found that he has no chance of getting any possession of the Maṭh through litigation, he sent Kṛṣṇa Dāsa Bābājī to me. "None can approach Vāsudeva Prabhu, they're very much afraid of his personality. Only Śrīdhara Mahārāja can do. Though he's his greatest enemy, still he has got some affection for him, it is true."

That Vāsudeva Prabhu once called for me and he asked me that: "Prabhupāda has done many things which cannot be supported according to the scriptures." And he cited that "Your name is Śrīdhara Mahārāja. Where this name is mentioned?"

I told him *Gauḍīya Kaṇṭhara*. You have all printed this, and that from *Ānanta-saṁhitā*, this quotation, and 108 names of *sannyāsīs*."

"Oh that is all false, concoction, no *Ānanta-saṁhitā* in the scripture. We have concocted this name and Sachin Paṇḍita has given this Sanskrit characteristic."

"That does not matter."

"So it is all false, so we can't follow strictly the principle of Prabhupāda."

Then I gave him this answer. "The *Veda*, *Upaniṣad*, they're also seen, first revelation came in the *Ṛsi*. But if we consider that *Śrīmad-Bhāgavatam* is the full fledged theism, and that is the primary conception of theism, and full fledged theism is given in *Bhāgavatam* and Mahāprabhu. And those persons, to preach that full fledged theism, found inspiration within their heart, anything to add, that is a greater *śāstra*, authenticity to me, than those *Veda*, *Upaniṣad*." I asserted before him.

Then he told, remarked: "If of course what you say may be true, when that man who feels any suggestion, inspiration, to create new things to help this movement of the full fledged theism, the *svarūpa-siddha*, if he's *svarūpa-siddha*, then what you say it is true."

That means he thinks that Prabhupāda is not *svarūpa-siddha*. I thought that this is the hard thing. I became silent. He also became silent.

But anyhow at that time with my talk with him I found that he may have some compromise with Kuñja Bābu. I wrote it to Mādhava Mahārāja that I had a talk with Vāsudeva Prabhu. He called for me, a different talk, and I found as I felt that a compromise may be effected very soon. After two years that proposal came to me: "You approach Vāsudeva and try to make some compromise. Otherwise by way of litigation we won't be able, in our lifetime, to reach the position."

Then I approached Bagh Bazaar Maṭh. I asked them that: "If any compromise is possible I've come to take up that."

They told: "No, we're not bold enough to approach him with any proposal of compromise. If you do, we're giving a postcard. He's in Allahabad. You may write a letter to him."

I wrote a letter from their Bagh Bazaar Temple to his Allahabad address. He came suddenly, and the Bagh Bazaar people gave information to that _____ [?] With Swāmī Mahārāja, I was living there in the Sitakanta Banerjee Lane, Calcutta, information they gave. Then I met him.

Then he told: "I don't care for any future consequence, you know."

"Yes. I know that." I told him that: "You're in the chariot, well equipped. And Kuñja Bābu on the earth, standing, no weapon, fighting with you, but the law is on his side. Still he comes to compromise. I think you should do that. They also rendered important service at the time of Prabhupāda, as you did. Think that they should not be deceived from their future service of the mission. Kuñja Bābu is almost co-founder with Prabhupāda."

"All these talks, I don't care for them."

"In the court, the case will come very soon to be tried, and the filthy things will come against you, your character, you mind that."

"I don't care for that."

"And that also I know, that you don't care for anything. But there is another party that has got their society, high society, and they will be very much blasphemed felt. Who will be able to tolerate that, the blaspheme of the other party who has got their good society in Bengal?"

Then he was curbed. "Yes, then you try. I'm your friend not enemy, still I'm your friend, then you try for compromise."

Then I tried. And in the middle Kuñja Bābu told: "You please take him to me and then everything will be finished."

I knew that, "No, it is not so easy. Still if you like I can take him to you, in Sambits [?] quarter." _____ [?] Vāsudeva Prabhu, and Kuñja Bābu, all met together. Negotiation fell totally, then broken down. But I again ran to Vāsudeva Prabhu's Maṭh when he's going away.

"I'm here and I must affect compromise, you don't go from here, I pray to you stay."

Then again I connected both the parties at the Bagh Bazaar Math. That was that both the parties demand that Bagh Bazaar Math. Kuñja Bābu himself tried his best to construct that temple, four temples, so he had his affinity there. And Vāsudeva Prabhu's party they thought that Māyāpur and other things under control of direct will. If this compromise fails and in future again if face is introduced, then they won't be able to keep possession of Māyāpur which is under direct will, control of direct will of Prabhupāda.

But Bagh Bazaar Maṭh has a separate document. The constructor, Devidhi [?] he gave a, prepared a separate deed. "The successor of Prabhupāda, he will occupy this temple." So legally Bagh Bazaar party thought that it will be safe to keep possession the Bagh Bazaar Temple, and uncertain position will be Māyāpur. So they and this party also, they say that it is a big centre, preaching centre of the whole world, the important position, how can we leave this? So both.

Then I put some proposal. "In other places outside Bengal, as we've divided this side, that side, that is kept intact, but in Bengal, Bagh Bazaar versus all Bengal." I gave this formula to them. "Only Bagh Bazaar Maṭh one side and all other Maṭhs including Dakha, Māyāpur, whole thing one side. Now you say who will take which thing?"

Then they consulted and Bagh Bazaar Maṭh did not leave Bagh Bazaar for that legal cause. And Kuñja Bābu reluctantly took this Māyāpur. I asked him, "The Bagh Bazaar Maṭh may again be created in Calcutta. But Māyāpur, birthplace of Mahāprabhu, that never be created a second, so this is the good portion."

And Kuñja Bābu he gave hope to us, that, "We shall form a governing body and we shall go on preaching together." But after the case the compromise is finished. Kuñja Bābu showed another aspect. He did not come into compromise with us, that all will be taken in the governing body. He asserted himself and Mādhava Mahārāja was with him.

I told Mādhava Mahārāja: "That now no disciples, no men with him, so he has kept you. Whenever he will be a little stronger he will flush you away." But that was done after four or five years, and he was also cast off, and he was buried there.

Sambit told: "We're told that you gave hope that you will after. Oh we've got possession, you will be told that form a governing body amongst us."

"No after we've achieved the service we shall form. I'm with the *sannyāsīns* of Prabhupāda. I have no affinity towards my Kuñja Bābu's son, my nephew. You all know his relation with me. I don't know whether you know or not, some bad relationship with this *daṇḍa* and Samvit [?], a private blaspheme. So I'm always with the *sannyāsīns* of Prabhupāda. All these hoax." Lastly he told: "Oh if you have to do a great thing then hoax is necessary. Without hoaxing, without cheating words, no great thing can be done." In this way he avoided this.

I started another litigation but that is in the court going on, espoused by Mādhava Mahārāja, Goswāmī Mahārāja. A 92 case, that is in high court, going on forever, moving slowly. Hare Kṛṣṇa.

And now the chance, Kuñja Bābu gone and there is the, Nanda, Samvit, his personal staff of previous life, and the disciples on other side, and the fighting going on in Māyāpur. We're giving support to the disciples side, who had accepted us also, in their so called registered document. And the other side Samvit of course, he gone away, and Kuñja Bābu's son Nanda, and his preachers, they also divided in two camps. Anyhow continuing the possession of Māyāpur Yoga-pīṭha, _____ [?] Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Vāsudeva wanted to show *Ānanta-saṁhitā* was not bona fide?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: I see. What was his...

Śrīla Śrīdhara Mahārāja: "That is an imagined book." That he told to me. "But I do not know it for certain." But he told like that. "It may be." But still I stood, I took my stand in that fact.

Akṣayānanda Mahārāja: What Prabhupāda has given is right.

Śrīla Śrīdhara Mahārāja: Whatever, Prabhupāda or Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura has given, *Atharva-Veda*, that is not to be, *Caitanya-Upaniṣad*, that may not be found anywhere. They tell also, *Brahmā-saṁhitā* is not to be found, it is taken by Caitanya Deva, it is written by Caitanya Deva. Bhaktivinoda Ṭhākura has written that we do not find any book from Caitanya Deva. If *Brahmā-saṁhitā* comes from Him then we're very much proud and very much satisfied that He has left at least one book. But Jīva Goswāmī has shown, written, that there was really *Brahmā-saṁhitā* with a hundred chapters, and this one chapter out of that.

Akṣayānanda Mahārāja: *Prema-vivarta*, written by Bhaktivinoda somebody told, not Jagadānanda.

Śrīla Śrīdhara Mahārāja: I told: "If we can think out that the teachings of Śrī Caitanya Deva is the highest full fledged theism, as told by Prabhupāda several times, and *Bhāgavat* is the highest development, and anything gives corroboration of that, that has got that value. That is true, that cannot but be true. Whenever it is felt any new additional alteration that is genuine, bona fide. That is revealed truth. Revealed truth means thousands and thousands years back it was revealed in some *Ṛṣi* or so, and that cannot be, revelation cannot come at present, I don't think like that. Any time the revelation may come. And to support these highest form of theism, whatever revelation.

I also told that this *Jaiva Dharma*, it may be seen to be fictitious, but I think in any *kalpa* or other, these things must have been actually found in the creation. When it has come in the clear consciousness of Bhaktivinoda Ṭhākura it is not transitory. It is floating, and sometimes appearing, sometimes disappearing, it is all eternal truth, in this way.

And in Purī also, about the, grahan [?] Vāsudeva Prabhu in a very hateful way, laughingly he told: "Oh the Rahu is capturing the moon." All these things. "The shadow is covering the sun and moon, and the eclipse is coming, and the *Bhāgavat* has said that Rahu is devoured."

Then what do you say? What has been used in *Bhāgavat*, that has got some value, that is all consciousness. And you belittle all these things. Whatever used by Śukadeva Goswāmī to support his highest theistic principle, that has got some relative value to support that. So not to belittle, not

to laugh away, not to ridicule, whatever is there. That is to help that great structure of theistic building in *Bhāgavatam*. Whatever has been drawn in to help that great structure of knowledge that has got some value and high value.

Prabhupāda supported me: "What he has told, it is right. Vāsudeva is belittling."

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

So the Berkeley theory to crush, the fossilism. The first consciousness. Whatever you scientists are proud of finding out some wonderful things. But do you create that? It is already there. One or two wonderful things of the law of nature you are discovering and you're dancing, you're so big, so great, like a demon. But the whole world is already full with wonders. And on the whole that the embodiment of all those wonders, is that a fossil? And you're producing wonderful invention, discovery, it is there already.

And what Hegel said: "Reality is for Itself and by Itself." It is all personal, all personal. It is not for you. *Cārtheṣu abhijñaḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1]. Only He knows the meaning of all the incidents that take place. He's the only knower, *abhijñaḥ svarāṭ*, and also He can change His policy and law, He's *svarāṭ*. The conception of the ultimate reality of absolute is in this way. For Itself, He knows the purpose of every movement, even the movement of a straw. We cannot read it. He can read it fully, why this movement, this hand is moving this way. Only full knowledge is with Him only, to satisfy Him. All partial local conceptions of different interest, that is all falsified when compared with the absolute conception of the Absolute good. *Cārtheṣu abhijñaḥ*, the real purpose, real reading of every circumstance is reserved in His hand, in His will.

We're all partial conceivers, we're prey to local interest. We can't get out of that prejudice. It is not possible that we can shake off all the prejudices of local interest and to dive deep and find what is the absolute interest, the current, undercurrent, the absolute interest. He's pervading everywhere. And we're to shake off everything, all prejudices, relative position, we're to jump. By *śaraṇāgati*, we can only when He wants to make known the laws to us, we can know that law, and that much He will give up to us. That is the point. Gaura Hari. *Yam evaiṣa vṛnute tena labhyaḥ* [*Kaṭha-Upaniṣad*, 1.2.23]. What He wants to reveal to us, what as much, we can, we must be satisfied with that much of knowledge extended by Him. He alone is the knower of the whole thing and everything meant for His satisfaction. None else is the party or persons to enjoy here. All to serve, all parts to fulfil the purpose of the whole absolute system, that is the most reasoned thing. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: Mādhavendra Purī, *mādhurya-rasa*, Mādhavendra Purī and Īśvara Purī, that previously didn't appear.

Śrīla Śrīdhara Mahārāja: In Mādhva etc., In Mādhvācārya before it is not expressed, in the middle it came out, by the will of God.

Akṣayānanda Mahārāja: Another example of the free will.

Śrīla Śrīdhara Mahārāja: That some away from the previous scripture, as Prabhupāda did from, by *Ananta-Saṁitā*, Bhaktivinoda Ṭhākura etc. So their justification is for Mādhavendra Purī's acceptance. But in the middle also, and that *brahmā-vimohana* question. Brahmā is the Ādi-Guru,

but *Bhāgavat* says that he was also bewildered by Kṛṣṇa *līlā*, and we have to accept that. Then development may take place in afterwards in eternal circle, moving circle of time. Where is beginning? Where is end? It is very difficult to assert it. The Kali-yuga may be the beginning, Satya-yuga may be taken for the beginning. The winter or summer, what is the beginning? All development co-existent. Anywhere we may take as beginning. The Kali-yuga may be the beginning, Satya-yuga may be beginning, where is the beginning?

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

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Vāsudeva Prabhu was relevant, scholarly, really, he challenged previously that:
"I challenge *māyā*. Let her take me away from the holy feet of Prabhupāda, I challenge her. Let her take me away from the holy feet of Prabhupāda." In this way he used to say.

But I could not relish at least that challenge, because *māyā's* power is infinite.

Mama māyā duratyayā, [*Bhagavad-gītā*, 7.14]. "Backed by Me." *Daivī hy eṣā guṇamayī*.

Still he did that. But I think when he began his ruthless oppression against us, we were innocent people, and he began to oppress us in a ruthless way, and Prabhupāda withdrew from him. And when he withdrew, then what's left? He had no other alternative but to go against Prabhupāda. He became some *sahujiyā*, his previous family culture, *sahujiyāism*, he came from *sahujiyā* family. And because of his offensive repression towards us who were innocent followers of Prabhupāda, he had Prabhupāda withdraw from him. That is my finding about it.

I have thought that he was really qualified. Prabhupāda also told many times that: "In which way I shall go, one man can say, that is Vāsudeva." When he was speaking Hari *kathā*, Vāsudeva Prabhu used to supply the *śloka* that will be necessary in the next moment. Which way to go with that thought. He could supply the *śloka*. Afterwards I also could do, but in the beginning we saw that he used to supply the *śloka*, appropriate quotation from the scripture, and put before Prabhupāda, and he was taking them and explaining and going further, we saw. So Prabhupāda told: "Which way I shall go, one man can say that." That was remarked.

And also during his departure he told: "The Vāsudeva may help professor and Sundarānanda to preach what is *rūpānuga* Vaiṣṇavism." The last word it is mentioned, "The Vāsudeva to help Sundarānanda and professor Lawal [?] to preach the real thing of *rūpānuga*."

So *rūpānuga*, what is *rūpānuga-bhajan*, he had some idea, Vāsudeva Prabhu. But anyhow my finding is this, that Prabhupāda could not tolerate his oppressive nature towards us. We were innocent party, the second party. We had no greed for the property, as Kuñja Bābu had. But we had no greed for it, out of principle, for *tattva*, the principle of the Maṭh. But we were ruthlessly repressed. And for that Prabhupāda withdrew from him, and he had no other alternative but to go against him. He took *sannyāsa*, when we came out. He took *sannyāsa*, could not keep it. Then he took *bābājī veśa sahujiyā*, he could not keep it. Then he married one lady and in that stage had a child, and then in that stage he left the world. He could not stand in any principle, particularly, for the life after.

Anyhow I think that he'll have to come back again to Prabhupāda's feet. When the suffering for this offence will vanish, then again he'll have to come under the feet of Prabhupāda. That is my conviction. For the time being, he has been given that punishment, he's suffering from the punishment. He'll have to come back, because I can't think that Prabhupāda's *pārṣada* are not eternal. Those I have found as *pārṣada* of Prabhupāda, I try to find them eternal *pārṣada*, eternal *līlā*, so I can't kill anything, reject any part. I'm not, I can't feel encouragement to reject any part of Prabhupāda's *līlā* as mundane. When he came with his party to do this preaching *līlā* it was all intact. That is my general understanding.

83.07.28.A

Śrīla Śrīdhara Mahārāja: How far we can realise about the infinite?

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]

"What further I shall talk to you Arjuna?" After showing Viśvarūpa to Arjuna, Kṛṣṇa says, "You're astounded to see My bigger figure. But what have you seen? That is the smallest part, you may think it. Only I'm such that by My one negligent part I can accommodate the whole of the world you can conceive of. The conception of your infinite is in My negligent part." He's such, so great, He's so great. *Athavā bahunaitena, kiṁ jñātena tavārjjuna*. "What more should I say for your knowledge? Only simply know that whatever you can conceive, how much you can conceive, that only forms a negligent part of Me."

So what we've conceived about [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja's teachings, we should not limit there. We should not limit there, then we'll defeat ourselves, defeats its own object, it is suicidal, to limit that. As far as I have understood my Gurudeva, that will be all? Ha, ha, ha. It's ludicrous. No end of knowledge about Him. We should not limit, that is *māyā*, whenever we're under the influence of *māyā*, then so far no further, so far no further. That should not be given indulgence. Infinite, He's Infinite, every part of the Infinite is Infinite. Hare Kṛṣṇa. So in that way we shall try to understand. Even Brahmā cannot understand, Śiva cannot understand, they cannot finish Him. What is this? It's quite reasonable that Infinite is Infinite. Hare Kṛṣṇa.

A picture of Jesus is there in that book? And the reference to Jesus is also mentioned? _____ [?]

Akṣayānanda Mahārāja: Yes. "We must cross the threshold given by Jesus Christ. He has declared die to live."

Śrīla Śrīdhara Mahārāja: But this much?

Akṣayānanda Mahārāja: Yes.

Devotee: There's more.

Akṣayānanda Mahārāja: And below, One gentleman said: "Christians will say He has full knowledge."

Then you replied: "So is He stagnant there, finally fixed, is that Jesus' position? Do the Bishop say that His position is final? Does He have progressive life, or is Jesus alone barred from making further progress? Is He a member of the dynamic world, or the stagnant world?"

Śrīla Śrīdhara Mahārāja: One thing is missed about Jesus, I remarked, that from His remark we can understand there is plane of mercy over justice. While dying He told, being crucified, He told: "Oh God they do not know what they do, so forgive them." That means a land of mercy, appealing to the plane of mercy over justice. That also we can have from Him, from His teachings there's a plane of mercy over the plane of justice. "Oh Lord if You take the way of justice, those that are crucifying Me they have no hope. But I appeal to Your department of mercy, so that they may not be harmed." A magnanimous statement from Jesus we adhere.

But fatherhood: "Give me our bread. We're here and we want Your help to continue our mundane life."

And also along, lives life when surrendered, no definite description about their daily movements, how they're adjusted with God consciousness, in what sort of service, that is all omitted.

But that is clear in Kṛṣṇa consciousness. *Akhila-rasāmṛta-sindhu*. That has been adjusted in *śānta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, all this developed and very scrutinisingly, and very subtly it has been represented, our connection with God.

But in Christianity it is very vague, vague in the life of a man in God's plane, nothing distinct has been traced or given out.

Twenty four hour engagement with this service of God, this is almost impossible. In Gauḍīya Vaiṣṇavism it is furnished there. The twenty-four hour service engagement with God is almost impossible, but that is possible. We can live with Him as family man. *Mayātma-bhūyāya ca kalpate vai*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram. Tato māṁ tattvato jñātvā, viśate tad-anantaram.

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

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

[*Bhagavad-gītā*, 18.55]

"That is he enters into My family life, enters into Me, that is My family life." *Ātma-bhūyāya ca kalpate*. "In the consideration that they're My own, members of My own family. In this zone they can enter."

That entrance from the Buddhist or Śaṅkara school, past away of this limit, no trace.

Rāmānuja says that the bird enters into the hill, forest, and he's not seen from this side but he's there with his family enjoying.

So also, *viśate tad-anantaram.* There, there is life, and the best part of our life is to be traced there in relationship with personal God.

Rāmakṛṣṇa Mission people say that a doll of salt went to measure the ocean and dissolved, became one with the ocean.

But we shall see, yes, but every atom is different from another atom. Even in an atom so many electrons are moving, like planets. So in every stage there is differentiation and specification. It may be of different planes, consideration of different plane, but one and many. And the movement and the relation amongst them that can never be eliminated. *Vilāsa*, pastimes, when the movements, they are seen with a living eye they're pastimes. When life can be traced, feeling sentiment can be traced in the atoms, electrons, all these things, the approach from the plane of life, then that is all play, all *vilāsa*, all pastimes. Only physical aspect, physical movement, but endowed with life, then they're all pastimes.

The enjoyment of the mother, child, husband, wife, to a mosquito, insect, or a tiger, they cannot think that they're living a sweet life, they can't understand. The internal sweet feelings, sentiments, they cannot understand, but there is. So if we can enter into that plane we may be able to find that every movement means pastimes, with the object of searching after happiness, searching, happy life, not physical dead life, *vilāsa*.

In Vṛndāvana, the sands of the Yamunā, the creepers, the trees, all living entities. Only posing of an inanimate, but all animate, and all in the mood of enjoyment, and doing particular service. So in *śānta rasa*, what seems to be only the passive existence, but there is also active enjoyment. So from the view of Vṛndāvana, the angle of vision of Kṛṣṇa *līlā* in Vṛndāvana, everything dancing, singing, chanting, making pastimes, full of joy.

All the movement may be intelligent, and all movement may be attaining fulfilment of life. *Sat*, *cit*, *ānanda*, these aspects may be traced anywhere and everywhere. *Sat*, only existence, *cit* means consciousness, and *ānandam* trying for fulfilment, enjoyment. Three stages, three aspects of life we can find anywhere and everywhere, there also. Goloka means full fledged vision, Goloka - solid circle, full fledged, in full fledged angle of vision, we may find all rejoicing. That is Vṛndāvana, the most fundamental plane of vision. All dancing, all enjoying, all engaged in the mad service of Kṛṣṇa. This is the highest stage of our realisation, for everyone, every atom is rendering service to Kṛṣṇa, that is in the vision of the highest devotee.

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]

Not detached, not detached.

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]

Everything has got recognition, to the smallest atom, electron, they have got recognition in the cognition, in the central cognitions office, in Kṛṣṇa. Nothing forgot, everything, all points have got their proper recognition in the central office, in the heart of Kṛṣṇa. Not neglected, nothing is neglected. Proper adjustment, and all contributing to the beautiful movement, *samañjasā*. *Samañjasā*, harmony, the most extensive harmony, every part is harmonised, nothing is discordant. Only deeper vision can expose that, deeper vision, so we can see the harmony. Even the *māyā* is harmonised, the vetirvek [?] it has got it's position, not undesirable. But the things are, the prison houses are also desirable, undesirable and at the same time desirable, prison houses. Undesirable, hospitals are undesirable, still it is desirable because there is disease, to cure that. So *māyā* has got its position, to purify. He's playing, the child when playing and going to cross the boundary of, and a little harm and there is the bandage and other arrangements, the child's playing, on the whole.

Hare Kṛṣṇa. Kṛṣṇa consciousness. The lying, thieving, that is also most undesirable thing, that is also being harmonised. Stealing is harmonised, lying is harmonised, good effect, desirable. In a sport, in merry, sometimes we lie, to excite pleasing sentiment in the heart of persons sometimes, adjusted. Hare Kṛṣṇa. So sympathetic outlook, the degree of sympathetic outlook can harmonise everything.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Jagāi, Mādāi, attacked Nityānanda Prabhu and bloodshed took place, but that is also harmonised, in this way.

[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]

So if Nityānanda Prabhu is to be had, if we're to have Nityānanda Prabhu, we must have Jāgai, Mādāi, at His side, in a playing mood. Jāgai, Mādāi, without Jāgai, Mādāi, no magnanimous position of Nityānanda Prabhu can be conceived.

Without that gentleman, Judas, then no Christ can be conceived perfectly. Judas is necessary. And it is my thinking when Christ with the cross on His shoulder, passing through the mob, Judas was there in the mob. Christ going, head bending, but suddenly He saw Judas. With such glance, such a look, Judas became mad and fled from the place and the bribe money he threw away, became mad. I think the Christ's eye on the Judas was of negative character.

"Judas, I'm utilising you, for My greatness, I'm utilising. I'm indebted to you forever. My *līlā*, My pastimes, if it has got any value, I'm to pay to you for that. You're playing the most important part in these pastimes of Mine. I'm ever indebted to you Judas. I have set you, you're set in such a way to make the background." Otherwise, Jesus is no Jesus.

So, everything may be harmonised in the angle of vision at the highest adjustment. pasardita [?] More extended vision. Gaura Haribol.

[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

Self-forgetfulness, that is also in Christianity, self-forgetfulness. Self-forgetfulness, but for what? That is the question. The *gopīs* in Vṛndāvana, they're perfectly self-forgetful for their own interest. Cent percent devoted, not only present but future also.

Ha, ha. Once when we were working in the Madras Maṭh, we incurred some loan to construct the temple. To expedite the construction of the temple we incurred some loan. Anyhow we reported to Guru Mahārāja and we thought that Guru Mahārāja will be dissatisfied, why we have committed loan.

But instead of that his appreciation came. "Oh, you have risked your future also in the service of Kṛṣṇa, in that way. Not only is the present being utilised in the service of Kṛṣṇa but your future also, you have given to Kṛṣṇa for service. By making loan you must have to work in the future to clear this debt. So future also engaged in the service. I'm very happy to hear you have taken so much risk. For future, risk of future, forgetfulness of the future interest, not only to take the risk of the present, but of the future, eternal future dedicated to my Lord."

Nitya-līlā, eternal pastimes. Gaura Haribol. Gaura Haribol. Competition is necessary, that is vetidek [?]

When we like to see that the, below the party parliamentary, opposition. We can have such a spacious look that the opposition is also helping. Then, there is *māyā* also helping, we can see through that, helping Kṛṣṇa.

āmnāyaḥ vetivek abhyad [?] yasya sarvatra sarvada [?] 'nvayād itarataś [SB,1.1.1]

Direct and indirect. According to Hegel, thesis, antithesis, and greater thesis is synthesis. Again that is thesis, again antithesis, again a greater synthesis. We're to look to the world in this way. Thesis, antithesis, synthesis, again synthesis is recorded as synthesis, again antithesis of that, again a higher synthesis.

Then some oppositionist come to say that it is all progressive, it is in want, your infinite, your absolute, in want. Your only progressive. He told that every second whatever He wants, it is realised, so it is not in want. That is His answer, whatever He plans, at once it comes to fulfilment. So we can't say that it is perfect, it is imperfect, progressing, but it is in this progressive way.

Anyhow they bring everything under some law. But here, the Vedic, the *Purāṇic* conception of the Absolute, is *līlā*, *līlā-moya*, sweet will, it's sweet will. And Mahāprabhu comes to support that. *Acintya-bhed -ābheda. Adhoksaja*. The harmony is beyond our conception and thinking, you must take it in the beginning, in your hand. It is never finished within your conception, it can never, so *acintya*, unthinkable. This adjective you'll always keep in your hand, *acintya*. Not within your brain, puppy brain. Our Guru Mahārāja he liked to use this expression, our puppy brain. *Adhoksaja*, *adhaḥkṛtaṁ*, transcendental, supramental, but we should take the line, going this way, as far as possible no limit.

Tomāya cākhāite tāra kahi eka 'bindhu'. "Only one drop," Mahāprabhu says to Sanātana: "It is limitless, no breadth, no length, no limit."

[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu']

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service."] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.136-7]

Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu. "Such an ocean, only one drop, I want to present before you, one drop." And then in the next place He says, *eka-bindu jagat ḍubāya*. "That one drop can inundate this whole world of our conception. A part of Infinite is Infinite." *Eka-bindu jagat ḍubāya*. "One drop is more than sufficient for us to inundate the whole world, it is such."

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā,* 15.19]

Happiness, happiness, joy, joy. "Water, water, everywhere, not a drop to drink." In Coleridge's *Ancient Mariner*, in the sea, all water but salt, salt water we can't drink, so "water, water, not a drop to drink." That is our position, only appreciation, understanding.

By knowledge through Him, then everything is all right. *Adhoksaja*. Everything is reserved in His hand, the key is with Him. *Adhoksaja*. *Adhaḥkṛtaṁ indriyajaṁ jñānaṁ yena*. ["That *tattva*, Supreme Reality, is always existing, keeping our sensual knowledge and experiences forever subordinate."] Everything, is not to be exposed to the fullest extent to our mundane senses.

They've reserved the right, only partial representation. Our local interest, our selfish interest, local interest, provincial interest, we cannot get relief of that, so we can't come to understand the universal interest. Prejudice, full of prejudices of different interests, like so much dust covering our eyes. We can't read properly, what is what, because these complex interests they're covering our eyes, we can't get out of that.

Bhrama, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. These four defects. *Bhrama* means commission, commit mistakes. *Pramāda*, omission, we omit many things. *Karaṇāpāṭava*, defects in the instruments through which we gather our knowledge, *karaṇāpāṭava*. And *vipralipsā*, the internal prejudice to misguide our judgement. This is always present in the fallen soul, so they can't understand what is what properly.

sad vata kṛṣṇay ramurti kali jal mul sei dekhi pai jar rakikiyo [?]

One devotee says: "Everywhere we find the most beautiful trace of Kṛṣṇa *līlā*, His presence. But only those that have got - whose eyes are free from all dirt, they can see, but only, uda jakayar visaya duitay [?] But those whose eyes are covered with prejudices, with the dust of different interests, they can't trace the truth. They cannot see the truth, outside, can't see Kṛṣṇa, His hand, His presence outside. kamana say bahow tattva [?] How they'll be able to read properly the environment?

So we're living within our own cell, living in a cell, to break the cell, to become free. That is not all, then we're to imbibe the proper vision from the higher plane. We're created in a particular stage, but sometimes to see things, microscope, telescope, is necessary, when far away, telescope. Through the Vaiṣṇava we can see, through the scripture we can see. Direct we cannot see. So many things are there, and microscope is necessary. We're created in a particular plane with particular materials, with particular prospects and possibilities, part. So part cannot understand the Whole. It's only possible when the Whole wants to make Himself known to the part, and that also to a particular extent, he can get then. *Yam evaiṣa vṛnute tena labhyaḥ.*

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the 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]

If Infinite cannot make Himself known to finite, He's no Infinite. In that way. Infinite's power is unlimited, infinite, so it can do anything and everything. He can show without eye, Kṛṣṇa did it in the assembly of the Kurus.

Dhṛtarāṣṭra told: "Oh You have, You are showing such a figure, beautiful and grand figure, that the *munis* and others, Bhīsma, Droṇa, members of the court, they're appreciating Your *darśana* and chanting in praise of that. But I'm blind, I can't see You. For the time being, You give me sight that I can see You."

To our astonishment Kṛṣṇa told: "No, no, blindness need not be removed. I say you'll be able to see Me, now you'll see."

Without eye Dhṛtarāṣṭra could see the figure Kṛṣṇa. The eye experience Dhṛtarāṣṭra had, without his eye. How is it possible?

Dhṛtarāṣṭra prayed, temporarily at least: "You remove my blindness and bless me that for the time being I can have a *darśana* of You."

But Kṛṣṇa told that: "No blindness is necessary to be removed. I say you see Me and you'll be able to see Me." And Dhṛtarāṣṭra did that. Though blind, he could see, because Kṛṣṇa told.

So such is His will power, His will, His ways are such, above law. Whatever He pleases to do that is done immediately. Without eye man can see, without ear man can hear. Such is His position. These incidents are to teach us in that way, what is His position. A blind man He can show, so what is His sight, that is not limited within eye experience, in the physical plane, something else.

"Arjuna you see Me, in this way, Viśvarūpa." And he saw. His order. His will.

So we're to be acquainted with such power and such substance. We're to develop our thinking in that level. We're already accustomed with the ways of this material law, but transcending the law of this material substance there are other, higher laws. *Divya-darśana*. This eye physical, not sufficient, so Guru comes to give us proper eye. Get higher eye, to read the environment, to read you, and to read the environment. This eye is not sufficient, this eye is limiting you in a very limited circle, but get another eye, the eye of the *Veda*.

vede pushyanti paṇḍita [?] The eye of the scripture. Try to have that eye, and with the help of that eye, try to look, to cast your glance around. vede pushyanti pandita.
raja pushyanti karnarbyan [?] The king sees through the spy, through the ear, and, vede pushyanti pandita.
apasu pusyati gande [?] And ordinary people, they hear by their ear.

So get the Vedic *darśana*, universal eye, to see things, what is what. Then you may be raised to be inhabitant of that plane.

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Śrīla Śrīdhara Mahārāja: ...for our transaction with the Infinite. From the limited to the unlimited, for your own interest.

One thing is common everywhere, that we're in search after happiness. From the worst atheist to the highest devotee, all will be common here that we're searching for bliss. Blissfulness, beauty, charm, sweetness, love, affection, they're of the same plane. - And we can't deny that we're not searching for that. The field may be different, one is giving his life for the country, he's also - that joy. Another, a dagger, putting on another's body, that is also for joy. But quality of joy, the difference in the quality. A *dacoit* also, joy hunter, and a patron, and a humanitarian, philanthropist, also joy hunters, and the devotees also, the salvationists, they are also.

But the quality in the conception of the joy, or the happiness, that is to be taken into account as most important. What sort of *ānandam*, joy, or happiness we want? This joy brings reaction, committing *dacoiting* then punishment will come very soon as reaction. And what sort of joy does not bring reaction in its retinue, but in every increasing line it will move, that is what is wanted, and the quality also will improve in the time eternal. That is necessary for us. Father, mother, country,

all these transient, temporary cognition, and then dissolution. But in the midst of everything, we're all seeking after happiness.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

The conception of *māyā*, *ṛte 'rthaṁ yat pratīyeta*. It is misreading, what is real purpose, to miss it, to omit it, and seeing it otherwise. *Māyā* means misreading, not to be able to read properly things outside, misreading. And that is affected only by our prejudiced interest, local interest, local. *Mīyeta anuyar*. There is another meaning of *māyā*, of course meaning the same thing. *Mīyeta*, measured meaning, limited meaning, limited reading, reading from the limited standpoint, that is *māyā. Mā - yā*, what is not, not proper, are limited, two fold meaning of *māyā*, *'Rthaṁ ṛte*. The proper meaning is neglected, or it's omitted, proper reading of things, improper reading, *māyā*. *Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani*. And from the standpoint of the whole of consciousness it cannot stand. *Na pratīyeta cātmani, tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ*. Just as light and darkness, the difference is like light and darkness. Ignorance and knowledge, knowledge is effective, ignorance is misguiding, loss of energy, waste of energy, that is the consequence.

But there is another, higher level. Mahāprabhu asked to take to that for us, His recommendation: "Ignorance and knowledge, eliminate both, and try to surrender to the affectionate heart of your affectionate superiors, surrender to your guardianship. *Jñāna-śūnya-bhakti*. Don't take the responsibility and risk for calculation and reading of the environment on your shoulder. But surrender to the sweet will of the highest dictator. Law is for us, law is not for Him, He's above law, so take shelter of the law creator. Then you're fearless, you'll be at liberty, the highest liberty you'll be able to enjoy, if you can rise up to that level. *Jñāna-śūnya-bhakti*. Sincere and perfect dependence on the dictator Who's above law, He's above law. *Jñāna-śūnya-bhakti*. Just as a child in the mother's lap, intuitive affection, that is the highest position for us. *Jñāna-śūnya-bhakti*. Don't bother yourself with good and bad. Only one line, stick to that, surrender. His sweet will. That is another plane, though unseen from this side, the scholars. *Muhyanti yat sūrayaḥ* [*Bhāgavatam*, 1.1.1]. Not only ordinary men, but great scholars are benumbed, they can't follow, understand. Scholars means depending on knowledge, they cannot eliminate knowledge. The scholars say: "We can't understand what you say, *jñāna-śūnya-bhakti*, is the highest place, we can't follow this, how is it possible?"

But it is possible, to give up hope on our defective self calculation, that is vulnerable. So throw yourself to the decision of the Supreme invulnerable substance, at His disposal. That is the highest

attainment of the individual, to live in the land of mercy, affection, love, and that is beauty, that is charm. The land of sacrificed soul, wholesale sacrificed soul, they live there in that land. Self forgetful, all, self forgetful, living there, a plane of surrender and that is the highest plane of our life. That was announced by Mahāprabhu, *jñāna-śūnya-bhakti*.

It is very difficult to understand how we can live, the *jñāna*, the light, without light how we can move, it is impossible. But it is told that that is the highest position you can ever aspire after, *jñāna-śūnya-bhakti*. Automatic, just like computer calculation. Everything is being done as a machine, mechanically. But that is living and affectionate, not machine, this material thing, dead thing. A vitality grows there in its highest form. Vitality. It is not an abode of dead persons where all faculties are dead, no. They rather find their full play, fullest play, all the parts, the eye, the ear, everything, encouraged by the sweetness, the *ānandam* is rather taking the lead in the movements there.

All do not see with the eye, pasu pusyati gandena [?] As I told before, ganda vedi, rupa vedi, rasa vedi [?] There are so many classes, amongst in the animal creation. They see things only by scent. Who has come before him, he knows by the scent and not by the eye. Sabda vedi. By the voice one can know who has come, not by the eye. Ganda vedi, sparsa vedi. By the touch only they can understand who has come before them. The fishes are called sparsa vedi. One fish coming, approaching another fish, only the wave, he's coming, there's a peculiar wave he understands such a fish is coming to me, it is possible, sparsa vedi. Ganda vedi, by the scent only can understand these ants, etc, that who is coming, ant coming, or the mosquito coming, or the cat coming, or amongst the ant who is coming, only by the peculiar measurement of the scent. As we can discriminate with our eye, the human body coming, either this man or woman by the eye we can trace, so by scent one can understand, by sound one can understand, without eye.

So also here, the understanding by sweetness, by *ānandam*, differentiation in *ānandam*, they're moving there, no eye to guide, intuition something. The search for Kṛṣṇa, the searching attitude, that is the guide. There are classifications, everything is there, automatic, *ānandam*, inspiration, *anurāga*, affinity, that can guide. Everything is there, the eye, ear, everything there, but still the guiding principle is affinity. Affinity towards the centre and according to the degree so many infinite classifications. But the main thing is our attraction towards the centre, Kṛṣṇa, beautiful. Search for the beauty, that is the main thing and there are differentiated characters in that. But the main thing, the main current of the life there is search for Kṛṣṇa.

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, Who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

How I can run to the place where I can find the centre of the current? Where is the centre of the current? So sweet current coming to us, where is the centre? In this way. And who are nearest the centre? And who can command the sent current? So many things are there in the general vision. This may not be idolatry, we may think when in figurative way this is represented, we may think: "Oh this is idolatrous, in mental idolatries, physical idolaters, and mental idolatry, they're

suffering from, the Hindu's are suffering from mental idolatry." Do away with the idolatry conception. Things may be generally represented in this way, scientific way.

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

Mahāprabhu wanted to - "Pay and you'll have. Don't try to secure things very cheap. Don't try to purchase in the cheap market. Be ready to pay for the thing. Surrender, nothing less than surrender, that can purchase a ticket for you in that plane. Wholesale, if you can give wholesale, you will get also wholesale.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

"If you're miser, I'm also miser in dealing to you. If he's as much generous I'm also so. Wholesale giving. I can also give wholesale. So much so Yaśodā can whip Me, and I've no other alternative but to rub My eyes full of tears. 'I don't do this once more My mother, don't beat Me, don't whip Me in this way, even I can go so far, so far.'" Hare Kṛṣṇa.

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

["Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96] & [*Padyāvalī*, 126]

Raghupati Upādhyāya in his talk with Mahāprabhu told: "Let the others who are very much afraid of their worldly life run towards *Veda*, run towards *Smṛti*, and other scriptures. But I don't like all these things bothering. Simply I want, I see that - *aham iha nandaṁ vande*. All my concern is with Mahārāja Nanda, where I find in concrete truth that the Parambrahma is crawling on the compound of his house. I see the concrete thing. I won't run after phantasmagoria, what the *Śruti* will say, the *Smṛti* will say, so many. mani marti vasista jagra vagra smṛtim [?] *Veda* also *Sāma*, *Yajur*, *Atharva*, so many interpretations. I don't like that. I get the fruit here, the result, the consequence, I find here. That the Parambrahma whom you say, all Parambrahma, He's crawling in the compound of Mahārāja Nanda. So I shall negotiate with Nanda Mahārāja how I may be counted amongst one of his own people. This is my direct finding."

And that satisfied Mahāprabhu very much, that Raghupati Upādhyāya's statement. *Śrutim apare smṛtim itare, bhāratam anye bhajantu*.

The *Śrutis*, they're also in the *rasa-līlā*, they're also trying to have their defective attempt forgiven.

"We could not exactly express You my Lord, that You are such and such. You are *rasa-līlā*. Our expression rather went to express indifferent, that Brahma, the Brahma, Paramātmā, all this impersonal thing, generally we dealt with. But You are person and You are such a wonderful personality. You can describe these ordinary human things in such a great way. We did not know all these things and we could not express You, in this type, so forgive us." They beg to be forgiven, excused by Kṛṣṇa. "That we could not, we say, we boast that we give Kṛṣṇa, we give the Absolute to the people. But we ourselves did not get any such compression of Yourself, highest, so sweet. So sweetly we could not represent You. So we must be forgiven for our audacity, our position, our authentic announcement that we can show the path to You. We're criminals, in this way."

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

Parīkṣit Mahārāja, he's also in that great assembly of the scholars of different departments, he also says:

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: "O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit Mahārāja, on the basis of the theistic atmosphere created by Śukadeva Goswāmī, Parīkṣit Mahārāja is asking: "This is wonderful what you say, this Nanda, what did he do in his previous life? What sort of penances, or reading, or anything, religious practices, what did Nanda do that he has got the Parambrahma in such a way, in a players way he has got that Parambrahma? And *yaśodā mahā-bhāgā*, and the great fortunate lady Yaśodā, who is suckling that Parambrahma. It is inconceivably wonderful. What did they do? Please come direct with that recommendation. We want to follow that. We want to follow that leaving aside all those stereotype things that ever come to the world, for God consciousness, or God realisation. Leaving everything aside, we want to follow that path, what Yaśodā did, what Nanda did, in their past lives, that they have acquired such a great inconceivable fortunate position, we want to know that."

So Mahāprabhu came to give us such direction, where to go, what to gain, what to obtain.

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]

Even in *Gītā* we find, that only soul consciousness is wonder of wonder. We're all practised with material consciousness, material valuation. We're making much, we know we're accustomed to

make material valuation, always calculating. But if we can have the conception of our own soul, the particle, the dust of the great conscious substance, we'll be astounded. *Āścaryavad vadati*. Who will hear, who will say, who will know, everyone will be astounded.

"Oh. The soul is such a thing, such valuable, such wonderful, independent of all mortal? The atom bomb cannot do anything to the soul. These great achievements of the so-called civilised genius, they cannot approach this plane of soul, it is living in that plane."

So how much disarmed we are with fear. No fear, no apprehension which we're suffering, always like a remittent fever, always containing fever. The mortality, the threatening of mortality is always attacking on us, consciously, unconsciously.

But when we reach the plane of soul: "Oh. What wonderful thing, beyond atom bomb and all these threatening of the mortal world. It is above, wonderful things."

That is only a part, as a dust of that conscious world, and then the conscious world, Śiva-loka, and then the, *andamāya-loka*, where it is. Still it is with us, we hanker only for that.

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]

Prahlāda Mahārāja says we're attracted by the outer coating of things and ignoring the very spirit which is within. That is our fate.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

What to speak of us, we're full of material aspirations. Those that are famous for their spiritual aspirations and whose life is given for that, it is necessary also to preach in that camp, that He's above that, above knowledge. The love is above knowledge. *Prema* is above *jñāna*. And Kṛṣṇa is the king of that loving plane, the plane of love and beauty, and it is above your consciousness. Very rarely we find that some of the leaders of the *jñānī* school, they're aspiring after that beauty. So beauty is not confined in this eye experience of the material world. So how wonderful that will be. *Aham iha nandaṁ vande*. The soul is such, then the Supersoul, Paramātmā, then that Brahma Nārāyaṇa, Vāsudeva Nārāyaṇa, Rāmacandra, Dwārakeśa, Mathureśa, Vṛndāvana.

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

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

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]
[*Śrī Upadeśamṛta*, 10]

The gradation in the transcendental world is being shown to us in this way. With this aspiration, let our fortune may direct to move on and on, towards Kṛṣṇa consciousness, from deeper, to deeper, to the deepest.

Gaura Haribol. Gaura Haribol. Gaura Nitāi. Here we close today.

...

Akṣayānanda Mahārāja:

Na api sretaketu bahu bramhukai aharo guruva asitaha [?]
Satyam bramhapi mantra prajestha guro eka eva upasya vartate [?]
Kintu upasanayam anukulya pratikulya drstanti bhuta ete sada sa [?]
Param mrsya guru krtha ityam vasya vyatirvek avyam nai siksa guru evaite yeya [?]
Tathapi swami caraneru upani bandho sloko capoca mina harina kumari braja tanga [?]
Katanga kuras ca asto eyate guruvo pathaha madhu hata kapingula sadyo sthaha [?]
Upayade vijnana sesaha vrtyadayo matah iti siksa guru nama antu baho yam eva prayo jnana datya [?]
Prayojaka nityaha nahiti namo siksa guru api avijna jana eva bhavyo yasitam tu [?]
Satyam avijna jnananam hi gothum adi mama matam usarita tam maya sasajati aste kutra kutra [?]
Tatyam vestavya ityaha brahmeti adviti yam yat brahma etat kalau savisesa nirvisesa videda gauhu daiva [?]
Rsi giyate iti nyasa vrsya yasya matam nahinyam iti abi yukta vakyas ca maya yada hardika eva tarata [?]
siksa guru varna krta iti bhavana [?]

I'm sorry. My reading is probably very bad.

Śrīla Śrīdhara Mahārāja: Not bad, but not very clear to our ears. What is the chapter?

Akṣayānanda Mahārāja: Ninth chapter.

Śrīla Śrīdhara Mahārāja: Ninth chapter. So it is by Nava-yogendras? By whom? Ninth chapter. Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa [and Karabhājana]. Who is it?

Only one point, or many? Only this point that many Gurus are necessary, because there are different conceptions of the *advaya jñāna*. So to understand fully the particular part, the expert of that portion is to be consulted. Main purport is this. But if such a Guru is available who can represent all of the whole, *advaya jñāna*, then one may suffice. Otherwise the partial realisation, the Guru of partial realisation, they can give out the knowledge of a particular part. That is the underlying principle. For both relative and absolute, the same question, and absolute is the final. Generally:

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]

Whenever we shall accept any Guru, we shall try to see fullness in him. But with the progress of the knowledge, it may seem that some points are being lacking, in that case, *śīkṣa* Guru is to be adopted.

Akṣayānanda Mahārāja: Guru Mahārāja, it's spoken by *avadhūta-brāhmaṇa*.

Śrīla Śrīdhara Mahārāja: *Avadhūta*, inciting by whom? Camasa, Karabhājana, or Antarīkṣa? Who is the speaker? Who is giving reference of the *avadhūta-brāhmaṇa*? *Nava-yogendra*, one of the *yogendras* is speaker here, who is he? Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Voice Uddhava, it is there [?]

Akṣayānanda Mahārāja: Yes. My mistake. I'm sorry. Yes.

Śrīla Śrīdhara Mahārāja: So, ha ha, a drastic position, ha ha ha. Unquestionable.

Badrinārāyaṇa: That changes the whole situation.

Śrīla Śrīdhara Mahārāja: Unquestionable.

Akṣayānanda Mahārāja: Astama jayi bhagavan sri krsna bhajanera nicak avadhuta brahman ksatry [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha.

Akṣayānanda Mahārāja: I'm sorry, it's *aparādha*.

Śrīla Śrīdhara Mahārāja: One in many. *Ācāryaṁ māṁ vijānīyān*. One in many. He's Guru, because He can make Himself known, no other. So wherever there is true transaction, there is He Himself present, that is oneness in Guru. And also the variegatedness is there, according to ones *adhikāra*, and ones position. The same thing, *loke vyavāya*.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

One may not understand the whole truth, only by instalments he should be given, through different births. On the whole Guru is one, and Guru is He, and it is His will. In one figure also He may deliver the whole truth, but generally by partial instalments, according to the position of the audience, He will extend things.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

There are scriptures that say: "Oh marry, then leave your wife and go to the forest, and then you leave everything and always try to meditate on Him, even leaving food." There are so many. According to the capacity of the student the professor will impart advice to him, instruction to him. A gradation is there. *Karma adhikārī*.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

If I do not do any work, then others will think that idleness is the goal of our life, so I have to work. *Na buddhi-bhedaṁ janayed, ajñānāṁ*. One who has got his *adhikāra*, qualification, he's to be advised nearby something. *Jñāna adhikārī* he should be given *jñānam*, *yoga adhikārī*. Then again wind up everything, as in *Bhagavad-gītā*, He's dealing with different departments, but winding up in the last towards devotion, in this way.

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But,

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
[śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

na hi jñānena sadṛśaṁ, pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

So in praise of *jñānam*, but *jñānīnām api sarveṣāṁ, mad-gatenāntarātmanā*, connecting towards devotion. Then, _____ encouraging [?]

83.07.30.B

Śrīla Śrīdhara Mahārāja: ...fighting, but he ran towards Badarikāśrama. According to *adhikāra*, the position. So different departments. But at the same time it's possible - Kṛṣṇa is the advisor, He's giving the whole thing, by comparative study. So also some Ācārya may be found of such status that by this way He may begin.

Just as our Guru Mahārāja told to one Parvat Mahārāja. Parvat Mahārāja laboured hard for collection and preaching, very hard. One day Guru Mahārāja told, "I have got attention towards you. Now go on with this hard labour. Whenever I shall find that your time has come I shall give one attendant to you and ask you to take the Name of the Lord, in the retired life, I notice what is whose capacity, position; what sort of service should be recommended to whom, I have got. I'm alert on that subject. Go on doing." In this way.

According to the position, and capacity, the external engagement, form of engagement may change. And also the form of study, all these things may change. Learn this, learn that. From the same Guru in different ways it may be advised. And if not by the same Guru, then by different Guru. On the whole, Guru is He, the Lord is the Guru.

So oneness is there, and variety is also there. So, chabis Gurus here, the twenty four Gurus of the *avadhūta*. One thing he's learning from one person. Everywhere he's collecting some sort of instruction. Even, it is mentioned, even from a prostitute the *pingala*. She's waiting, some person will come to her, the whole night is awaiting, and wait, waiting. "Oh, this man - oh, didn't come; Oh, that man, goes that way. This man perhaps may come to me; that man also, took another course." In this way whole night, then completely disappointed resigned to the fate, retired, and

slept a sound sleep. So thereby we shall learn that we must not be expectant to any consequence, result of anything; then we'll be always suffer from anxiety. Things will come of itself, no anxiety. This is a particular stage.

And in the case of the - in Vṛndāvana whole anxiety, in *līlā*. "Kṛṣṇa is not coming, we're all - in the *kuñja*, in the forest camp, waiting for Kṛṣṇa. Kṛṣṇa not coming, not coming."

Utkantha. That is another thing. But this is all middle class *upadeśa*. When resigned to that... to the fate of that *jñāna śūnya bhakti*, that is under the jurisdiction of Yogamāyā arrangement. Then things are not in the hand of any individual being. Yogamāyā is managing them. That is a separate thing. And this is retiring from the mundane and entering into the high transcendental.

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

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

It is also mentioned, "Don't go to criticise the nature of others. *Viśvam ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca*. Consider the whole as one, and that it's engaged in *līlā*." But in the Vaiṣṇava school we'll be requested, advised that, *līlā*, that is, we must praise the Vaiṣṇava.

...

...young age, medicine will work.

Our Bishandrai [?], when he was dying, about eighty, he was a good doctor, a genius doctor. You may not know. He passed papers here, in London, high degree. When he was examined for diagnosis, one patient presented before him covered with cloth, and he was asked, "You will diagnose what is the disease."

He told, "This a case of pox, small-pox."

Then the patient removed, and the professor there he put a zero. Then when he found that in diagnosis he got zero, he challenged the professor, "Why you have given me zero?"

That professor told, "That was a case of influenza, and you told that it is a case of pox."

Bishanrai [?] told, "No! Surely it must be a case of pox. I shall offer it and show. You refer, the same patient."

Then the professor took the phone, and from the influenza ward he took the patient, he phoned there. "What is the condition of that patient? That influenza ward, I took him, took here?"

The answer came, "Sir, that is not influenza, pox has come out."

Then he wondered, the professor, "How did you know that it was a case of pox?"

"Through scent. Through scent I could recognise that it is a case of pox."

So, Bishanrai [?] was a genius. Before seeing and examining any patient, he - the naked body, generally he'll have a look, and then he diagnosed. But that _____ [?] when he was dying, heart failing, so many doctors came to help him, and told, "This is the medicine now to be applied."

Bishanrai [?] told, "Yes this is the medicine, sure. But who will use this medicine to keep my vitality, he's absent. Who will manipulate this medicine, and utilise in action, he's absent. Vitality is absent, to take the consequence of the medicine and to utilise it in that, he's absent. So he died. No person behind who will utilise this medicine to work in my favour, he's absent." So something like that.

When there's energy then medicine may work. But when the position may be such, then medicine will try to work but no foundation to stand for it, dissolved. So heart is the main thing, and to keep up the heart, the medicine is given. And none to take the medicine and utilise it in the proper way, gone. Hare Kṛṣṇa.

Badrinārāyaṇa: So medicine doesn't work without proper diet.

Śrīla Śrīdhara Mahārāja: Of course, diet creates disease. Diet problem, improper diet. Proper diet will help, but improper diet produce some anomaly, and medicine is necessary to clear that off. Govinda Mahārāja, he does not care for diet too much, much, but use medicine. But now, the age is advanced, and medicine will fail. _____ [?]

...

...everywhere, to get the desired result. This is the weapon of Mahāprabhu, *bhedābheda, acintya*. Nothing is definite. What is definite that is *māyā*, and we also cannot measure it. And we're also unable to measure *māyā*, this is our position. *Māyā* is infinite to us. And whatever is possible to come under measurement, that is *māyā*. *Adhokṣaja*, immeasurable and understandable. These characteristic we must not forget. That we have come to deal with Whom? Independent personality of sweet will. Autocrat, absolute. So, a portion we may be allowed to - by His grace, to know.

Raghunātha Dāsa Goswāmī, he had his previous Guru, then went to Mahāprabhu, neglecting him. He had something in his, within, and neglected his previous family Guru, and went to Mahāprabhu. Mahāprabhu Himself gave him shelter under Svarūpa Dāmodara. Again, not satisfied with Svarūpa Dāmodara, who holds highest position. He again comes to Mahāprabhu, "Why You have inspired me to leave the house? Why You have drawn me here? I can't ascertain. Please advice me what I'm to do."

Mahāprabhu felt a little disturbed, that, "I have given you to Svarūpa Dāmodara, crossing him you're coming to Me." He was a little disturbed. "He knows everything, more than Myself." In this way He told, remarked. "Still if you have got special regard for My words, then I in nutshell say to you,"

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be / vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect

from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā- Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

These four lines He told. Again, because he crossed the dignity of Svarūpa Dāmodara, who was given as Guru to him, again He put him to the hand of Svarūpa Dāmodara. This formality Mahāprabhu observed, that Guru should not be crossed. His dignity should not be crossed or neglected in any way. Again He put him in the hand of Svarūpa Dāmodara. "You have come out from your shelter to Me, what is not according to the spiritual formality." It shows like that, again He's putting to Svarūpa Dāmodara. And he lived there so many years, amongst the eternal *parṣada* of - with Mahāprabhu. Then, after the departure of all of them, mainly, went to Vṛndāvana. There again he found Guru, Rūpa, Sanātana. He's writing in such a way, that as if he's begun his life there.

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] & [*Bhāgavatam*, 5.18.12, purport]

"I bow down, my obeisances to Sanātana, who behaved with me in such a way, affectionate way. How?
Vairāgya-yug bhakti-rasaṁ."

Raghunātha Dāsa showed his abnegation, this *vairāgya*, to the extreme here. Even the *prasāda* most rotten, washing, only the internal things with some salt he used to take.

And Mahāprabhu went to forcibly take that. "Oh, such sweet *prasāda*, I have never tasted in my life! Raghunātha, you have got so much faith in the *prasāda* of Jagannātha, what the cows also reject, rotten things can't eat, and you take that *prasāda*, and washing that rotten portion from within, with adding some salt you take. So much deep faith in *prasāda*. Sweetest food, I never tasted such."

Such was the *vairāgya*, still he says, "Sanātana Goswāmī taught me what is *vairāgya*. *Vairāgya-yug bhakti-rasaṁ*. The spiritual juice of devotion, he made me swallow forcibly, and I won't take it, *anabhipsum andham*, because I'm blind. I'm blind and unwilling, and forcibly he devoured me, what is *vairāgya-yug bhakti-rasaṁ*. *Bhakti-rasa*, means very caution, very similar to this mundane *kāma*; so do with caution. Just as medicine applied with some other *anupam*, so, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham*. Unwilling and blind, and forcibly he made me swallow that medicine like diet. *Kṛpāmbudhir*. Ocean of mercy, ocean of grace. *Para-duḥkha-dukhī*. Always feeling for the others pain."

Such is his praise, song of admiration of Sanātana. Again for Rūpa Goswāmī,

adananas taniyam dante dam yati punah punah [?] "Holding the grass between my teeth, dam yati punah punah [?], times unlimited I beg to Rūpa Goswāmī. srimad rupa dhan bolisyan [?] He may

consider me the dust of his feet. dante dam yati punah punah. Repeatedly, unlimited times, I want to offer myself to become a dust of the feet of Śrī Rūpa Goswāmī."

After leaving the association of Mahāprabhu's direct followers, he went to Vṛndāvana and found Guru in such way. What is this? Mahāprabhu Himself advised him. Mahāprabhu Himself selected one Guru of the highest order, Svarūpa Dāmodara. They are but *mañjarī* rank. And Svarūpa Dāmodara Lalitā Sakhī. But from there he went to Vṛndāvana, and there he found Gurudeva. So, the fun play of infinite. The absolute, the plane of the absolute, will come to measure and record that, this is this; without a fool.

Still for our purpose, as we're endowed with limited resources, some sort of limited sign, symptoms should be posted to direct towards that direction. Some calculation, some limitation. Some limitation on the unlimited. Some sign to the unsignable, to be posted, light house in the infinite ocean, light house, something, to help, that is given for us.

So the absolute, here they say the absolute have got different infinite number of aspects. And He's expressing Himself in particular place, particular quality, through particular direction. And one who wants to extend his understanding, he will try to learn from every nook and corner of the absolute. Everything new, nothing can become old. *Nava navayamam*, everything is new. If we have got eye, vision deeper, deeper vision; new, new, newer things are coming, unlimited, infinite.

So, as the star in the infinite sky, or light in the ocean, the beacon light, the light house, then by taking the direction from them we're to go on in the infinite. The position is there. We may be lost to understand; so sometimes Ācārya, the teachers are sent to organise them. "This is *karma-kāṇḍa*, this is *jñāna-kāṇḍa*, this is yoga, there are so many differences of yoga. In the *karma-kāṇḍa*, Manu, Atri, Vasiṣṭha, so many variety." Something common, something different. Nothing particularly congruent.

puta tishta dasam godam [?] Yaśodā is tying, going to tie Kṛṣṇa, but only two ounce difference, short. Again adding something, some rope, again when going to finish, same two finger short, shortage. Such is the nature. And we're going to measure Him, to put Him in the cage of our brain?

Adjustment, as far as possible. So, Guru, *śikṣā* Guru. And more extended, everywhere there is Guru. As generally I say. To enter into the domain of Vaikuṇṭha and Goloka, all Guru, myself the only servant. I'm travelling over the plane which is Guru. Over head Guru, on all sides Guru; all respectable things.

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]

And we also, if we try to advance step by step: Brahmaloka, *ākṣara*, *kṣaraḥ*, then above that Vaikuṇṭha begins, Śivaloka, Vaikuṇṭha. And *cinmaya*, the soil is consciousness. Consciousness of higher type than I myself is made, come up. So, to enter and to walk there, and to do duty, that is all, to wander over the Guru, on all sides Guru, all Guru. So, not to go by the leg, but to go by the head. To walk by the head, that is what is necessary, inconceivable. Inconceivable but it is the fact. So, only our serving attitude, that is the value. "I shall render some service to their satisfaction."

That is only our capital. So we must always be very much anxiously cautious about the serving necessity value in me, otherwise everything is disappointed. *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]

The dedication, the satisfaction, seeking the satisfaction of the entity there. Generally for all, and particularly for Kṛṣṇa or His favourite.

...

Devotee: If Guru or Kṛṣṇa doesn't - if we feel They don't want to accept our service...

Śrīla Śrīdhara Mahārāja: Guru, Kṛṣṇa is Guru in different form.

Akṣayānanda Mahārāja: Guru Mahārāja. "Therefore I can see that Hṛdayānanda Mahārāja has made *siddhānta viroda* here."

Śrīla Śrīdhara Mahārāja: I'm to read it, or understanding it very carefully, before I say that.

Akṣayānanda Mahārāja: He wants to say that, "One must have only one Guru."

Śrīla Śrīdhara Mahārāja: Only one Guru - then some who could not get mantra from Swāmī Mahārāja, they're going giving mantram, or they'll stop there? Then?

Akṣayānanda Mahārāja: His plea. Viśvanātha says that this *nirviśeṣa*, *saviśeṣa*, *ved* _____ [?]

Śrīla Śrīdhara Mahārāja: Not only *nirviśeṣa*, *saviśeṣa*, but in every department. Only in general *nirviśeṣa*, *saviśeṣa*. One may not enter *nirviśeṣa* at all. *Jñāna śūnya bhakti*. "*Eho bāhya āge kaha āra*." [*Caitanya- caritāmṛta, Madhya-līlā,* 8.59] He may not have any connection with *nirviśeṣa* department. Straight, eliminating *nirviśeṣa* going to *saviśeṣa*, it is possible.

Akṣayānanda Mahārāja: Yes. But using the statement of Viśvanātha.

Śrīla Śrīdhara Mahārāja: Not only *nirviśeṣa*, there is Buddhistic school, they have no recognition of any reality, even *nirviśeṣa*, nothing. So various conceptions there are; *nirviśeṣa*, *saviśeṣa*. And also Śyāmānanda, from *sākhya rasa* transferred into *mādhurya rasa*. How he will account for _____ [?]

Akṣayānanda Mahārāja: Because Viśvanātha is only given so far in the commentary. He did not mentioned...

Śrīla Śrīdhara Mahārāja: Then I can say that I shall have to scrutinise what Viśvanātha has said. Then I can give my opinion. Very patiently I shall have to read it through scrutinisingly; then I may give my opinion. Some time I shall do. You keep it ready.

Badrinārāyaṇa: Maybe when Govinda Mahārāja comes he can shed some light on it.

Śrīla Śrīdhara Mahārāja: Yes, let him come. Or with the help of Nimāi, or some, but the slow reading, slow and correct reading. Because my mind is now weak, my brain is weak now. So, patiently I shall have to examine.

Akṣayānanda Mahārāja: But from what you told this morning, I'm able to understand it, quite clearly. What you have told I've been able to understand it now. Because I also read his English book, although I don't have a copy here, but I'll procure it.

Śrīla Śrīdhara Mahārāja: Have you got a copy of *Search For Śrī Kṛṣṇa*? You must have a copy there in the land, you've got?

Akṣayānanda Mahārāja: Of course.

Śrīla Śrīdhara Mahārāja: And Anurādhā must have one copy.

Anurādhā: _____ [?] took my one.

Śrīla Śrīdhara Mahārāja: Took yours?

Badrinārāyaṇa: Yes. We gave it to him, he did not have a copy.

Śrīla Śrīdhara Mahārāja: Oh. So you must keep a copy with you. Hare Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Badrinārāyaṇa: Mahārāja. How did Śyāmānanda change from *sākhya* to *mādhurya*?

Śrīla Śrīdhara Mahārāja: The special dispensation of the Absolute. Śyāmānanda was initiated in *sākhya rasa*, from Hṛday Chaitanya in Kalna. In particular occasion, some dead body came there, some topics there, I forget. Anyhow when he went to Vṛndāvana, he was, as far as I remember, Śyāmānanda from Nandagram he was going towards Khadiravan perhaps. In early morning, very early morning, taking the Name of Kṛṣṇa, from Nandagram he's going eastward towards Khadiravan, Lokanātha Goswāmī's place.

Then, suddenly found one... perhaps golden *nupur*, what is that? Anklet, leg ornament, in this side, over the side, on the way. And he took it in his *uttariya* or any place put it, and going. And with the touch of that *nupura*, that leg ornament, he felt ecstatic joy within, and great energy for Hari *Nāma*. And he's looking back towards the place. After sometime he saw one lady, one girl of exquisite beauty, she's searching there. Then he came back. "What are you searching?" he put.

"My Mistress has lost one *nupur* somewhere here, so I have come to collect it."

"I have got it. I have collected it." He gave it.

She put it on his forehead, and disappeared.

Touched that *nupur* on his forehead, and there was one *tilak* mark, permanent, it was, he can't rub it, efface it. And he felt his tendency towards the service under the guidance of those girls. From friend circle his mental conversion came automatically, towards *mādhurya rasa*, he felt.

And he consulted Jīva Goswāmī. "This is the case, what to do? Irresistibly I feel within that I must serve Kṛṣṇa under the direction of these divine damsels. I feel, that sort of service. Though I got previously from my Gurudeva, admission, and I'm trying to cultivate that in *sākhya rasa*, friendly circle."

Jīva Goswāmī told, "You have got such wonderful grace from the upper class, and you may take initiation in this form from me." And yes, Śyāmānanda took further initiation from Jīva Goswāmī.

But this act was not concealed. Gradually it was expressed, came to the public. And his previous Guru came to know that Jīva Goswāmī has again initiated his disciple. He called the assembly in Vṛndāvana, "That this Goswāmī has done wrong. He has enticed my disciple and this is against Vaiṣṇava fashion, etiquette."

As Rāmeśvara came to charge me.

Devotees: No comparison.

Śrīla Śrīdhara Mahārāja: Then there was a meeting, and they called for Jīva Goswāmī to give explanation for this discourteous activity. Jīva Goswāmī did not go, he sent Śyāmānanda. "Go and explain your position."

Śyāmānanda went there, and he stated, "This is the fact which forced me to change my course of life."

But many of them there, did not believe in that statement.

Then Śyāmānanda told that, "I got the sign, this *nupur tilak* on my forehead. If you do not believe you efface this."

They tried but failed. Then they gave recognition. "Yes, it is possible."

And that arrangement was also made - Rādhārāṇī, internally, previously asked Subal, through Subal, he communicated, "One of your servitors, I'm taking within My camp."

Amongst the leaders, there was some understanding - the transformation.

So, it is also possible, by special interference of the will of those high officials, or Kṛṣṇa Himself. It is possible. So *acintya bhedābheda*. "I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to understand this peculiar wonderful adjustment. With Me, everything with Me. Try to follow." *Acintya bhedābheda*. So, _____ [?]

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

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

The *guhāyā* is at the heart of Kṛṣṇa. Everything is there. Or His heart, His sweet hearts are there. They are designing and the effect coming. *Mahā-jano yena gataḥ sa panthāḥ*.

The precedent, when the pleaders go to plead in the court. Above law, the precedent works more. They show some precedent, logic, then in such case the higher court gave such judgement. "You see, my lord." Then the lord is silenced. He has such presented in such court, in this higher court, in such case gave such decision. Then he's to side, precedents.

Mahā-jano yena. After all Kṛṣṇa is not under law, law comes from Him, for us. Some law for us, some law for the jungle, some law for the beast, some law for the gods, so many variety of law suiting to the particular part in the infinite. We shall always be open to His freedom above law, look up. But we must be sincere. _____ [?] Prejudice, *niṣkāma*, and endowed with sincere searching, *kṛṣṇānusandhāna*. Mahāprabhu's life was that of *kṛṣṇānusandhāna*. Search for Kṛṣṇa, *kāhāṅ kṛṣṇa prāna nātha*. The whole life is covered by this, *kṛṣṇānusandhāna*.

And what type of *sandhāna*? The other day we told when Svarūpa Dāmodara and others they're taking the Name of Kṛṣṇa, and Mahāprabhu's attention drawn to this plane, and Mahāprabhu says, "You're making noise." When Kṛṣṇa *Nāma* uttered by Svarūpa Dāmodara *for* Mahāprabhu, that is compared to noise, undesirable noise, *kolāhala*.

hena-kāle tumi-saba kolāhala kari' [āmā iṅhā lañā āilā balātkāra kari']

["Just then, all of you made a tumultuous sound and brought Me back here by force."]
[*Caitanya-caritāmṛta, Antya-līlā,* 17.27]

"I was in such a state of ecstatic joy, ecstatic feeling."

Fools rush in where angels fear to tread. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: We very often remember that story Mahārāja, that story of *kolāhala*.

Śrīla Śrīdhara Mahārāja: You appreciated the other day very much, *kolāhala*. And who the Kṛṣṇa *Nāma*? Kṛṣṇa *Nāma* by Svarūpa Dāmodara, who is called to be Lalitā himself, his Kṛṣṇa *Nāma*, and earnestly he's chanting to awaken Mahāprabhu, to draw Him this side.

But Mahāprabhu, "You're drawing where? This *prapañca*, external cover. And where I was present, and what I was enjoying, experience _____ [?]"

Search, search for Kṛṣṇa, search, search, search. *Brahma-jijñāsā*, *vedānta brahma-jijñāsā*, *athato brahma-jijñāsā*. A laboured thing, we do not find any support, any foundation here. Then, as if a luxury, I must inquire, what is the cause of this world? Why we're coming, we're going, we're being transformed? What is the cause? Some idle remark, *brahma-jijñāsā*. And that is endowed with vigorous life. *Kṛṣṇānusandhāna*. I can't contain myself, without that truth. _____ [?] when that is Kṛṣṇa. How living, I can't stand, I can't continue, I can't live without that nectar. *Kṛṣṇānusandhāna*, and *brahmā-jijñāsā*, and Paramātmā *ānusandhāna*. These idle topics, idle activity like a luxury of learning. Heart's thirst, unquenchable thirst. Like a madman He's after, "Where is Kṛṣṇa?"

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Śrīla Śrīdhara Mahārāja: Once Gandhi, he started non cooperation movement, but this Motilal, the father of Jawaharlal [Pandit Nehru], and C.R.Das etc, when that movement came to a lull, they evolved some other way, responsive cooperation. "We shall enter the assembly, all these things, and capture the local bodies. And whatever the British has given us, self-government, we shall capture that, again continue fight. That policy."

But Gandhi told that, "I have no hope in that. As you like you may do, you may try; but you won't be able to snatch anything from the British in that way."

They tried for few years, but they could not move the British from their position, any more. Then they again went to Gandhi. "He will form some way to fight with the British." Then when the whole burden was given to his head, he accepted that and he began to think, what policy, what method of fight he will begin. Of course all *ahiṁsā*, non violent.

Then one day Rabindranath saw him. "The country, the congress, has given you the charge of leadership to lead the congress in a particular way so that the British may be compelled to give our desire. Then what do you do about that?"

Gandhi told, "I'm thinking furiously."

Then, a man like Rabindranath he pronounced this word, "He's thinking furiously," in a taunting tone. But when the result came, of the thinking of Gandhi, that showed that really it was a furious thinking. He began that salt, civil disobedience. Asked the then Viceroy, perhaps Irwin, that, "The salt is necessary for all, so you abolish the salt tax. For the poorest of the poor, they also want salt, and you should not put any tax over the only source of the poor. You withdraw."

But for the prestige, he could not do. Then Gandhi told, "I want to disobey the salt act."

Only with about seventy from his *āśrama*, peacefully they're marching towards salt producing area in Ahmada [?], that Dandi march. When they're walking, they're going that place by walking, and very smilingly and encouragingly they're going. Then they began that activity, began to prepare salt for themselves, and to give, distribute it.

The government ignored in the beginning, but could not. So many, every type, in Bengal, everywhere, this movement began. Everyone goes to the sea shore, and they can produce salt and use that and distribute to the market. Government could not stand idle, they came to oppose. And thereby the fight began. They won't withdraw from that campaign, and they are to punish, whipping, then hammer used to break the fist, in this way. Then the fire came out in the whole of India. So that Irwin had to make proposal with Gandhi for peace, for round table conference. So round table conference was to take place in London. And then something was given, but that was not desirable for them. Again Gandhi came and began civil disobedience. But the movement lulled, so he had to wait. He went to the jail, then came out, so many things offered. Then a strong Viceroy, Wellington, was sent here, and Gandhi put to jail for two years. _____ [?]

"So I'm thinking furiously." Civil thinking also may have furious colour.

So Mahāprabhu searching, searching for Kṛṣṇa was done furiously. There is a thorn in Purī, so that peculiar thorny plants, running through the thorny plants. Kṛṣṇa *gan*. One *deva dasī* is singing about Kṛṣṇa, and He was so much captured by the tune. "He's running through the thorny area, Govinda catching Him." So furious search for Kṛṣṇa, without any care for the body, or for the circumstance, or environment. Searching, furious search, wholesale search, absolute search. That

when the Absolute is engaged for His Own search, that is Absolute search. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Absolute search for the Absolute.

Śrīla Śrīdhara Mahārāja: He Himself is charmed by His own beauty. He's directed towards Him, with open eye of a devotee, He's looking at Him. He's becoming mad Himself. Then what sort of charm is there? And how unfortunate we are, not even a small drop for us. Hare Kṛṣṇa. The charm, the beauty, *sundaram*, *ānandam*, harmony.

The *ānanda śabda* has been translated by Martineau as reality the beautiful. *Ānanda*, a synonym of *ānanda*, *sat*, *cit*, *ānanda*, that *ānanda* has been translated by Martineau, a philosopher, as reality the beautiful, *sundaram*. *Sundar* is *ānanda*, beauty is bliss. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that beauty is love also; the appreciation of beauty proper is love. Love is the most attractive substance in the world, and beauty also same, similar. Most attractive, most satisfaction giving. No knowledge, no justice, no power, all like rubbish. In comparison, the power seeking, the knowledge seeking, that is all rubbish, tasteless; when love has come in comparison to them. They are hooted out, the love, the power. What is power? What is justice? Knowing, who is the judge? What is the benefit, that we shall judge, what is good and bad? Do you know, what is good and bad? You will give judgement. When love enters the area, everything is paralysed. All paralysed when that love and beauty enters. Hare Kṛṣṇa. Mahaprabhu came with that thing, *prema*, love. Try to acquire a drop of divine love. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, divine.

Devotee: Mahārāja. If we feel that Kṛṣṇa does not want to accept our service, then what should we do?

Śrīla Śrīdhara Mahārāja: Ha, ha. What do you do in other cases? Suppose I'm a patient, I'm trying so many treatments, but I can't recover. What should we do?

Devotee: Keep trying.

Śrīla Śrīdhara Mahārāja: Keep trying. To select a better doctor. We won't leave it, but we shall seek and seek, search and search, for better medicine, proper medicine and better doctor. That's natural.

vishayi ya priti _____ carane tomar [?] What interest we have got in this mundane wealth, similar interest we may have for Him. We're already wakeful to the interest of this mundane world. And we're after that, searching after that. That may be applied in His case also. Untiring inquiry, how I can get back my health. I can't stop it, I generally do not stop it, to recover my health. And the real health is there, to get that real health. Back to God, back to home. To get that health of that membership of that home, we shall try to get back. This *vyādhi*, *jarā-vyādhi*, we're attacked by the mania of enjoyment, and salvation. That must be, that is the disease, and that we must save us from all these inner inclinations, and to have proper inclination of life, the aim of life, duty of life eternal.

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam, tvayi jātāparādhānāṁ, tvam eva [śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda Purāṇa*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

When a boy's trying to walk, he's falling on the ground, again he gets up and again begins. So no end of trying, it is not avoidable problem, always the standing problem eternal, and most comprehensive. We can't avoid it, anyhow we must try. By hook or by crook, anyway, we can't but try for our best benefit. We only understand that is the best benefit.

So automatically everything will come. Just as at present we consider our health is unavoidably necessary. So I shall have to try my best to keep up my health. That interest must be transferred there, when we'll understand that how useful for my inner eternal life He is.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotees: _____ [?]

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

...

Devotee: So, what is the best way, to make...?

Śrīla Śrīdhara Mahārāja: The only way, that is the only way is for active and passive association. Active association we may get from the *sādhu*, and the saints. And the passive from the books.

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya, / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

The oxygen is necessary for the body, so we must place ourselves where oxygen is sufficient. So, we want a thing from a particular plane, and those that are connected with that plane, we must associate with them. Different layers, different plane. So there's a layer of devotion, and I have got also within that, cover within, innate layer. And if we want to improve that layer, strengthen, then I must connect the same layer where it can be found: through the books, instructions, and association of the *sādhu*, where he's connected with that layer, that plane. *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]

Bhakti, devotion can be improved only with the help of devotion; nothing else. Nothing can be transformed into devotion. Devotion is independent. Only devotion can give devotion, devotion can increase devotion, enhance devotion. Where is that devotion? Devotion is at the heart of the devotee. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Means dedication, that is the most fundamental layer of the universe. And we have got also inside, in our fundamental existence, in our fundamental position of our heart, there is *bhakti*. Fundamental element is devotion. So devotion can be improved by devotion, association with the devotee. That - not anything, this *karma*, that energy, or knowledge can be transformed into devotion. It is an independent thing. We're to understand like that. It is most elementary substance, not combined by, not produced by the combination of other things, it is original substance. Smodhik [?] Devotion, the most fundamental, is devotion, dedication. Everything is existing on dedication, and that is the most holy, and substantial thing. Durability, *sat*, *cit*, *ānanda*, three grand qualifications are there.

It maintains the very existence. Without that no existence is possible. Dedication, dynamic character of the every part for the whole. Every constituent part is dedicating its energy for the whole. In this way the whole is maintained. That is *bhakti*, dedicating energy, dedicating atom, and that is the fundamental thing everywhere. All others are outcome like cover. That is substance, that is bliss, that is fulfilment, everything is there, in dedication.

And exploitation is the heinous cover, opposite cover, exploitation. And renunciation is like zero, no effect. Renunciation is like zero, not effective. Only it has got some value when withdrawn from exploitation. Exploitation the negative side of the world, and of every unit exploitation, shosham [?]. That is the most undesirable thing found. And renunciation, to give up that exploitation, withdrawal from the negative side.

And real life is in dedication. We can find peace, bliss, fulfilment, only in dedication. And dedication is devotion, means *bhakti*. *Bhajan* means that, not few formal practices. It is the way, vibration, and the play, or the most fundamental element of the world. Ha, ha. We must try to understand that. That is not produced by anything. Everything rather exists on relativity, negative relativity, exploitation, perverted reflection. But that that is the original aspect of the existence, dedication - substantial, and that is true. And this is temporary, and so false - exploitation. Now the present civilisation is mad with exploitation. They think that as much as they can exploit they hold better position. But that is not only false, but reactionary. So, we must be cautious of the contamination of the present civilisation, which is all exploiting nature.

...

....that aspect we must take the help from that plane. If golden part is to be enhanced we must approach the gold mine. Iron necessary we must go to the iron mine. If we want water we must go to the water. Devotion, dedication, its generalised conception of devotion is dedication. And that is divinity, and that is civilisation proper. And the Indian *varṇāśrama* based on that. The ultimate aim is dedication, but they have modified the activities in different way, connecting with that dedication.

varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."]
[*Viṣṇu Purāṇa*, 3.8.9]

Rāmānanda quotes from *Viṣṇu Purāṇa*. The formalities of *varṇāśrama*, which is meant ultimately to give our connection with devotion to Viṣṇu. *Yaḥ idaṁ viṣṇuḥ vyāpnotīti*. All-pervading spirit, Viṣṇu. Dissolution for Him. Die to live; that Hegel's words. Die to live, inspiring, life giving, hope giving, die to live, don't be miser. Don't be miser, don't be traitor to your own self. Have courage and try to die as you are at present. The inner golden self will come out. Jump into the fire of sacrifice. *Yajña* means sacrifice, self giving. Don't be afraid that you will lose everything. Jump into the fire, and the unnecessary substance will be finished to ashes. And what cannot be burned by the fire, that will come out, remain. So, die to live.

And reality for Himself. Know that. The whole world only not meant to satisfy you. You're a point in the world. Self centring, to be self centred, that is to be traitor to one's own self. Distribute yourself for the whole, and you'll find a new life there eternal, peace. Hare Kṛṣṇa.

Devotees: _____ [?]

Vidagdha Mādhava: Guru Mahārāja. Is everything, all the actions and reactions in this world, is there the possibility of injustice where one *jīva* can do something to another *jīva*, and that will be an injustice? Or is it just a reaction for some past...

Śrīla Śrīdhara Mahārāja: From absolute stand point nothing is injustice, and from the relative position there is injustice and reaction. From the absolute stand point everything is *līlā*. And you must have to attain that consciousness, then you'll be relieved of all those misgivings. When the self-interest ego will be dissolved completely, then everything is all right. And that is possible only in the case of life of dedication. Dedication in its final stage, will find the full harmony everywhere.

Suppose in the army, the general asks in a particular group, advance, they're sure to death. Whereas in the first batch the victory is long, in the back side, victory. But when the first batch is jumping into the war field, battlefield, they will think, 'The injustice towards us. After the war is finished they'll rejoice, and we're giving the life.' The first batch of this army, they'll think, 'It is injustice to us. Why we shall go first? Why not the others?' From the partial interest it will be seen injustice; but there is no room in the unity. They will have to think that die to live for the nation's, cause, we must approach first: otherwise everyone will say, "Why I shall go?" So, die to live, they're giving their life, forever they're gone, but in the nation's history they have got a portion. History, they will occupy a glorious portion. Otherwise unity cannot stand. "Why we should go first on the

war field, battlefield." Then the marshal law is there. They will be finished. Disobey will be dealt with capital punishment. Die to live. A living army cannot do so, but a diseased army, there may be some revolt. ""Why the Sikhs will go first and not the Jats [?]" Just as government has not constructed any Bengali regiment, because in the first great war the Bengali regiment revolted against the commander. So Bengali soldiers they are put into different groups: amongst the Jats [?], amongst the Sikhs, amongst the Gurkha, not an independent, because revolted once. The punishment still continuing, though the country is independent.

So death to this material life it is not the be-all and end-all of everything. They will live in the history, life after death. It is material example. But in the spiritual world no _____ [?] is possible, everything is eternal, so there is no question of such dark future. But those that will sacrifice, they'll be rewarded with remuneration which is nothing but love.

Hare Kṛṣṇa. So we must understand that devotion can increase devotion, nothing else. Then we're to find out where is that devotion, and what type of devotion. Devotion also, there is *sādhana-bhakti*, *bhāva-bhakti*, *prema-bhakti*, *viddhi-bhakti*, *rāga-bhakti*; so many classes in devotion. So we're to find out...

Just as a part of your television lost, and you're wandering throughout the length and breath of India, and you don't get that part to repair it. So a similar place is necessary, market to repair it.

So devotion is not found anywhere and everywhere. You must have to go where the devotion is, and anyhow to get help from there. Where is that devotion? This *rāga-bhakti*, *viddhi-bhakti*, this *bhakti*, that *bhakti*. Hare Kṛṣṇa. When to associate - that association is also not with the temperament of exploitation or renunciation, only with dedicating mentality that we can come to the higher 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]

If at all we want, we hanker for the association of the higher existence: where is God? Where is Brahma? Where is Paramātmā? Only mentioned in the books we find, but we can't see, we can't feel, "Yes, it is there, if you like you must go there."

I want to see Kanchenjunga, or Mount Everest, is it possible to see from here? I must have to approach this man, how to go? You will go by: first, train, then by this, and that, and then go.

So, *tad viddhi praṇipātena, paripraśnena sevayā*. How we can go there? First, *praṇipāt*, surrender; *paripraśna*, honest enquiry; and *sevā*, all important factor, to serve Him. Not to capture Him and take here, and make, engage the God for my service, or for the service of my family, or country, or anywhere. It is not the object of that. Is the highest order substance, He has got His dignity, His efficiency, everything. If I like to serve Him, then I can try to meet Him, He won't come to serve me.

The king won't come to serve me. If I have got necessity for him, then I must go there; to satisfy his whim, to obey him. Otherwise I won't be allowed any interview there. Entrance is far off. No interview will be possible.

If I want that I shall get a God, in my pocket, and use Him to serve my mundane purpose, that is suicidal thinking, no meaning, rather bad reaction. God is God, He's all perfect, and He's absolute. And if we're to get Him then we must go to Him. We must go to mountain to see, mountain won't come to see me, to be shown to me. He's there. Such necessity, I must go, abiding by the rules that are necessary to go there. *Praṅipāta*, *paripraśna*, *sevā*. Such attitude is necessary to go to Him, we'll be able to go. Anyone qualified with such attitude may go, and find Him, He's there. How is He. *Śābde pare ca niṣṇātam*.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

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

He's super-subjective. We cannot find even our own self. Even we can not trace what is mind within us! What is the capacity of the eye, the ear; that also we do not know finally. They're working with me: my eyes, ears, all these, tongue. Then the mind is within, the impulse, our propensity, our desire to get something and to dismiss something. And the faculty of judgement is within: the *buddhi* to reason "this is good, this is bad"; within us. We cannot finally get touch of that fine element. And then above there is soul proper. And then the Super-soul. And then the source of all souls. Just as the earth is the source of so many dusts. Just as the sun, source of so many rays, light. So it is there, from which some little knowledge peeps in this world, and shows so many miracles.

The Einstein, the Newton, they've come with very small acquaintance of that universal knowledge world. And He's beyond knowledge. They're discovering this thing, that thing, but that is already there, no credit. They're discovering - Newton, Einstein their invention, discovery, but not creating. Whatever they're discovering that is already there, so many wonders. So many wonderful things already there. The scientists they're only taking out from the unknown to known, to this particular section, but already they're there.

And many, many other wonderful things are there, in the universal mind. Or in the universal intelligence, the plane of intelligence universal, the plane of soul universal. In this way the gradation is going up, higher and higher. As in the objective world, the earth, the water, the air, the water, the heat, the earth, the stone; so many developed things of the objective world. So in the subjective world are differentiation of different type, subjective world. Soul, Supersoul...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

So if we want to have our devotional aspect within, we're to find out the similar thing where it can be found. And by the association of that, we can improve my - that part of existence.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

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]

In *Bhāgavatam*, *sa vai puṁsāṁ paro dharmo*. That is the highest duty of every soul. *Yato bhaktir adhokṣaje*. There...

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Śrīla Śrīdhara Mahārāja: But when, if we can reach there we shall find without such, no life is possible. Now without electricity civilisation impossible. So when we reach the standard we'll find the utility, how much we gain there. We shall feel life is there, die to live, life after death. Life after death does not mean that after this body another life, but the death of the so called death finished. When death will die, then the life will begin. Die to live. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Mrtya _____ [?] is the name of Mahādeva, who has conquered death. Death has died, and He's free, no death. In the plane of Mrtya _____ [?] Mahādeva is independent of this material energy. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari bol.

Sambandha yoginam tadvinam yoginam mandinam [?] That day is fruitless, non-producing, non- productive, in which we do not talk, we do not cultivate about the Supreme Being, my Lord. No consultation about our Lord, we forget our own Lord, Who is be-all and end-all, all in our life - our Lord. The Lord of Lords. When we forget Him, that day is non-productive.

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

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*)."]

[*Śrīmad-Bhāgavatam*, 12.12.55]

Avismṛtiḥ kṛṣṇa-padāravindayoḥ. Not to forget, un-forgetfulness about the lotus feet of divine Kṛṣṇa. *Kṣiṇoty abhadrāṇi*. That continuance of that memory, continuous memory of Kṛṣṇa, that will diminish, and destroy, *abhadrāṇi*, the ungentle, undesirable things, dirty things in you. All are dirts, without Kṛṣṇa consciousness, without the consciousness of the divinity, these mundane things are all dirts. The dirts should be removed. The dirts should be destroyed by the continuance of the Kṛṣṇa consciousness. *Avismṛtiḥ kṛṣṇa- padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti*. And it extends within us, develops within us, *śaṁ maṅgalam*, welfare. It produces and from within, the real welfare within us, the goodness within us. And the dirts are brushed out, *śaṁ tanoti*.

Sattvasya śuddhiṁ paramātma-bhaktiṁ. Your very existence is purified. The alloy is eliminated from your ego. You means your ego, your self-conception, conception about your self; that is full of alloy. The alloy will be destroyed by the continued God consciousness. Paramātmā. And gradually you'll find the God within you, Paramātmā. You are *jīvātmā* - who are you proper, and who is Paramātmā, backing you, supporting you from above, you'll be able to understand, feel within. Paramātmā.

Jñānaṁ ca vijñāna-virāgya-yuktam. And you'll find a peculiar type of knowledge, conception of God conception, which will show to you *vijñāna*. Both the Lord and His potency, *vijñāna*. *Śaktisa*, different potency, and the owner of the potency, and *virāga*. *Virāga*, two fold: the attraction, non-attraction to the dirty world, mundane; and proper attraction towards the truth. That you'll feel within you such development. Go on, continued God consciousness, and that will take you to the desired position, back to home. How sweet your home? You'll be able, go on continuing God consciousness. Anyhow try to maintain God consciousness. And that will - unalloyed, the alloy will be destroyed, and your purified self will come out from the fire, and you'll find everything. It is not any blind thing, but the faith will not be blind only, but *vijñāna-virāgya-yuktam*. *Jñāna*, *vijñāna*, the knowledge of the thing, and the knowledge of different parts, potencies also of the thing; you'll be able. Details, you'll be able, it will be clear in your heart. It is not a domain only, faith means only blind emotion, don't think it to be so. Not a domain of blind emotion, but there is proper knowledge, understanding. The land of proper understanding with the main thing, with the central truth, and also so many potencies also, which is controlled by the Lord. Such position you'll be able to acquire. Hare Kṛṣṇa. *Jñānaṁ ca vijñāna-virāgya-yuktam*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So, dive deep into God consciousness. It is the key to the highest success of life. And that is so sweet that is like home, not a foreign land. That you'll take so much risk to go some unknown place, and how there we'll be dealt with? No such apprehension, such suspicious questions. As much as you'll be able to make progress that side, you'll find so sweetness, so home, home like comfort and confidence you'll get there. Gaura Hari bol. Gaura Hari bol.

Now the weather is little fair for you to go back. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gadādhara prabhu gone. Young man, not old like, they're afraid of the weather. He's come back this evening. Gaura Hari bol.

Badrināràyaṇa: He's also very enthusiastic.

Śrīla Śrīdhara Mahārāja: Very enthusiastic, very forbearing, a diligent man. Does not care even for the uneasiness, the disease, the _____ [?] Ashok [?] If the body is not well, still he'll go on working.

Even with fever he goes on working, I'm told. Does not care the fever also, temperature. Hare Kṛṣṇa.

Devotee: And Mahānanda is well, he's doing very nicely.

Śrīla Śrīdhara Mahārāja: Mahānanda. He has got a very good attendant, friend and attendant in him, very encouraging. And he's very satisfied also in that position of his duty, energetic, and he's going on.

Hare Kṛṣṇa. Ha, ha. Aggressive type, Dayādhara, he caught a lawyer there and he won't allow him any time. "Don't you see so many clients are standing in the line? And you have come to talk with me. How it is possible for me to spare any time to talk this idle talk about religion?" He won't spare. Anyhow he made him to hear something, and that *Search for Śrī Kṛṣṇa*, after reading few pages, then he said, ordered his secretary, "Pay fifty dollars to this gentleman."

Badrinārāyaṇa: "Write him a cheque." He read the part about Kṛṣṇa stealing. He was a criminal lawyer, and he read the part about Kṛṣṇa stealing butter. Then he was attracted.

Śrīla Śrīdhara Mahārāja: Stealing butter. Then, why he did not concoct a case against Kṛṣṇa?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: You have come to introduce the stealing of God, then all will be thieves here.

Akṣayānanda Mahārāja: Yes. He's teaching *adharma*.

Sridhara Maharaja: "That your God also is a thief, and you have come to preach that God also is a thief, so go on thieving, stealing."

Badrinārāyaṇa: The opposite thing was created, the opposite reaction was created.

Śrīla Śrīdhara Mahārāja: One gentleman told, "Because God is a thief, so we have got some hope." One gentleman. I was a college student, I went to hear the lecture of Abhimanda Kodadhara Goswāmī [?] someone. He told, explained that, "Because Kṛṣṇa is thief, so we have got some hope. We have given such a fence, fencing, good fencing on all sides of us, that no good things can enter. But because the thief - we lock and we've got boundary wall, and so many opposition, opposing things that no thief can enter. Still thief he will come of his own interest. So we've also tried our best to construct boundary line all sides, that no God consciousness can enter. But as a thief He will enter, and that is our solace. That one day He enters as a thief into our heart, then we can have some hope. Otherwise consciously we won't invite Him to come in my heart. Only thief-God is our solace, one day He may stealthily enter into my heart and capture. Let God be thief." Ha, ha.

Hare Kṛṣṇa. And that is also above justice, when stealthily goodness comes.

There was one Mohammedan, charitable person here in Hooghly, his name was Hajid Mohamed Moushin [?] He was a bachelor, and he was owner of a big property, rich man. He used to help all that come to him for any begging purpose. But there was some family who were suffering from poverty, but can't approach anyone for their help. He noted their names, and at night, while passing, some money he threw stealthily. We have heard, that Mohammedan gentleman. In Hooghly, there is a big mosque commemorated in his name, that Hajid Mohamed Mousin [?] Stealthily he made charity.

So stealthily, if money comes stealthily it is not undesirable. If Kṛṣṇa comes stealthily in our heart, how it is, so above justice, in the plane of mercy. All these dealings above the plane of justice, and in the land of mercy, and affection, and love. These things possible. The good enters stealthily to the undesirable party, and makes him good.

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

Ṛṣabhadeva is leaving our company, eh? But how cruel you are; if we say. Ha, ha. If we say you're very cruel, then, what will be your answer? "No, no. I'm coming back."

Devotees: (Group laughter)

Ṛṣabhadeva: But if you gave me some little something to do, then the connection would be there.

Śrīla Śrīdhara Mahārāja: Yes. Akṣayānanda Mahārāja is there. I'm an old man and he's still young to look after the interest of Kṛṣṇa more than myself.

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

...

Matter has come to exploit us. What is the gain, what is the loss? Action, consciousness, that the _____ [?]
Swāmī Mahārāja gave an example. One has got eyes but he's crippled, and another has got his legs but he's blind, so both combined. Matter has got no feeling, but the man has got feeling. Man is the party, matter, machine is non-party.

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]

Who has the importance, the feeler or the felt? The criterion of happiness is confined in the feeler. When the happiness is necessary, happiness is possible only in the subjective existence. And avoiding this material engagement he may feel more happiness. *Ātmārāmā*, he may be self-satisfied. Now entangled into that non-joy substance, non-happy substance, but seeks to become self-established, *ātmārāmā*. Who is established in his own self, not outside, he feels more enjoyment, than when he was handling machines in matter. *Ātmārāmā*. Even they, they're the

standard, even they find more happiness when comes in contact with super *ātmā*. In this way the existence of the higher *ātmā* is being, is going to be established.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

Those that are self-sufficient, they also are attracted by some higher kind of ecstasy. So, it is the proof positive that higher ecstasy is existing, though very finer. Though finer still it has got existence; because the self-sufficient people, they also find joy when coming in contact with that abstract thing. So that is a proof. A man who does not care for anything, independent, almost independent of material assistance, like Śukadeva, he does not want anything, not even a cloth, a dress. Only now and then, a glass of milk, if that comes easily. Does not care for anything in this mundane. Quite independent life, *ātmā*, engaged in himself, not engaged in a material objective consciousness. He's attracted by some higher abstract things. So there must be something above, *adhokṣaja*. That which, when that comes to contact with us we can feel, otherwise when withdrawn we're nowhere.

Like flying saucer. Few days back, there was some rumour that a thing like in the name of flying saucer is coming to contact with earth. But the men in the world they tried to find a chase, but disappeared. Have you heard the name of flying saucer? *Adhokṣaja* is something like that, can come down to contact, but when we chase: nowhere! What is the proof? For the big engineers, aeroplane pilots they have also seen that something is coming down, when chasing disappeared. So more efficient machinery world is existing on the other side. The expert aeroplane pilots they're also admitting, some. So, *ātmārāmā*.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."]
[*Śrīmad-Bhāgavatam*, 2.1.7]

How to proof that higher existence is there? We cannot enter at our will to have experience of that plane. Then what is the proof that such plane is existing at all? Some experts, of this world, of the highest class, they find something that's disturbing their self-satisfaction to the fullest extent. Disturbing and attracting towards something else.

Just as to prove that there's rebirth, transmigration, some sort of persons we may find that they say, "In my previous birth I was there. I can find out my things are left in the almira." He's taken to that place. "Yes this was my room, and I'm - I put these things here." So those that want to prove scientifically that there's rebirth, they're collecting such examples to prove that the rebirth is there. Some they can remember their past life, and they can give proof, that "Yes, I was here in

my past life." There are some sort of examples, and that is the basis to prove that birth after birth, transmigration.

So also in this way the *ātmārāmā*, they stand proof that there is higher plane that attract us, one, us who has superseded the charm of this mundane plane. But it's not mundane.

Śukadeva Goswāmī says, "You all know I'm well established in non-material world. No charm for any form of material world in me. But this type of *līlā*, personal ecstasy of some order attracted my heart. So you don't think that this is mundane. No mundane thing can have any attraction for me. But this is transcendental. You may - I stand evidence to the fact that there is transcendental world of higher stuff, higher dignity, higher quality. Because I stand evidence, that nothing in mundane character can affect me, can disturb my balance, my equilibrium in the all-spiritual consciousness. That sort of peculiarity cannot disturb, may be disturbed by this worldly attraction. But some supernatural attraction has, is coming to disturb my equilibrium and attracting towards that." Hare Kṛṣṇa.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [itttham-bhūta guṇo hariḥ]

This is for the ascending method, but those that are in the descending method, they themselves are becoming small witnesses. *Sukṛti*, *śraddhā*. They feel it may be of less degree, intensity. But they feel that this is, that is something, and, "My heart of my heart is hankering for that thing. All this charm of this world finished for me forever, can't attract. If I want to live, then I shall live for that. At any risk, at any risk, whatever little taste I have got of that thing, I can't, I can't stand, I can't do without that, can't, without that. I must have to attain that stage, or otherwise I do not like any sort of existence. I have got a little peeping of that beauty. That is my life. My life is there. If I want to live at all I must have to get that. Otherwise, this is all tasteless. I have finished all other standards of life, no charm, all tasteless. I want that, that is the fulfilment, that is the fulfilment of my life, worth living. Life is worth living because it has got that ultimate connection with that fulfilment. Otherwise no life worth living."

Hare Kṛṣṇa. How to attain? Only with the association of those that are eager for that. Birds of the same feather flock together. If you want that thing there are others also of similar nature. Go and mix with them and jointly try to have that, by mutual help. There are the experts also, the beginner, the advanced. By mutual help, go, in a procession, *saṅkīrtana*. And not by, not in private life, but make it public. Give it the, this quest, give the shape of a public shape, that is the practical shape, the quest. The quest of that supreme thing, be bold enough to give it a public shape of your searching. That is *saṅkīrtana*, procession. You should not be a coward to keep it within you, that it is so subtle you can't be able to prove to others. So in a corner you will go on only, not that. Your adherence should be so sincere, and so forceful, that you must come out of the house on the street. That go on searching, the search for Kṛṣṇa must have a shape of reality. Not less important, or not less true than the spirit with which we're seeking this material improvement. Our sincerity must have some courage to take it to the road, *saṅkīrtana*. I'm doing anything like a thief in the dark. What I want, what I believe, what I feel, let others feel, come to challenge. I'm ready, I shall try my best to prove that what I'm doing that is all right. Not only all right, but that is *the* thing which everyone should take to save himself.

Others, they're entangling with mortality, mixing with mortality. *Janma-mṛtyu-jarā-vyādhi-duḥkha- doṣānudarśanam* [*Bhagavad-gītā*, 13.9] These defects are sure in the material achievement. So to get out of that, in the death, and the birth, and the infirmity, and the disease. I want to have such a campaign, a bright and bold campaign. The search for reality, and reality is beautiful. Reality is beautiful, reality is love, reality is charm, reality is harmony. I feel it within myself sincerely, and my life is only for that. It is I'm also a factor of this world, so my necessity may not be dismissed as unreal. As you are, I'm also so. So I'm attracted, and this is not, may be not imaginary. I will try to prove that *you're* running after phantasmagoria, mania, and not myself. Hare Kṛṣṇa. At every step, even dream, taking food, in every phase of our life we shall try that search, direct or indirect way. Search.

Soldiers sometimes they're laughing and merry making position. But sometimes they'll be seen furious fighting. So merry making, eating, all will be searching, march. March towards from nescience to science, what is knowledge and what is above knowledge. Fighting is not the final. After fighting there is a peaceful life also. So the searching if we think like fighting, elimination and advance, acceptance, then after that, after war there is life of peace. We're fighting for the peace. So *sādhana*, the struggle, the life of struggle to attain the truth, that is a life of fight. But the mark is for the peace after this war. Greater, higher peace, peace of higher quality, without anxiety, that is existing as present; war comes only for that. The aim is towards the peace, and a peace of higher quality, otherwise fighting has no meaning. So, struggle, *sādhana-bhakti*. Struggle, fighting with *māyā*, the present possessor. The force that has taken possession at present, of us. To fight our fight and knock them out, and to find some higher peace. So the *sādhaka*, the student, is fighting with nescience to get science. Always, every life is a life of struggle, struggle to find higher peace. And that becomes clear in *sādhana*.

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

Vidyavatam bhagavate pariksha [?] They say, "How far you know: the test is in *Bhāgavatam*." Whether your consciousness come up to the level of the thought which is given in *Bhāgavatam*? Can you come to think theism of this degree, as it is inaugurated in *Bhāgavatam*? Vidya-vidvan [?] Generally *vidvan* means learned, means not mundane learning, *veda-vidvi*, in *Manu-saṁhitā*, *vidyadvi.* Who are the learned? Who has got some knowledge in the revealed truth, revealed scriptures. And not in the mundane world; they're not considered to be learned. Because this is all vulnerable. Now it is true, next moment it is false. Law of nature that is changing. And also it is all false in this sense, that all is a representation of local interest provincialism, local interest. Every representation, every invention, they comes to put forwards some local interest, not universal interest.

So from the universal plane there is some attempt to extend that distant point of universal experience to this provincial. Central law they have extended to the provincial ruler. "This is central law, you must abide by this. Your provincial order won't be applicable to another provincial, to the centre, but provincial affairs." So, central knowledge is really knowledge, that will stand true in every province, in every locality, it is universal character. *Īśāvāsyam idaṁ sarvaṁ* [*Śrī Īśopaniṣad*, 1]. So, that is thorough, from time to time, some central experience is extended to this local experience area. So *vidhvan*, who is *vidhvan veda-vit*? Who has got some knowledge about that revealed truth - considered from the central stand point. That has been, that will, all general characteristic; that is truth. And your self, if you will say, "This is my interest," another will, "No, this

is my opposite interest is there." So that is not truth. The central decision, estimation, and the grant that is the be-all and end-all. And your experience of that plane of knowledge, that have got some acceptance, recognition. Otherwise all your provincial demands, that has got no room here.

So, *vidhvan*, *vidyavatam bhagavate*, even though, as I'm told that our Sudhīra Goswāmī, he has in the *Search of Kṛṣṇa*, in the beginning he has, Bhaktivinoda Ṭhākura's *Bhāgavata* speech he has quoted. There Bhaktivinoda Ṭhākura is showing the development in the conception of the theism; gradually growing, coming out. This *Bhāgavatam* is fruit, *Vedānta* has been considered as flower, and the *Veda* has been considered as tree....

83.08.07.B

Śrīla Śrīdhara Mahārāja: Sprout, in this way, but all about revealed truth.
Vidyavatam bhagavate pariksa [?] Those that say they're proficient in Vedic knowledge, their test is in *Bhāgavata*. How far, how deeper you can have knowledge about the theistic world, the *Bhāgavata* is the test. What is the position, and what is the capacity, what is the utility, and what is the superiority of the central conception, truth? That means it's not Brahman.

[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]

Brahman, who's all-accommodating aspect of the environment. Paramātmā, all-permeating. Whatever you'll say, He's within, He's everywhere, He's within, that aspect. And another revolutionary aspect is Bhagavān. The first interpretation of the word Bhagavān is given as *aiśvaryama*: Who is the source of all power, controller of all potency, Bhagavān. But *Bhāgavata* has taken the centre from power to love. Love is above the power, more deeper plane. Power is external, love is more central and more higher. So Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. The substance, whenever we come in connection with Him, we'll like to surrender towards Him, to merge our interest in Him. *Bhajanīya-guṇa-viśiṣṭha*. That I'm searching, the Lord of my heart I have got here. I don't want anything, I must jump. *Bhajanīya-guṇa-viśiṣṭha*. The Bhagavān is such that He excites eagerness, anxiety, to jump into His feet. That is Bhagavān, He's all-attractive; loving attraction we shall feel about the substance. Bhagavān means bhayau [?] *bhajanīya-guṇa-viśiṣṭha*. He has got such qualification, such quality. He'll attract me wholesale to jump under His service, in His service.

So, *vidyavatam bhagavate pariksha*: the *Bhāgavata* is this test that how far you're advanced in your theistic life? Can you do this, wholesale surrender? Can you think of? By surrendering can you think of by dying you live a proper life? External death, as you are at present, the dissolution of the whole. And a new you gain. Can you be bold enough? There is such characteristic of the highest substance. Not master of power, or not all-comprehensive, everything putting on His belly, or all-permeating like so many smallest things, microscopic thing; not like that. All-pervading, or all-accommodating, not these are the highest quality of the Supreme, or substance. But controller

of all power Nārāyaṇa that is something, Who controls everything, that is something. But who attracts us unconditionally towards Him, we'll want to fall at His feet; beauty, love.

That sort of conception is given by *Bhāgavatam*. So what knowledge you have got of revealed scriptures? The test is *Bhāgavatam*. Have you got any clue of such quality, anywhere in revealed scripture? No. *Bhāgavatam* has given the highest thing. Mahāprabhu came with that. This is the central world, on the higher, highest plane of the universe we're living in, we've got so much prospect of life, so much. And we're encaged in what type? Human. I can go down again to be an insect, a beast, a tree. I'm wandering in this vicious circle, this is my position. I'm in the top, next moment I'm action, reaction. Action, reaction. I'm master, and the reaction will come, and the demand to pay off my debt it will take down, by my ear. In this way we're moving. Sometimes higher, next moment lower, and again higher, lower.

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]

And our prospect is such, how to come out of this vicious circle, and to attain the fulfilment of our life? Only those, our friends, that are carrying such event, such information, such news to the public, they're the best friend. All other seeming friends they should be dismissed off, dismissed off if we be sincere. This will be our form of life, elimination and acceptance. Leaving all other formality the spirit must make us mad to advance further and further. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

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

...

Dayādhara Gaurāṅga: Mahārāja. I wanted to ask you about the position of Gadādhara Paṇḍita's spiritual master.

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita's spiritual master, Puṇḍarīka Vidyānidhi?

Dayādhara Gaurāṅga: Yes. What is his position in Caitanya *līlā*?

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita has been considered to be Rādhārāṇī's incarnation. And Puṇḍarīka Vidyānidhi is considered to be Vṛṣabhānu, the father of Rādhārāṇī, there in Kṛṣṇa *līlā*. Vṛṣabhānu Rāja, Puṇḍarīka.

Dayādhara Gaurāṅga: He has such uncommon pastimes, Premadhan Vidyānidhi.

Akṣayānanda Mahārāja: Uncommon pastimes _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. Yes. He's *paramahaṁsa*. Different devotees have come to show different type of *bhajan*. *Bhajan* in the common thing, they're all devoted, but different types of model, all not one and the same. But the end towards Kṛṣṇa consciousness, that is to be judged, from all position. If one is directed totally to Kṛṣṇa consciousness, he's all right.

Suppose there is a patient. There are so many patients of common disease. Then the doctor may not advise everyone to take the same diet, similar but not same. According to the taste, or the capacity of the stomach, someone is given something, another patient, the TB patient, but according to the condition of the stomach someone is given some sort of diet, another another type of diet. In this way.

So all going towards Kṛṣṇa consciousness, but physical arrangement may be little different. These uncommon persons, of uncommon external characteristics, these small things it may not have any consideration with them. He's taking tobacco, in a richly dress he's there, and that is an example to us.

Mukunda told, "Gadādhara Paṇḍita you'll go to see, visit a *sādhu*? I know him, a good *sādhu* has come."

"Yes, yes. Take me where the *sādhu* is." Gadādhara Paṇḍita in his young age very eager to see *sādhus*. He took there. And Gadādhara Paṇḍita saw that he's smoking. "What sort of *sādhu* Mukunda has taken me to show?" And also the hair also very well dressed, and the ordinary dress is also rich, and he's sitting also on a very soft valuable bedding. "What sort of *sādhu* Mukunda has taken to me, show?" He had some hesitation in his mind, doubt.

Then Mukunda knew this, could feel this, and he chanted one *śloka* of *Śrīmad-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?"] [*Srimad-Bhāgavatam*, 3.2.23]

The *śloka* meaning that, "Whom should I worship except Kṛṣṇa, because His magnanimity is so much. One lady came to feed Him by poison, and instead she, that poisoning lady was given the post of His, this motherly post in His own domain. So, so much magnanimous personality amongst the - to be worshipped, whom I shall get?"

Then it created some movement in the heart of Puṇḍarīka Vidyānidhi, and gradually things came to show otherwise. He threw off that valuable smoking pipe, and began to tear his valuable clothing, and the bedding also. Then began to catch his well decorated hair. And began to roll, and showing different fits. *Kaṁ vā dayāluṁ śaraṇaṁ vrajema*. *Aho bakī yaṁ*. In the mouth, lips, such sounds now and then, and he's in spasm stage.

Then Gadādhara Paṇḍita, "Oh, only the small sentiment about the magnanimity of Kṛṣṇa, can produce so much revolution in the heart. So he must be a great devotee."

Then Gadādhara Paṇḍita began to understand his dignity. But always the man may not be known by his dress. It is fashion, does not care, everything is one and same. But he's not slave to that well, good dressing, or good polished hair, or anything else. Formally.

Just as it has been told about Rājarṣi Janak. "One hand in the soft breast of a lady, another hand into fire." Both enjoying and suffering is no disturbance in his consciousness. The softness and burning sensation, both together tolerating. So if a man who can enjoy the fire burning flame, if he puts his hand into the soft part of the lady, it is nothing to him. That is inner man is otherwise, it is only external thing, partial. It cannot affect him at all, cannot touch him, cannot disturb him from his aim, from his engagement, nothing. Something like that.

When Rāmacandra was going to be installed tomorrow on the throne, as all rejoicing. Rāmacandra He's also thinking that He's going to get a great responsibility of discharging duty. Serious mood, not very pleasing mood, Rāmacandra. "Yes, a great burden coming on My shoulder, on My head. I shall have the responsibility to look after the welfare of so many subjects." His serious mood.

Then when He heard, instead of being enthroned, He's to go to the forest; as the step-mother has forced His father to enthrone Bhārata, her son, and to banish Rāmacandra to the forest. Rāmacandra is of same temperament, He's going to discharge the duty. To get the throne, to be enthroned that also duty; and here also, to obey His father's will, that is also duty. He's going to discharge the duty to the forest, same temperament, no disturbance. His balance of mind was not disturbed. When He's going to be enthroned, and when He's going to be banished; temperament is all the same. He's going to discharge duty, what is coming to Him. He's not one slave to any event, He's above. Everything considering duty. To go to the hell.

[nārāyaṇa-parāḥ sarve, na kutaścana bibhyati] svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

When Śiva once sitting with, on His thigh His wife Parvatī, making Her seat there, She's taking rest.

Then His, one classmate, Chitraketu, he came and put some remark that, "You Śaṅkara, what you are doing, of course I don't question your dignity, but to the public it is not a good lesson. You should consider this."

The Parvatī She was enraged. "You don't know the greatness of Mahādeva? You're ridiculing, or making remark on His practice. So, your views are not pure, you must go to this demonic birth."

"Yes, I accept your curse." And he went away.

Then Mahādeva told to Parvatī in an excited tone, "Do you know who are they? He has not done anything wrong, he's my friend, and what I'm doing publicly it should not be done. And that is why his remark is not very insulting to me. He's my friend. In a friendly way he gave such slight remark. But you could not tolerate, you cast him curse, but what was his attitude? He could also

cast, same cast to you, he has that power, but he did not do that. He only accepted and went away. So who are they? Do you know them?"

nārāyaṇa-parāḥ sarve, na kutaścana bibhyati / svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

"They are a class of devotees of Nārāyaṇa. They do not care for anything good or bad. Both heaven and hell are equal to them. *Nārāyaṇa-parāḥ, na kutaścana*. They're not afraid of any condition of life; prepared for every eventuality. *Na kutaścana bibhyati, svargāpavarga-narakeṣv. Svargā* means heaven, *āpavarga* means salvation, and *narak*, hell: of equal importance to them. If they go to the hell, the other sufferers in the hell they'll be benefited. But hellish thing won't be able to touch them, they're always surrounded by...

A healthy man, while he goes to serve an infectious patient, if his health is good, those infections cannot enter into his health. But if his health is weak, the infection, the bacilli will enter.

So they're of such type, wherever the unfavourable circumstance there; but they're guarded by the *bhakti-rasa*. Their under dress is of purest material, nothing can pierce and harm them. *Svargāpavarga- narakeṣv, api tulyārtha-darśinaḥ*. Of equal effect they can see. They're wandering in the world of Kṛṣṇa, wherever they go is Kṛṣṇa's will. "Kṛṣṇa's will, it has come, O Kṛṣṇa's will, I'm serving His purpose." Serving His purpose, with this idea, no local interest they're suffering from, but always there in general.

When after the Kurukṣetra war was finished, then one boy *ṛṣi*, Utanka, when he found Kṛṣṇa, he told, "O Kṛṣṇa! I shall curse you."

"Why?"

"Because You are the cause of all this misery, that is the outcome of that great, vast battle of Kurukṣetra. So many widows, so many orphans, so many crippled persons, they're all crying for pain, misery. And You are at the bottom of the outcome."

Kṛṣṇa told, "O, you *ṛṣi kumāra*," the boy *ṛṣi*, "Whatever you've accumulated by your penance, your power, that will be finished when you'll come to engage, to utilise it against Me. But no effect will come, it will be able to produce on Me. I'm in *nirguṇa*. *Nirguṇa*, *guṇātīta*, *sāttya*, *rāja*, *tāma*, three *guṇa*, angle of vision. Three angle of vision, and universal angle of vision. And there My position is there. That is *ahaitukī apratihatā*, causeless and irresistible flow of the most fundamental world. Just as electric flow, vibration, so I'm in the plane where the plane is moving and which is, and that movement is irresistible, and it is causeless, no object, automatic. Healthy movement, infinite character. I'm there, all My activity from that plane, so whatever waves from other plane will come to clash with it they'll be finished. The plane in which I'm moving, that is irresistible, that will be continue forever. It is eternal, no beginning, no end. And harmonious flow, and I'm there. So, nothing can affect My position. Whatever you have acquired, your relative power, that will be finished if you throw it against the irresistible flow, on which I'm moving."

So, *nirguṇa*. *Svargāpavarga-narakeṣv, api*. So our, not external things, but the internal position should be judged. That is all important, in Puṇḍarīka Vidyānidhi, and in everywhere. There are *gṛhastha* devotees also. *Sannyāsīns* are there, so that they do not cast a glance to the lady, they will consider that this is very filthy thing. But there are *gṛhastha* devotees, and they're producing children also. Still they may be cent per cent pure, no enjoying mood there. Not only enjoying mood absent, but serving mood. They're united in serving mood, and the child comes, but no enjoying mood.

Exploitation is bad, serving is good, and whatever may be the outer colour of thing, if approached with the spirit of service. Service, that is *ahaitukī apratihatā*, the vibration from that most fundamental plane is actuating in whatever external activity, that is cent per cent pure. Thieving, lying, everything may be pure if coming from the most fundamental plane; that vibration, the motive, power has pushed from that plane. It is all right, *nirguṇa*, *līlā*. That is *līlā*. Not only selflessness, but fullest self-surrendering to the centre, and actuated from that power only can effect. They're fully established in *līlā*, that is *nirguṇa*.

So not by the form, but by the real position, spirit, things should be judged. And whatever by thinking we're by local experience, local interest, that has got no value. That has got value, but local value, temporary value, a part of locality, and part of time. That is all limited value. That is to be applied for the ordinary persons, but not to be applied on those things seen to be similar, that thieving, stealing, and lying, similar, fighting, similar things, undesirable things. But if it comes from that wave it is all enjoying and irresistible, that is *nirguṇa*, *guṇātīta*, that is different symptoms of disease, good and bad; and that quite cent per cent healthy movement, when it is dictated by the centre. Otherwise all local and temporary interest, that will come in clash, and they'll be finished. In this way we're to think. Not the form but the real nature, the real position. That is all. Whether it is from God consciousness, the origin from - it is to serve the will of the God, or it is for selfish purpose?

I show sometimes example, that the policeman if for his selfish purpose he takes bribe, he'll be punished. But if for the interest of the state he kills a man he may be rewarded. So we're to see things like that.

That from the universal interest, for the universal interest of Kṛṣṇa; and so many representatives who represent the part, so many parts of the universe, a negligent part importance. So Puṇḍarīka Vidyānidhi, and men of such type, we should not judge. That is infinite within quality; and in the upper that is negligible, of no consideration.

Just as the dress cannot be the test for a man. A prostitute maybe have a holy dress, and a dacoit have a saffron dress of a church man, and a good man may have some other dress of a thief, or dacoit. But the inner things, real things that should be considered, not the coating, not the cover. The cover should not be made much of, but the inner substance that is all important. We're to see that.

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

So here is Ṛṣabhadeva, yourself, and Vidagda Prabhu. So while Vidagda Prabhu will be left you three you'll take *prasādam* together, these four. *Ke*? Anurādhā. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So we'll take leave.

Śrīla Śrīdhara Mahārāja: Then, again you'll come here?

83.08.08.A

Śrīla Śrīdhara Mahārāja: ...initiation from the lady devotee who was the wife of the then Vice Chancellor, a Bengali gentleman, _____ [?] Vice Chancellor of Lucknow University, his wife she was a devotee, and from her that Professor Nixon, Englishman, he took first initiation. And afterwards he became a *sannyāsī* Swāmī Kṛṣṇa Prema.

[From here, this transcript is the same as that dated 83.07.08.A]

83.08.08.B

Śrīla Śrīdhara Mahārāja: ...So here also, *jñāna śūnya bhakti*, *nirviśeṣa*, not *jñāna*, not energy. An energetic man he'll get God? No guarantee. Energy may be misused. *Jñāna*, knowledge can give decision only on the subject of his own merit, in a limited circle. He has universe of discourse. He has got some area, got some experience, and he has drawn some common gist from them, and he can judge accordingly.

A Christian prophet, he, according to the *Bible*, he will see and give his decision. An Islam will also do like that, the *Koran* is there. So it is confined in a limited way. There must be a comprehensive idea of the whole, accommodating a scientific conception of the whole. The comparison is possible, as in philosophy, so in the religion, comparative study is possible.

And that should be done with the help of the revealed truth, revealed scripture. As I told about from one - what is religion? *Vidvadbhiḥ sevitaḥ*. Those that are experts in revealed scriptures, it must come from them, first condition. *Vidvadbhiḥ veda vidbhiḥ*. Who're dealing only revealed scripture, not any scriptures that are the outcome from this mundane calculation. *Sevitaḥ sadbhir*. And which is accepted by the *sādhus*, saints. What type of saints? *Adveṣa-rāgibhiḥ*. Those that have got no attraction for this mundane world. No sympathy, no apathy, both. The *jñānīs*, the Buddhists, they're apathetic to the mundane.

[From here, this transcript is the same as that dated 83.07.08.B]

83.08.08.C

Śrīla Śrīdhara Mahārāja: ...the affection above decision. The boy cannot decide what is wrong, what is good and bad. But the affection looks after everything, guardian.

So there is the highest realm; that like affection there is a realm, there is a plane, which does not care for any calculation of the taker and the giver. Automatic flow of love and affection, that is the highest quarter. By surrender we can reach there, wholesale surrender we can reach a particular plane. That is *ānandam*, that is ecstasy, and that is *sundar*, reality the beautiful.

Martineau, the western philosopher Martineau, *sat*, *cit*, *ānanda*, the translation of this word *ānanda* is given by Martineau as beautiful. The beautiful, we studied it in our class of philosophy. What is *ānanda*? He translated *ānanda* as beauty. So beauty, harmony. Another class of the

philosophers, westerners, they told, *ānanda* is harmony. Harmony, proper harmony is proper beauty, and beauty is love, *prema*, which is above our calculative area of good and bad. And that is divine, and that is, by surrendering, that should be the aim of our fulfilment of life. This is the gift of Mahāprabhu, and He has taken it from *Śrīmad-Bhāgavatam*.

And what is *Bhāgavatam*? When Vyāsadeva had given all His *śāstras*, He specially meant to give *śāstra* to the religious party, and *Gītā*, *Vedānta*, all given. Then in Badarikāśrama He does not find peace within His mind. "What is this?"

Then Devaṛṣi Nārada, His Gurudeva came suddenly, and Nārada, His Gurudeva asked: "Are You well, my child?"

"No. For few days I don't find peace in My mind, My Lord. What is the cause, I don't know. You may know it best."

"Yes. I know, and so I have come."

"Then, please order what is amiss with Me."

"That You have given everything, but ultimately You have given nothing."

"What is that My Lord?"

"Yes,

jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharmma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [*Śrīmad-Bhāgavatam*, 1.5.15]

You have done direct wrong."

"How? I can't follow your words."

"You have, so long you have given diets of a patient, but you have not given any diet for a healthy man. *Dharmartha kamakha*. Those that are captured in the negative side, you have given medicine and diet for them, to get out of that entanglement. But after they have attained freedom, after liberation, what they will do? What *rasa*, what taste they will be engaged in, you have not clearly depicted that. So I have come and I'm giving the outlines: ten *ślokas*." Devaṛṣi Nārada told. "I'm supplying these points, and taking, you please think out, and elucidate. You have got knowledge of all the scriptures, and harmoniously you give this to the world. If others come to give that, people won't accept. 'But do you know more than Vedavyāsa?' So they'll reject summarily. But if you give in your latest delivery, they will come to regard it with some confidence and regard. So, you will have to give."

Then he gave this *Bhāgavatam*, and the introduction he himself wrote,

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]

"Why I'm writing this book again? I have finished so many things. Why? What is the cause that I am to begin writing of another book? *Projjhita-kaitavo 'tra paramo*. So long, what I have given in the name of duty, that is tampered, but this is uncontaminated, free from all alloy."
Pakrishta rupena ujita tattva, kaitava chalo na. Chalo na [?] Because people may not have the capacity of purchasing pure gold, so some alloyed gold is given in the market. So, I also gave mixed with some alloy, the truth mixed with alloy. But here the completely unalloyed gold I'm going to give delivery. *Projjihita- kaitavo 'tra paramo*. *Nirmat-sarāṇāṁ*. And only the *nirmatsar* class: that who are perfectly free from jealously; it is only for them. But those that have got some jealously, *pratiṣṭhā-kanka*, name and fame they are *matsara*, they will be unable to leave *so aham*.

"No taxation without representation. We won't admit any authority over us where I'm not represented, I won't give any tax. So, *so ham*. I shall admit that sort of final authority where I myself is represented, otherwise I won't. That I'm a slave, I won't accept that, that sort of principle, that sort of philosophy, ontology, I won't accept. I must, *so ham*, I must be represented in the biggest position, not as a slave but as one of the whole, equal basis. So *maham*, equal basis I want."

So they're *matsara*, they cannot tolerate the elevated position of others, so it is not for them. Those are completely self-abnegated persons, they can completely empty, make them empty. "I have nothing. I can die." Die to live. If you want to live a real life, you'll have to die as you are with your ego at present living. So die to live. You're to accept a complete death as you are, then your inner, golden-self will come out, and that will be considered fit to live in Vaikuṇṭha and Goloka, according to your position. These things."

And Mahāprabhu has particularly mentioned in *Caitanya-caritāmṛta*, that what is the, what will be the main duty of the *gṛhastha*. Said, it is Vaiṣṇava *sevā*. Vaiṣṇava *sevā*. First, in the society, *brahmacārī*, in *varṇāśrama*, the training period. From the society we take help in various ways. While *brahmacārī*, even food, clothing, anything we take from the society. Then when we enter into the *grhastra* life, to give to the society. In *brahmacārya* I've taken only, and next in *gṛhastha* we're to give to the society. And the *vānaprastha*, we're to leave, we've finished the loan and we live for ourselves, to find out some means of my higher future life. And in *sannyāsa* section, that is a service we try to give to the society for higher knowledge and realisation. We come back. These are the four. And 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]

"That we do not care to think myself that I'm a *brahmacārī*, or *sannyāsī*, *gṛhastha*. I'm a servant of Kṛṣṇa. Wherever I may be posted: a king or a poorest man, but my duty will be to serve Kṛṣṇa, whatever I've got near about my hand."

Serve, that is necessary. A poor man also can give more than a rich man. Once in a church affair, so many rupees were given to build the church. Then one asked Christ, "Who has given more?"

Christ pointed out to a beggar that, "He has given the highest gift."

"Why?"

"But whatever, he was a beggar, whatever he could collect whole day, the wholesale he has given for this purpose. And one man may have given one *lākh*, but he has got few *lākhs*; he has given one *lākh*."

So wholesale, *ātma-nivedanam*, a poor man he can give more than a rich man, it depends on the quality.

We're also told that after *rājasūya-yajña* one mongoose came and rolling over the *yajña-vedī*, altar. Then, they found, "What is the matter? Why this mongoose is rolling on the altar?"

Then Kṛṣṇa told, "Yes, you may enquire."

So anyhow we're told in these days there were experts who knew the language of different beasts. Anyhow, the communication put up, and they knew that the mongoose says, "Once in a famine period, I have come here to, hearing that a great sacrifice has been made, I have come here to try my tail to be golden; but I don't find any improvement."

"Then what is the matter, that you have got this golden colour?"

"Once in ancient times there was a great famine, and the king managed for a ration. So one *brāhmaṇa* family they used to get their weekly ration. And when they have just got the weekly ration, then a guest has come, an old *brāhmaṇa*. "I'm too much hungry, give some food and save me." Then the family, the *brāhmaṇa*, his wife and his son and daughter, they asked the guest to take his seat and there was a quarrel.

Brāhmaṇa says, "My portion I should give to him."

"Wife says, "No, no, no. I am _____ [?] If you die, the whole family will starve. My portion, if I die no harm, my portion will be given to the *brāhmaṇa*."

"The son says, "It is the duty of the son to serve the parents. And if you die what duty I should be allowed to do? So my portion should be given."

"The daughter says, "O, after few days you'll have to give me to another house; so if I die no harm to your family, so my portion give to him."

"But anyhow *brāhmaṇa* told, "I'm the householder and it's my duty to serve the guest, so my portion."

"So his portion - the *brāhmaṇa* unsatisfied, more hunger. "I want more food."

"Then the wife, then the son, at last the daughter. And the whole consumed, and then *brāhmaṇa* came out in his own real figure.

"O, I have come to test you, your religious temperament, I'm satisfied. Your store is full, filled up."

"And where that *brāhmaṇa* took his food, I had the chance of rolling in that leaf, and I found my whole body has become golden. But only in tail portion little left. And I'm trying here and there, wherever I hear a good sacrifice, I go and rub there my tail, but no golden colour. I heard that *rājasūya-yajña* under the guidance of Kṛṣṇa, so higher sacrifice, everything, if I go and contact with my tail it will be golden. But I'm rubbing so much, but very, very little, whether it is golden or not, I can't detect."

Then it was Kṛṣṇa's will, perhaps there were some who thought that, "What sacrifice this *rājasūya- yajña* has done in, it is not in the history of the world." Some sort of pride. So to do away with that, it was Kṛṣṇa's diplomacy, and...

So sacrifice is there, whether a poor man, or a non-educated, or in anyway he's low, it is not the consideration. But the consideration it is how, what it is the degree of the affinity towards Kṛṣṇa? The degree of attraction towards Kṛṣṇa, towards the centre, towards the beauty, the beautiful. How much intense attraction for Him? We shall try. So, that is the wealth *bhakti*. *Bhakti* is above all, we have to understand that. *Bhakti* means service, surrender, wholesale sacrifice. And sacrifice dynamic, and the sacrifice ultimately takes some form: *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And that formation they have got their peculiar type of services, and satisfaction, rendered to Kṛṣṇa; that is higher thing, and to be discussed here more.

I feel tired, so I want to take leave now. Again if I get chance of saying something, I shall deal with that.

Dr. Sharma: This evening I would like to ask two more questions.

Śrīla Śrīdhara Mahārāja: Yes, do it.

Dr. Sharma: Before I ask two short questions, I feel that in the modern world in general, and in the western world in particular, we have to make them realise that there is something called God. And secondly that there is life after death. And thirdly that every action has a reaction. And fourthly, whatever is happening to me in this life, it's happening because of my *karma* of my previous life; and whatever I do in this life I will have to face in my next life. Because most of the people in the world, especially in the western world, have been made to learn that you have come for the first time and never again. Therefore they're trying to enjoy their lives all the time. That's why we've got all this suffering there, family life is breaking down, nobody is interested in nobody, except themselves.

Śrīla Śrīdhara Mahārāja: What is the substance of his question, Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: It's not a question, is it?

Dr. Sharma: No. I just made remarks of my own observations of the western world, because they have no faith in God.

Śrīla Śrīdhara Mahārāja: Why do you concentrate there only, western world? There are so many beasts, so many insects, so many trees, they're also similar position, they're more worst position. Why do you not feel more affection towards them? Why you feel only for the family, or for the society, or the country where you are? Who are most needy, the trees, and the other sections, they're also *jīva* like us.

Manu-saṁhitā says - and I thought that Manu is weeping.

tamasa bahu rupena, vesthita karma hetuna / antasyam ya bhavante te, sukha-dukha samanvita.

When describing about the creation, the Manu comes to the creation of the trees and plants. He says, *tamasa bahu rupena, vesthita karma hetuna*. By their own evil *karma* covered they are in such deplorable position now. *Karma hetuna*. Not to blame to anybody. By their own *karma* they have acquired such position. *Sukha-dukha*. They have got also feeling for pain and happiness. But in such position Manu is crying for them, weeping for them.

So there are so many *jīva*, they're suffering, in more acute position, and helpless position. You are particularly, your attention in a particular locality. What is the justification?

Dr. Sharma: The reason, Śrīdhara Mahārāja, is that in courts, whether they're the children's courts or the adult's courts, I always see that most of the criminals who come before me have come from a broken home.

Śrīla Śrīdhara Mahārāja: You have - there is a famine area, and you have got some food to save them, so as much as you have gone you may try your best to distribute to them. Whomever you will find you must give something to them; this *amṛtam*, the *amṛtam*. You are not this body, your soul is above. Though are engaged in the adultery, and some engaged in the pure life, the pure life may be detained, may have delay to enter that, and that man may go earlier; it is possible also. With the help of your medicine, the worst patient with the help of the proper medicine may get a good health, than another person who seems to be healthy, his body may decay. It is possible. So your duty will be, your responsibility what *amṛta*, nectar you have got, you will distribute at your best energy; and there your responsibility will finish. Whomever you will find unfed you'll give the food to them. What more you can do?

When I was in Madras Maṭha, in charge, some bakeels [?] from there came to ask me: "You Swāmīji, what you do about the needy? Rāmakṛṣṇa Mission is rendering service to so many needy persons. Therefore, if they die, then whom you will talk about Hari and Kṛṣṇa, if they die? So first help them to live, and then you'll talk about Hari."

I told him, "Suppose a famine type period, I have got some food. I'm distributing them, and so many around me they're taking what I'm giving; and some fled, run away from the place. Then, why should I stop giving that food, and run, pursuing that gentleman who is flying away? Or I shall engage myself, what I'm doing, that distributing food that are present? What should I do? Because when one died, then I shall go to make him live? So many in my all sides, I can't find any leisure: always I'm giving, and there are so many."

So you have some nectar, you can save with that nectar, so some, whoever you'll find, you're coming across, you'll give him; that should be your duty. And why you'll be particular that that

section must get, avoiding them we must go there and give them nectar to them? Whomever you'll find; otherwise you'll be blamed, you'll be prejudiced. If you're unprejudiced, you'll distribute the nectar whoever will come to you, you'll give them. That is your duty, your responsibility, your conscience will ____ [?] Eliminating some you will go to a particular group and give the nectar. What is the justification for that action? Do you follow?

Dr. Sharma : No justification.

Śrīla Śrīdhara Mahārāja: Then, whomever you will find before you,

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]

Mahaprabhu says: "Whomever you'll find, you'll try to connect him with Kṛṣṇa, with the centre, and he'll be saved."

No discrimination about this or that, or good or bad, or child, or old, or wise, or poor, or rich, or ignorant. Whomever you come across, you give your nectar, because it is the universal cure. They must be saved, whomever you give that nectar, he'll be saved. From wherever position, if he takes it, he'll be saved. That thing you have got in your hand. Whomever you come across, you'll like a patron, selfless heart, you'll distribute. Not with any particular prejudice; that these must be given, and these must be eliminated, not given. Then *you'll* be culprit. With open heart you're to help the fallen, diseased person with your medicine, the nectar. Clear hearted. And that Kṛṣṇa consciousness will help wholesale, wholesale cure.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

What is Kṛṣṇa consciousness? *Bhidyate hṛdaya-granthiś*. The tie in our mind, so many thousands of ties, I want this, that, and so many; all will be untied, all loosed. Nothing I want any longer; my thirst is quenched, wholesale, nothing I want. *Chidyante sarva-saṁśayāḥ*. So many doubts, whether this is right or that is right. All doubts will be cleared, *saṁśayāḥ*.

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

In *Upaniṣad*, "If we know Him, everything is known, if we get Him, everything is got; this is Brahman."

In *Bhāgavatam* also said, analogy,

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]

If we put food into the root the whole tree is fed. If we put food into the stomach the whole body is fed. So if we know Him everything is known. Such central position He has got, then wholesale cure. So that sort of medicine you have got, whomever you will give it, he'll be wholesale cured. Fulfilment of life he'll attain. And there you must not be miser, or partial, prejudiced. Whoever you'll find, you'll give, and he'll be perfectly cured, and he'll get his fulfilment of live for eternity. Such valuable thing you've got. No discrimination about the distribution. Whomever comes by chance to you, you'll give that, and go on.

Am I clear?

Dr. Sharma: Yes. Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa.

Devotees: (Ask if he can put another question)

Śrīla Śrīdhara Mahārāja: Yes. A question, anything he may put.

Dr. Sharma: Swāmī Mahārāja. We, from time to time, reach...

[Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja talk together]

Śrīla Śrīdhara Mahārāja: How we can tolerate such atmosphere, such social anomaly? It is very difficult for us to tolerate all these things. So these are temporary symptoms of a patient, but when the question of wholesale cure, your medicine will wholesale cure them. So these temporary symptoms have got no value. More needy persons are there. More intolerable actions have been done in many other places. This immoral is not - another thing you may note attentively - whether you can understand? This free mixing is not so filthy as our non-recognition of Kṛṣṇa, is filthy, deplorable. A *nastik*, atheist, is more, is in a greater deplorable position than an immoral, if he has got some sort of God connection.

Have you gone through *Bhagavad-gītā*, I expect?

Dr. Sharma: Yes, but don't understand much, proficiently. We have been reading Swāmī Mahārāja, we've got in *Rāmāyaṇa*, as well as in Śrīla Prabhupāda's *Gītā*, and he states in few places that there are certain species like animals and women, they only deserve punishment. Could you throw some light on that? What does it mean, really?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Akṣayānanda Mahārāja: Animals and ?

Dr. Sharma: The animals, and the women, and the low-caste, they all deserve punishment. There is a verse in *Rāmāyaṇa* also, as well as in *Gītā*, but Śrīla Prabhupāda does not explain it to the - fully.

Śrīla Śrīdhara Mahārāja: But, you know that Rāmacandra He took the remaining of Savari. Do you know that?

Dr. Sharma: Yes.

Śrīla Śrīdhara Mahārāja: But ordinarily Savari's position is very low. But the devotion towards Rāma, towards the Lord, is such holy, that Rāma Himself took his *ucchiṣṭham*. So there is that high connection, very healthy connection, that is our loyalty towards the Supreme. In contradiction of that these things you can find amongst the Deities also. You know about the birth of Bharadas [?], do you know?

Dr. Sharma: No.

Śrīla Śrīdhara Mahārāja: She comes from, Bharadrash [?] comes from Tara perhaps, and Tara was the wife of Bṛhaspati. And she went to Candra, then again complaint to Brahmā, Brahmā again got him back to Bṛhaspati. She was with the child, then when the son was born, then some say, "O, I won't, you are born by, we do not know who is your husband? *Bhara daya* [?] you have got birth from two, so who will maintain you?" That is Bharadayo [?]

So many filthy things amongst the demigods also, we find. You know the case of Buddha [?] He enjoyed His mother, all these things there, how can you accommodate these things? Even amongst the gods, these filthy things.

Nimāi: Mahārāja. This is the question of Dr. Sharma, that there are certain species in this world, according to *Rāmāyaṇa* and *Gītā*, those who deserve punishment already; nothing but that, punishment.

Śrīla Śrīdhara Mahārāja: Deserve punishment according to the social authority of the local section, but they have committed the grossest mistake: that non-recognition to the authority. That is the highest crime. If recognition to the authority, because your law must not come to judge the purity or impurity. In the ultimate centre, that is autocracy. Everything belongs to Him. You're to make law according to that. One person satisfying the authority, and whatever he's enjoying the thing, not of yours or his, he's enjoying the thing of the central power. You're not the parties, that you will fight amongst each other, "O, why you have taken my wife? Or it was your wife, your daughter." You're all holding relative position, not absolute owner of anything and everything. And you're committing sin, or crime, when you demand that, "she's my wife, she's my girl, he's my son; it is all these things." This is all false, and criminal, to think and enjoy, that "this is mine, this is yours, and you are trespassing," all trespassers towards the centre, central authority. We must judge things from that standpoint; and that is the real standpoint. This is all *māyāic*, false, more or

less. As much as connected with the central law, central authority, so much it is good. And as much deviated from that consciousness, the *Īśāvāsyam idaṁ sarvaṁ* [*Śrī Īśopaniṣad*, 1], so much it is deviated, bad. This is all relative position, but from the absolute standpoint, if you go to calculate: nothing belongs to you, nothing to him, only for the temporary arrangement to make the best of a bad bargain. The *śāstra* has come, don't create a chaos for sense pleasure, but divide and enjoy. This has been said to make the best of this bad bargain. But from the absolute standpoint, everything belongs to Him. And one who in thinking that this is mine he's committing the wrong of the same level one who's enjoying another, taking away. None belongs to none, all false, this is *māyā*. *Māyā* means what is not, misunderstanding. So this 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]

In dream I can have a good or a bad dream, but both is false. So here in this life what we calculate as good or bad, this is all false, from the *māyāic* standpoint, based on false law. But real law, everything belongs to Him. If He sanctions internally, our snatching and giving has got no value. If a property one has acquired from the Indian Government, the local government cannot come and demand and rebuke him in any way. The central Government, the higher Government, has given sanction. So whose property? Who's the beneficiary? Only He's the beneficiary.

We're to be trained to that sort of conception of the whole, then we'll be saved. Otherwise, as long as we shall try, "this is mine and this is his," we are suffering from false knowledge, and we shall have to pay for that. Nothing belongs to none, everything belongs to Him. This is the universal view and we must adjust us with such conception, then we'll be saved totally. To every atom, everything belongs to Him.

Dr. Sharma: There is another very short question, Swāmī Mahārāja, very brief one. We have heard few times during lectures at different temples, that at one time we existed with Lord Kṛṣṇa, and because of our desire to enjoy on our own, we have been sent into the material world. Now my worry is that if we were with Kṛṣṇa originally, then how come that *māyā* attracted us and that's why we're in the material world? One could say that *māyā* is more powerful than Kṛṣṇa then. That Kṛṣṇa when we were with Him could not attract us, because attracted to *māyā* and we are in this world now.

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: That is another question, basic question. Then that depends upon the free will of the *jīva* soul. We're to understand that *jīva* soul is free and its freedom is very meagre so it is vulnerable.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

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

"I am not responsible for the activity of the *jīva*. I have given them freedom, and they're working freely. And the clash between them, that is the cause of their disturbance. But when they leave the wholesale attention to their social activity and come to Me, they will get relief from all."

That is - and another you say that, *svarūpe sabāra haya, golokete sthiti:* in the innermost existence we all have connection with Kṛṣṇa, but that is not true about the section that come from the *taṭasthā śakti*, that *ākṣaram*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

The *jīva* is, the *jīva* potency, all the *jīvas* come from a particular potency of the Lord which is known as *taṭasthā*. Mahāprabhu says,

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]

[*Gauḍīya Kaṇṭhahāra*, 10.14]

The marginal potency of the Lord. The internal potency that is already going on smoothly, eternally, in *svarūpa-śakti*: *jagat*, Vaikuṇṭha, and Goloka. And the marginal potency, that is the mother of the so many *jīvas* that come here, and by the wrong exercise of their freedom they've come. But there is adaptability within. Just as while it is in the marginal potency, in the buffer state, he can come this side, he can go that side also, in the buffer state. So, *jīva* he's got his adaptability with both the sides, because in the margin. So he's not in Goloka, they have fell from there, it is

not. But it has got its internal adaptability, may come in favourable circumstances, then it will flower, will bloom, to fruit, and attain that position. Am I clear?

Dr. Sharma: Yes. So it would be wrong to say that we were originally with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: We were originally there and we had fall? No!

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

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

Once attaining none can fall from there. And sometimes it is written in the *śāstra* that is all *līlā*. For the time being, they may come and go. That is only for a particular fashion of *līlā*, that they come this side, this mundane world and go, but they are not contaminated with this atmosphere. That an officer enters the jail, he's not within the jail law, he's a visitor and he can go away. But those that are within the prison house, they're under the law of the prison house. So the fallible souls that are here they're under the law of *māyā*. And from above some can come visit, the *sādhus* can come to take them; the Lord can come Himself, but they're not under the - untouched by the law of this *māyā*. They come to do some relief work here, they're not under the law of the prison house; come to preach to the prisoners about religious life, something like that. Am I clear?

Dr. Sharma: Yes.

Śrīla Śrīdhara Mahārāja: Any other question?

Dr. Sharma: No thank you. You must be tired by now.

Śrīla Śrīdhara Mahārāja: In the meantime you think if any question come, you may put, I shall try to answer them.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: The peculiarity of the marginal position.

Dr. Sharma: But what was worrying me was that they say that there is no *māyā* in the spiritual world. This is how they explain in different temples. There is no *māyā* in the spiritual world.

Śrīla Śrīdhara Mahārāja: But there is also, their movement also seems to be sometimes not unified, but,

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, *Ato hetor ahetoś ca*. Sometimes Rādhā-Kṛṣṇa, or the friends Kṛṣṇa, they defy one another, one abuse another. We find in Dvārakā they're abusing one another, and they're killing. This is all *līlā*. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Just as we find that the movement of the serpent is naturally crooked; so the *līlā* means like the ocean, the up and down of the *taraṇga*, wave. So the *līlā* means in this way it moves, It is the nature there. Just as serpent goes in a crooked way. So, *līlā* means that, it is dynamic, and to keep up the nature of dynamic character it will be up and down. The nature...

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Śrīla Śrīdhara Mahārāja: ...natural, crooked movement of the serpent, it is such by nature.

Gaura Hari bol. You think and again you'll ask, we shall tell.

Dr. Sharma: Thank you Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Now we stop here.

Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Akṣayānanda Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya!
Gaura Hari bol.
Dr. Sharma Bhakta kī jaya!
Parivrājaka kī jaya!
Gaura Hari bol.

...

In that process of confession, the confession of the ladies, that lead to some corruption, the confession custom. Kṛṣṇa. _____ [?] What do you want?

Devotee: What do I want?

Śrīla Śrīdhara Mahārāja: Class finished today.

Devotees: (Group laughter)

Devotee: Class is finished, I see.

Śrīla Śrīdhara Mahārāja: Already.

...

Śrīla Śrīdhara Mahārāja: We're our own guide, we're to set aside that idea, that principle. And accept a guide, put up ourselves under His disposal, that is life of dedication. And guide must be genuine, having real connection with Kṛṣṇa consciousness. Another life, life of dedication towards divinity.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhagavān Mahārāja, he's celebrating *vyāsa-pūjā*, his advent ceremony, with great pomp, where so many closer friends _____ [?] Someone has written in letter perhaps. Hare Kṛṣṇa.
_____ Jayatīrtha [?]
Search for something else. But his present way of searching has created a gulf between us and his party.
Gaura Hari. Gaura Hari. Gaura Hari. The intoxication, the material help.

Devotee: Also Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: Churchill told that, "When I take wine I become two hundred percent fit. Churchill, he lived up to ninety, more than ninety; ninety two or so. But he told - he was a great drunkard. He told, "You accuse me of wine taking; but when I take wine I become two hundred percent fit."

Without *śaraṇāgati*, the surrendering temperament, no material help is possible for the realisation of the transcendental truth. *Bhakti* can give *bhakti*, the dedication can improve dedication. That is the most plenary, most fundamental plane. So no outcome, no outer product can give it. His position is enhanced with His own plane, own material. Just as iron may be mend, the broken part of an iron if to be repaired, then iron is necessary. So anything necessary in the plain of dedication, that has to come from another dedication. No earth can be used to repair iron, something like that. Iron is necessary to repair iron, gold is necessary to cure the wound in the gold; for repair. So, *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Devotion can amend devotional defects, nothing else. Kṛṣṇa. Only to keep up this body which may be utilised for devotional purpose. What food will be suitable, it is already sanctioned by Kṛṣṇa. The onion is a vegetable, but that is rejected. Why? Vegetable - all vegetables also not pure, not favourite to Him. Whatever He takes, that should be given to Him and we shall take the

remnants. The *śāstra*, His directions is there, what should be offered to Him. "These are the things I like." I must offer those things, and then take remnants. Not whimsically; you must take this, you must take this. Hare Kṛṣṇa. Hare Kṛṣṇa.

In any special case something is seen that is redundant. Puṇḍarīka Vidyānidhi, he used to smoke, but that is a superficial fashion. Any moment he may leave it. A fashion, then not to be considered to any part of his holy character. It is there, it may not be there, any moment. Hare Kṛṣṇa. No luxury for the students of devotion. Whatever is necessary to help in our discharging devotional activity, that should be accepted.

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]

What are favourable I shall accept, and unfavourable I must reject. Favourable and unfavourable to *śaraṇāgati*, towards dedication. What is mainly necessary is the grace of the Vaiṣṇava, the Lord. Inner hankering. External thing cannot create inner hankering. Their contribution will be more or less physical, some influence on the mind, but that is temporary when it is done away with. The madness is there, when left, madness gone. That cannot keep anything permanent, any permanent _____ [?]; they cannot. Their effect will be bodily, and something in the mind.

But devotion is above body and the mind, that is the soul's function. And mind, body, may be weak; patient diseased. The mind also may be so. Independent of body and mind, devotion can grow, then of course the final influence comes to the mind and the body. Mentally outside, by outside nature one may be a politician, one may be a *yogī*, even one may be a *dacoit*. But if that's only for the service satisfaction of Kṛṣṇa this outward filthy character that will go away very soon.

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]

Very soon his pure character, conduct will come out; because he has not affinity for these undesirable things, his affinity is only for Kṛṣṇa.

When we're cooking many things, variety to satisfy our tongue, it is undesirable. But cooking great dishes to offer to Kṛṣṇa, Guru, Vaiṣṇava, it's all right. And then we may take little, not with greedy mentality we shall accept them, that will be crime, *prasāda*, *sevā aparādha*. Only that it will help my internal tendency towards Kṛṣṇa, with this spirit, I shall. "O, this has been accepted by Kṛṣṇa, Gurudeva, how it is, I shall take." Not to detest whether it's salt, or it's sour, or it's pungent,

no. It's taken by Kṛṣṇa, how Kṛṣṇa has taken it? With this idea we're to approach the material, everything in connection with Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. There you are living, five or six, in land?

Vidagdha Mādhava: Five.

Śrīla Śrīdhara Mahārāja: You two, Akṣayānanda Mahārāja, Dayadhāra...

Vidagdha Mādhava: Dayal Nitāi, and Lakṣmīnātha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. How do you feel? Your headaches?

Anurādhā [?]: O.K.

Śrīla Śrīdhara Mahārāja: O.K. Kṛṣṇa. And that _____ [?]

Anurādhā: I have little bit.

Śrīla Śrīdhara Mahārāja: So Ganges bathing _____ [?]

Anurādhā: I'll try to go tomorrow.

Śrīla Śrīdhara Mahārāja: And that helps a great deal. Whenever you get an opportunity. But now the Ganges is filled up, eh?

Devotee: Very swift current.

Śrīla Śrīdhara Mahārāja: And the current also?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Very careful. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

...engaged in *Gītā*. And in the morning full time it will be better to work. And the mid day it is hot, so difficult to go on. Hare Kṛṣṇa. Gaura Hari bol. Nitāi.

Devotee: Already three years have passed since the last time I spoke.

Śrīla Śrīdhara Mahārāja: Is he very fat now?

Vidagdha Mādhava: Ha, ha. Yes.

Śrīla Śrīdhara Mahārāja: When he came here he was quite slender, but gradually he got [slap sound], what is this? Big belly?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Any technical name for this, no?

Devotee: One word is there, paunch. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And here is *bhuli* [?] in Bengali. Big belly, *bhuli*. Ha, ha, big belly. He acquired the big belly here, ha, ha.

Devotee: He was fond of taking dosa [pancakes?] and iddli [dumplings?] in South India.

Śrīla Śrīdhara Mahārāja: Oh. in South India _____ [?]

Devotee: Then he became bhuli [?]

Śrīla Śrīdhara Mahārāja: Iddli [?] is a light food, easy for the patients. Dosa is little rich. Dosa, iddli. And he was fond of chewing muri. He wanted to see where muri is being cooked. "I want to see that place where _____ [?] Didi is cooking muri." But this is not cooking, this is frying; different from cooking. Hare Kṛṣṇa. Nine months continuously he remained here, in the beginning.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Oh, those days gone by.

I had a talk with Swāmī Mahārāja and Acyutānanda, that blue house they're staying, Swāmī Mahārāja with his group. But Acyutānanda told, "What sort of talk you had with Śrīdhara Mahārāja?"

"But if I say that you'll faint. You won't be able to awake in that plane where it's appreciated. You'll have to sleep in that plane. Kṛṣṇa. You'll faint, you won't be able to tolerate, faint. Beyond your capacity, beyond the capacity of your toleration."

How is it possible, how it can be good? You'll faint. Kṛṣṇa.

Bhaktivinoda Ṭhākura wrote that, "When I first came to understand Mahāprabhu, I rather was astonished to find how Mahāprabhu could support Kṛṣṇa *līlā* in Vṛndāvana there. His stealing, lying, and the aggression, how? He was an uncommon, extraordinary scholar, and moral, and magnanimous. How He can give recognition that this is the highest position of the Absolute? I fervently prayed that please reveal how it is possible. At last the revelation came, and with that revelation there it was a part that Mahāprabhu is the same with that Absolute Truth, as Kṛṣṇa, and Mahāprabhu."

Otherwise it is not very easy to conceive and to give publicity about that highest quarter as such. Only He can give Himself wholly, not others, He's for Himself. He's for Himself, a great expression. He's for Himself. Everything for Himself, everything for Himself. He's the party, only one party rule; and that is autocracy, autocratic temperament. And that is the best, because absolute good. Good in autocracy, He will distribute Himself most liberally. Whatever will come from Him cannot but be good. If it's to be distributed through any form, any law, then some consideration

will check its natural flow. _____ [?] The Absolute is autocrat, absolute good is autocrat. So we have got some hope. He's autocrat, does not abide by any law. He comes to judge with any law then we've got no hope. Because above law, so we've got some hope.

Vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra [*The Songs of Bhaktivinoda Ṭhākura*, p 8]

"If you come with consideration, I have got no hope. Give up the consideration of examination of the beggars. But come with the natural flow of Your own accord. Then we may have a drop, or something; may have hope."

So meagre, because finite has got no position in consideration of the infinite. We're to understand our position as finite. And that of infinite, how great and merciful. So, only sweet will, mercy, this can be the connection of the infinite towards finite. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

"Everything belongs to You. Nothing to me. I belong to You my Lord. Consider me, take me within Your camp. Kindly, be kind enough to accept me within Your camp. Consider me as Your own. That is what is necessary for us. _____ [?] I feel disconnected. I have lost my own prospect. I'm such a fool, ignorant, do not understand my own welfare, wretched in nature. All false in me, and all goodness in You. So I've got some hope. I may be the most wretched, but You are the greatest goodness. I may have some hope. Hope is there. If You'll have to judge according to law, no hope. Because You're over law, we've some hope."

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

Śaraṇāgati. Not only to non-cooperate with the mundane world, the world of exploitation, that in mere salvation cannot be our end. We must have some healthy cooperative relationship with the environment; that is what is necessary. A positive existence we must feel, not only negatify ourselves. All bad, so to eliminate and to be negatified. We have a positive position, and that is of great honour.

Gauḍīya Maṭha stands for the dignity of human race. That was the subject fixed by our Guru Mahārāja. In Dacca University, when that German scholar, Schulze [Sadānanda dāsa] was to give lecture. No slave mentality. The slave to Kṛṣṇa, that is the highest position of honour; stands for the dignity of human race. If human race can have any connection with some prospect of slavery, they're highly elevated. Even the creator Brahmā, and the liberated representative Śiva, they cannot aspire after such a great position. That confidential service in the confidential area of the Absolute; they're all outsiders. So they have no recognition, they're like vagabonds, no citizenship. Without citizenship they have to move like vagabonds. Undesirable elements, they may be thrown out any moment, no consideration. But those who're dedicated, entered the devotional area, they've got a national position of demand.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nine, it's already nine, is it?

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: A new disease, coming. What are they?

Devotee: One is herpes.

Śrīla Śrīdhara Mahārāja: Hippy?

Devotee: Herpes, it's a new disease.

Śrīla Śrīdhara Mahārāja: What is its sign, symptom?

Devotee: Deterioration of the cells, body is rotting; and this is communicated by illicit sex. And another one now...

Śrīla Śrīdhara Mahārāja: In Bombay, that gentlemen, encouraging illicit sex?

Devotee: Oh yes, Bhagavan Rajaneesh.

Śrīla Śrīdhara Mahārāja: They should catch him, and put into jail.

Devotee: Yes. Another one now is called AIDS, that means acquired immune deficiency syndrome. That disease is communicated by homosexual activities. And also by putting injection of heroin, and different drugs into the, by giving injection with the needle, that disease is being communicated. Hundreds of people are dying every month, becoming epidemic proportions.

Śrīla Śrīdhara Mahārāja: What is the second? I don't follow.

Devotee: AIDS. Acquired immune deficiency syndrome. Means, in the body there are some antibodies they are fighting disease white blood cells; so...

Śrīla Śrīdhara Mahārāja: White corpuscles, red and black; three corpuscles.

Devotee: So, by this disease, even a cold, even the flu, any minor illness can produce death, because there's no system to fight that disease; that system is breaking down. And this disease is also communicated by illicit activities like homosexual activities and injection.

Śrīla Śrīdhara Mahārāja: Homosexual, what is homosexual?

Vidagdha Mādhava: Yes. Two men making...

Śrīla Śrīdhara Mahārāja: Oh, man and man.

Devotee: Man and man, or ladies and ladies, like that.

Śrīla Śrīdhara Mahārāja: Ladies, ladies?

Devotee: Now so many people are doing like that in America.

Śrīla Śrīdhara Mahārāja: Man and man somehow it's known, but women and women, how it is possible their sexual activity? Both negative.

Vidagdha Mādhava: Yes, something different.

Devotee: That's not so wide spread, but man and man...

Śrīla Śrīdhara Mahārāja: That is I'm told, that is in the foreign part, not in India.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Not in India.

Devotee: Mostly in New York City, and San Francisco.

Śrīla Śrīdhara Mahārāja: But how it is possible, we can't follow?

Devotee: I also, we don't understand.

Śrīla Śrīdhara Mahārāja: Women and women. Something inconceivable. Hare Kṛṣṇa. Artificial, eh?

Devotee: But people are dying now, every month hundreds of people are dying.

Vidagdha Mādhava: And because of these diseases Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: So many diseases they're all superficial, on the surface. Main disease, forgetfulness of the centre, of Kṛṣṇa, of the Lord, of the guardian. Disobedience to the natural guardian, that is at the route of all.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 20.117]

Mahāprabhu gave the diagnosis.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy),

taṭasthā-śakti (His marginal energy), and *māyā-śakti* (His illusory energy)]. [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]

& [*Gauḍīya Kaṇṭhahāra*, 10.14]

His constitutional position is a slave to the Lord, Kṛṣṇa, the beautiful. *Kṛṣṇa bhuli sei jīva anādi*. But from time immemorial he has lost that memory in any way, and suffering. *Ataeva māyā tāre deya saṁsāra*. So misconception is the root of all his misery of different type. This body _____ [?]; the disease in the body, or in the mind, two unnecessary over case. Over-casement; first mental casement, then this flesh. But this is not at all necessary for our life proper. This is the outer effect of the inner mental system which is composed of many variegated desires, fleeting desires. I want this, I want that, all unnecessary. Filled up with unnecessary articles; must be dissolved.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When one can see Him everywhere, then all the system carrying towards his attention outward dissolved finally. Final dissolution of both these encasements, mental system as well as the outer cover, flesh and blood, forever. And he's reckoned as a member in the inner circle, in Vaikuṇṭha, or in Goloka, Vraja, Vṛndāvana. Our own self, the highest understanding in us, is a member of Vṛndāvana. Higher understanding within us, that is aspiring only after Vṛndāvana life; not satisfied with anything else. Anyhow that taste must be, must touch the tongue of the soul, by the agents of Kṛṣṇa. *Raso 'py asya, paraṁ dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth." [*Bhagavad-gītā*, 2.59]

An infant is crying, "I won't take food." Anyhow the sweet-meat must touch the tongue of the infant, then everything will be changed, the whole atmosphere. "Oh, give mother."

[The last two and a half minutes is Bengali [?] conversation]

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Śrīla Śrīdhara Mahārāja: Kṛṣṇa can't be prisoner in our brain cage. Ha, ha. Hare Kṛṣṇa. The first condition must be this. Then if you like you approach. Ha, ha. Your thirst won't be satisfied, take it in the beginning, then if you like you can come. It will always go increasing, increasing and increasing. I won't have Him. With more intense hankering. I can't.

"They say that I've got Him. But I know fully well that I've not got anything, any small part of Him." Rādhārāṇī says so. "They say that I've got His connection. But where? No. They say it, let them say. But I can't approach Him really, so far; what to speak to get Him."

Hare Kṛṣṇa. What is this? This is the proper relationship with the finite and infinite. "I'm in touch, I belong to Him, I'm a part and parcel of Him; but still I can't understand what is He? How is He? Nothing of it." Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa Infinite thirst.

One gentleman in Madras asked me, "You say that Mahāprabhu Śrī Caitanyadeva, is the highest ideal?"

"Yes."

"Then, its a horrible thing. His last life it seems to be horrible. Sometimes rubbing His face in the wall, jumping into the ocean, then running through the thorn jungle, bushes. What is this insanity? This is madness; a furious thing. We're afraid to get such state of realisation; it's horrible. Horrible search for the truth."

How? What is it? But the meaning has been given to us in this way - Kavirāja Goswāmī.

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Internally full of bliss, externally showing so impatient gesticulation. I want more, I want more, I want more. Tasting a drop of nectar, I want more, furious. The taste is of such quality, of such degree, makes him mad to want more.

...

...realisation. To remain in connection of the upper suggestion, that is service. And not amount of activity in this plane. Still it is necessary sometimes. Otherwise in solitary life so many past incidents come to our plane and try to disturb us. So *sādhu-saṅga*, *bhajana*, this is safe and fruitful. _____ [?]

Gaura Hari. Gaura Hari. Gaura Hari. _____ [?]

...

Mā śucaḥ [From *Bhagavad-gītā*, 18.66] "All the debts incurred in your past life I shall pay off. You won't have to mourn. From any position you may come, join Me, and I shall take the full responsibility, that you may not be disturbed from any side. Such assurance, because, you are My..."

When here, once, first batch of Swāmī Mahārāja, put it in Vṛndāvana near Bon Maharaja. Bon Maharaja seduced one. One man he was taken away from Swāmī Mahārāja. Again that gentleman leaving Bon Mahārāja came to see Swāmī Mahārāja here. Swāmī Mahārāja is here somewhere.

That gentleman, "I committed mistake, I have come back, please accept me."

Some of his followers took him here. Swāmī Mahārāja he was here, he told, "Yes, I forgive you, you are my boy. You are my boy, you have committed some mistake, I forgive, I accept you. No worry, go on"

So, "You are Mine, I forgive you. Because you belong to Me, you have got the right to demand from Me everything." Ha, ha, ha. "By My own law I'm bound to do anything and everything for you, because I'm your owner, you belong to Me. So whenever you come to Me I take the whole charge: past, present, future, everything. It is Mine, it is Mine. I take the risk. You might have done something wrong; you could not understand. I forgive that. I forgive that, with this spirit. *Mokṣayiṣyāmi mā śucaḥ* [From *Bhagavad-gītā*, 18.66]. Won't have to repent, I take the whole burden for you, your past also."

Such is the nature of the infinite truth, all-accommodating, all-sympathetic, all-embracing, all-fulfilling. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Such ideal was shown like exhibition in this *prapañca* Vṛndāvana. It was shown to attract.

We're told that once during Akbar Batsa's [?] time, he although Mohammedan by creed, he was very generous to all religious conceptions. In his time there was a show of the different Hindu Gods. And he was visiting, "Who is this God? What is this? What is His *līlā*, where He came down?" In this way. Then when he came to Kṛṣṇa in Vṛndāvana, He's playing the flute, the after visiting everything, "O, this God is the highest of yours." Akbar's remark. "Because He's not in the worry of any management. He's completely free enjoying His life, playing the flute. No worry of anything. So the highest conception of your God is here; no cares, no trouble, nothing."

So to enter, to get His company, that will be very much effective. To play without anxiety; engaged in play, playful, Kṛṣṇa *līlā*. Exhibition, in this *prapañca* exhibition of different types shown to test our taste, to give chance to our taste. "Do you want this?" In the exhibition so many things are shown for our choice. So different *līlā* comes here to examine, to test our choice. "Do you want this? Do you want this, that?"

One *vairāgī* came here, an old woman with red cloth, follower of Śiva *śakti*.

I asked her, "What do you want after death? Do you want that Kālī? Do you want to be her maids? Or Śiva? That Nandi, berangi [?] they're described in such a way. Do you want to become one of them? Or do you want of four handed Nārāyaṇa, servitors? Or you want to become a *gopī*, or a cowboy, and wandering with Kṛṣṇa or Nanda-Yaśodā? Or what do you want?"

She told, "Yes, if it is such, then it is, I really want to be in Vṛndāvana, not in Vaikuṇṭha, not to be one of the Nandi berangi of Śiva's friends, servants. Or this Kālī, the she maids of Kālī that are chewing cut hand, or drinking blood, all these things, horrible."

"It is a peaceful life in Vṛndāvana after death, then why do you follow this path? You see the ultimate position, consider what is suitable?"

Plane peaceful, beautiful life. So exhibition comes to take place here. And to test our choice a chance is given to us. "Say where your taste is, and accordingly come forward for your future ambition. What do you want really? What appeals your innermost heart?" Hare Kṛṣṇa.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa

[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Caṇḍīdāsa says, suno he manusa bhai, savar upare manu sashata, tare upare nai [?]

Addressing towards human race, that Caṇḍīdāsa, "Oh, my man, brother, please note, that this human form is above all, and nothing over that. I appeal to you all. You all members of human race, please note to this advice of my experience heart, heart-felt: that this human form, pastimes, movements, is above all."

And this is misrepresented by the so called Ramakrishnaites. They says that, "Human is above all, Caṇḍīdāsa has said, so only serve the humans, this fallen soul."

But *Caitanya-caritāmṛta* has cleared it more. *Kṛṣṇera yateka khelā, sarvottama nara-līlā*. "Of all the pastimes of Kṛṣṇa, the highest is in human form." And after this, it is in the creation, very, very valuable. Utilise this to reach, to arrive at that. It is very suitable, human birth is very, very suitable to reach the highest plane. It is very similar, many things. *Su-durlabhaḥ*, if you avoid this, you commit suicide. Not a small mistake you are committing, but the greatest mistake you lose this chance, it amounts to suicide, not less than that. So, try, try.

And it's not sure that if you're taken away from this birth, there's no guarantee that again you'll get this human birth. You may have to go some other species, visit. Remember the case of Bharata, only at the time of his death he had some intense attention for the child of that deer. "Who will look after this cub?" So next birth became _____ [?] That impression caught him and gave it shape. So dangerous a position we're in. So don't keep it for future, take the whole responsibility in the present. Act, act in the living present, trust no future however pleasant. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

And how to improve one's own condition? You want, you have got this capital, join and make some arrangement with a capitalist. Then your business may grow a little in a developed way. Get a capitalist, you have got less capital, by transaction you may not gain so much, but make arrangement with capitalist. With their help you go on, try. And that is of two kinds, *sādhu*, *śāstra*. *Sādhu*, the living agent, the active; and the passive, *śāstra*. No other way, *sādhu*, *śāstra*, *kṛpa*.

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 root, the origin, the very beginning is with the help of *sādhu*. *Kṛṣṇa prema janme*. Then you grow up. *Teṅho punar mukhya aṅga*. In that stage also, he's the principal to help you. The birth from there, and the nourishment will also from there. And also in the end when you have

finished, you have attained this stage, then also with the help, with some superior, under some superior you are to go on your services. So *sādhu* is all important to you. From the birth to the final goal, there also, no direct connection with Kṛṣṇa. But you are supposed to do some service only under the direction of the *sādhus* in different departments. The eternal servitors are there, and you will be taken, "O, serve Kṛṣṇa under his direction, or under her direction." So *sādhu-saṅga* is always necessary, *sādhu-saṅga*.

Don't be disgusted of *sādhu*, "O, he's a man. Why should Vaiṣṇava *sevā*, why it is recommended so much here and there? I want God Himself. And they say it is, you are dependent of *sādhu*, why he will come between us?" It is not.

Then I gave the illustration of the telescope, this spectacle, coming between helps the vision. *Dāsa dāsa dāsānudāsaḥ tad dāsa dāsa*. That means telescope system. So many guardians thinking about my welfare. So many Gurus means so many guardians who are always trying for my fortune. As a man in this world find so many servants are waiting for his order he thinks he's in a very better position. So many servants, *lākhs* of servants he has got, so high position he owns. But just the opposite, so many guardians, so many Gurus, they're looking after my welfare. I'm a wealthy man, a fortunate man. So many guardians are looking for me, for my interest, pleading for my case there. *Tad dāsa dāsa*. Guru *paramparā*, to be under the guardianship of the great Vaiṣṇavas is your great fortunate life. Gaura Hari. Gaura Hari. Gaura Hari.

So in the beginning, faith in Vaiṣṇava does not appear. "I want Bhagavān, God, Kṛṣṇa. Why impression is always given to us, 'O, get *kṛpa*, the blessing of a Vaiṣṇava! Go to him, have your _____ [?] thing only Vaiṣṇava is coming between." But when grown up then this Vigraha, the *śāstra*, we may cast aside, but we may, must have to submit to the Vaiṣṇava, the living agent of Him. So the *Nāma aparādha* in the beginning. *Satam ninda namnah paramam aparadham*. [*Gauḍīya Kaṇṭhahāra*, 17.69-75] In the beginning of taking the Name, the first warning, "Be aware of your association with the *sādhu*. They're your well-wisher to the utmost. Really they're the agents carrying good things to you. Very much alert, don't commit anything wrong against them, don't misunderstand them. Try to, their goodness is beyond your understanding. They love you so much, you yourself cannot love yourself that much. Because they see you as the property of their Lord. From that standpoint they loves you; and that is very high in quality and quantity. So be always careful, don't commit anything wrong towards them." Only this.

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

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

If any great crime anyhow comes up against them, then the whole thing will be demolished; because the Lord will be enraged. "Who is going to give him every wealth, and he's kicking him. What is this? The most wretched." So we must be careful about that *Nāma aparādha*, the first, *satam ninda*.

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.

Ha, ha. Nityānanda. Nityānanda Prabhu is a peculiar type. Ha, ha. Mahāprabhu rejecting, He's keeping, giving assurance. "No, no." Ha, ha. He's such.

Kālā Kṛṣṇadāsa went with Mahāprabhu and did something wrong. But this is for our instruction. Direct in the company of Mahāprabhu he's taken away. That was in South Karnataka, where we're told - Gandhi also told, "the land of fairies." There, men and women they're very beautiful; this colour also very good. That portion Karnataka, South Karnataka, Madhvācārya's area. From there he was enticed, Kālā Kṛṣṇadāsa by the Bhaṭṭathāris. Mahaprabhu took him anyway, utilising His special power.

Then after taking him to Purī, He told that, "He's such and such, so I have taken him anyhow from the hands of those vilifyers, then I now release him, he may go anywhere."

But Nityānanda Prabhu utilised, gave him again service, "Oh, you go to Śacī Devī, and inform Her that He has come, Mahāprabhu has come safely from two years tour in the south, safe arrival. You give this news to Śacī Mātā." He utilised him.

So in Madras there was such a case. One *brahmacārī* was misguided. We sent him to Madras centre from that place, myself and Hayagrīva Brahmacārī - Mādhava Mahārāja was there, sent him to the Madras centre. There was that old Tīrtha Mahārāja, he gave, punished in such a way, and drove him away from the Maṭha. He used to manage to stay in some other place in the town. And again after Tīrtha Mahārāja left Madras came to us. "You please give permission, take me in the Maṭha."

We told him that, "Guru Mahārāja is very soon coming here, you come at that time."

Then when Guru Mahārāja went there to open the lecture hall he came. We put this case to Guru Mahārāja that, "That boy he's coming and going, and he wants to stay in the Maṭha. But we've told him that Guru Mahārāja is coming, and you come at that time. He has come, what to do with him?"

He told, "Mahāprabhu did not take Kālā Kṛṣṇadāsa, when he was seduced by _____ [?] lady, a girl. So I can't accept him. But Nityananda Prabhu kept him, gave him engagement. So you should keep him."

Ha, ha, We found a fine thing. "You are our all in all, our leader, unconditional Lord. You can't accept, and how we can give him shelter being under your guidance?" That was a puzzle. "How we can? If you can't accept, we can't do it." But he says, "I can't accept, but you should keep him."

It's a peculiar position; a peculiar position, the line of benevolence, and that causeless mercy. The line of causeless mercy, from the centre the extension gets the more intense position.

"Go to see, go to the mercy department, and perhaps there is arrangement to - the general department disappoints the patient. "No, I can't accept such patient here, but you may try to the other department more accommodating." They went there, and after checking, "O, here we can accept all. There is arrangement for you."

tomara bhaktir kripa toma hoite bora, bheda bheda bhagavate ei a koilo doro [?]

"Inconceivable, the servants are more benevolent. I came to some revolutionary understanding."

Kavirāja Goswāmī while writing the book, he has expressed so much humility of so much degree.

"That one who will - my position is so worse, *purīṣera kīṭa haite*, worse than the worm in the stool. Sinner than even the Jagāi, Mādhāi. If anyone comes to hear my name his merit diminishes,

and if anyone takes my name he commits sin. I'm such a wretched person. And the grace of Nityānanda Prabhu has taken me up from such a nasty pit to Rūpa, Sanātana, Vṛndāvana, Raghunātha Dāsa, there. I should not say in such a way, that I have got something, but if I do not say this then I will be, it will be ingratitude to Nityānanda Prabhu. I'll be a traitor. So I shall have to say, commit, that I've got something by the grace of Nityānanda, and nothing, no worth in me." So with so humility Kavirāja Goswāmī approaching, and also appealing to the public to come to Gaura-Nityānanda.

And where as Vṛndāvana Dāsa Ṭhākura he says, "I appeal most fervently and with the greatest humility to you all: accept Nityānanda and Śrī Gaurāṅga. You will get the best benefit of life. So fervently with straw in my teeth I'm appealing to you. But if with so much, if such an appeal fails, and still if you want to put blame on Nityānanda-Gaurāṅga, then I just, I won't care to kick you off from the ordinary plane."

_____ [?] "Then I kick you, kick that person, that demoniac person."

So ordinary linguists they'll say, "How Kavirāja Goswāmī and others, they're appealing in the most humiliated way, and this Vṛndāvana Dāsa he's what a type of egoistic fellow! He kicks those that don't come to hear his Gaura-Nityānanda, he'll kick him. Such a boast, and proud he is. Is he a Vaiṣṇava? Is this a type of 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]

"Is it this, that type?" In this way they say.

But I first came to hear in Gauḍīya Maṭha a revolutionary remark from Guru Mahārāja.

"That one who had no chance of entrance, Vṛndāvana Ṭhākura has created a path for them. You see how peculiar the explanation, the meaning. Who has no chance Vṛndāvana Ṭhākura has made a chance for them, by kicking. Why, why? Because he has pronounced such a bold expression to others, then to wound their feeling. So Kṛṣṇa is there, if anyone, any attendant, or any son of a gentleman does something wrong to another, his guardians come, 'O, don't mind it, I'm giving something to you, be pleased, then go.' So because Vṛndāvana Ṭhākura has committed ostentatiously something wrong to the particular section, it will draw Kṛṣṇa's attention. Mahāprabhu's special attention will be drawn towards them, that 'My son has done some damage to you, don't, forgive and forget. I'm giving something, come.' In this way he has made a new path by threatening the unbelievers in Gaura-Nityānanda. By his strong remark in a very abusive character he has given the chance to those fellows, to draw greater and special attention of the authority."

Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. How? What sort of interpretation is this? It may come from where? Fully surrendered, fully surrendered, they can say such things. That everything in Vaiṣṇava that cannot but be goodness. Every part of a Vaiṣṇava, his wrath, his abusing, everything is Kṛṣṇa, it cannot but be Kṛṣṇa giving, Kṛṣṇa *kīrtana*. Their curse also; that Nalakūvara who was cursed by Nārada to become a tree. Ha, ha. But anyhow that was managed in such a way that here they

[Nalakūvara and Maṇigrīva] came to have a birth in Vṛndāvana. And then when it will be broken by, uprooted by Him, they will get, go to the Goloka where from. So any connection. Then that does not mean that we'll go to offend the Vaiṣṇava, we shall consciously go and offend Vaiṣṇava.

Akṣayānanda Mahārāja: To get more blessings.

Śrīla Śrīdhara Mahārāja: Ha, ha. Should not be taken in that way, then it will be suicidal, inconsistent, with the thing. Just as "God is independent, God is free, He can do anything and everything; can He commit suicide?" Something like that. "Can God can commit suicide? If He does not do so then He's limited, not unlimited." But they commit suicide in Brahmaloka. Ha, ha, ha, ha. To the atheist also, they can't see Him, commit suicide. Gaura Hari.

...

Nitāi Gaura Hari bol. Hari bol. Nitāi Gaura Hari bol. Mercy unbounded, unbounded Nityānanda.

Nitāi. Nitāi. keyo nai, tumi acha par [?] Who has none to look after, Nityānanda Prabhu He's after him.

83.08.18_19_20.A

Śrīla Śrīdhara Mahārāja: ...*svajanam ārya-pathaṁ ca hitvā*.

[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]

Akṣayānanda Mahārāja: Yes. They gave up their chastity.

Śrīla Śrīdhara Mahārāja: Anything, *svajanam*, *samāj*, society. And *ārya-pathaṁ* means _____ [?]
the *śruti*.

Akṣayānanda Mahārāja: Yes. Crossing that.

Śrīla Śrīdhara Mahārāja: So it may be done, but with so much risk that if the punishment comes we shall have to incur in the same spirit. "I'm doing it for the Lord." So, otherwise the credit will be lost, and then that way,

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]

Your credits gone, you'll say, "Oh, they encouraged, they're not getting." Then the Government will also come to punish you in some way or other. And some of the respectable people they'll also look at you with contempt. So, *ānukūlyasya saṅkalpaḥ*. We're told, _____ [?], they should not, they may make trade but they...

Akṣayānanda Mahārāja: Honestly, honest trade.

Śrīla Śrīdhara Mahārāja: ...Honest trade they may make, but they should not do anything wrong. If they do so, then we cannot keep any connection with them. That should be _____ [?]

Then, "Without money no service is possible." This is not the truth. Money is also necessary, yes, but not with so much risk as to spoil the credit of the institution, because they're all black-marketeers.

Akṣayānanda Mahārāja: The honour of our Gurudeva.

...

Śrīla Śrīdhara Mahārāja: ...*darśana*, Absolute, is conceived, or seen, or estimated Absolute, or reality, or world. The world as seen by Śrī Caitanya, what should be suitable. Gauḍīya *darśana*. Gauḍīya *sampradāya* of Śrī Caitanyadeva; that is Gauḍīya, known as Gauḍīya, Śrī Caitanya *sampradāya*. Followers of Caitanyadeva, that Gauḍīya. Gaurāṅga. And His *darśana*, and His vision, estimation about the goal, that is the meaning. His standpoint, His vision, His estimation; how He sees? How Śrī Caitanyadeva saw, or He sees the world, or the Absolute? That is Kṛṣṇa, Reality the Beautiful. How He saw the Absolute as beautiful, Gauḍīya *darśana*. Swāmī Mahārāja wrote *Gītā As It Is*. So, as Caitanya saw, the world as Śrī Caitanya saw. The world relative to mundane world, the whole, the Absolute, as Śrī Caitanyadeva.

[04:45 - 05:30. Nimāi and Śrīla Śrīdhara Mahārāja in Bengali conversation]

Ontology of the followers of Śrī Caitanya, Śrī Gaurāṅga. Gauḍīya philosophy: the philosophy or ontology of the Gauḍīya School of the followers of Śrī Caitanya. Ontological view of the followers of Śrī Gaurāṅga. The ontological view of the reality, reality as seen by Śrī Gaurāṅga. _____ [?]
The followers of Śrī Gaurāṅga. Reality as seen by the followers of Śrī Gaurāṅga.

Nimāi: _____ [?] Conception of reality given by Śrīman Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Realisation of Śrī Gaurāṅga.

Nimāi: Akṣayānanda Mahārāja. If you say, the realisation _____ [?] Then this sort of conception may come, that Mahāprabhu is not reality Himself.

Akṣayānanda Mahārāja: You mean historical.

Nimāi: Right, He was just a man.

Akṣayānanda Mahārāja: Historical conception may come.

Nimāi: A historical conception, but the conception of reality given by Śrīman Mahāprabhu.

Śrīla Śrīdhara Mahārāja: His personal realisation not given for others; realisation of Śrī Gaurāṅga.

Nimāi: That is true, but Mahāprabhu Himself reality, Mahārāja, Supreme reality. So, the conception of reality given by Śrīman Mahāprabhu Avatāra.

Śrīla Śrīdhara Mahārāja: Gauḍīya, the followers of Gaurāṅga. Gauḍīya. _____ [?]

...

...philosophy Bengal school. And Bengal means the philosopher, the highest philosopher was Mahāprabhu. So the Bengal school. Not Bengal, now it is, it has come to be Bengal, but the whole Arya vartha [?] is Gauḍa: Allahabad, the Gauḍa *brāhmaṇas*.

I wrote an article showing that it originated from Badarikāśrama, and it ended in Navadwīpa. There was also Māyāpur _____ [?] Anyhow the Bhāgavata school originated from Badarikāśrama, from the talk of Nārada and Vedavyāsa, and that culminated in... Oh, there also Sarasvatī _____ [?] Badarikāśrama is just on the banks of the river Sarasvatī, and here also this is Sarasvatī.

Bhaktivinoda Ṭhākura, Jalangee, this name of the river, just Godruma and Māyāpur, this name is Jalangee. Jalan means water, gee means vāṇī, gee vāṇī [?] So Jalangee means vāṇī in the form of water. That is Sarasvatī, gee means Sarasvatī, gee vāṇī [?] Sarasvatī. So, this river is given the name Sarasvatī.

Bhaktivinoda Ṭhākura says, pibo saraswati-jala, puline puline, gara-gari dibo, saraswati-jala [?] This river is Sarasvatī. So there also... there is also a Māyāpur in near Badarikāśrama, and here also Māyāpur; and there Sarasvatī river, and here Sarasvatī river. And what originated from Nārada and Vedavyāsa talk *Bhāgavatam* is, and that culminated here in Mahāprabhu's *līlā*. The same thing in full-fledged form from here it has come.

So Gauḍa means the whole of Northern India, is known as Gauḍa. And Drāviḍa, and in contrast the Bindhu hill southern portion is known as Drāviḍa. Gauḍa and Drāviḍa, two parts of India, Northern and Southern. So this, to differ from Drāviḍa Vaiṣṇavism, this Gauḍīya Vaiṣṇavism. That means Northern Indian philosophy. And that is Drāviḍa. From the Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī, these four Ācārya all come from Southern India. So they've got their philosophy, this touch that they're all Southern or Drāviḍa Vaiṣṇavism. And in contrast with that,

this is Gauḍīya means Northern Indian philosophy beginning from Vyāsadeva, Badarikāśrama, to Navadwīpa. That is the underlying meaning Gauḍīya Vaiṣṇava.

But now, it is generally, Bengal is known properly as Gauḍa-deśa, and that is all omitted. Anyhow Gauḍa means we're to take not this Bengal Vaiṣṇavism, that is very limited connection. So rather Gauḍa means Gauḍa, Gauḍīya, the master of Gauḍīya is Śrī Gaurāṅga, not Jai Sundara Bardlawl [?] Gauḍīya, Gauḍa te gaudiya, Caitanya te chaitaniya [?] The philosophy, the ontology of Śrī Caitanya. Gauḍīya *darśana*. Ontological representation of the followers of Śrī Caitanya, that is the meaning. And how in short, two, three words it may be expressed - Caitanya philosophy. Ha, ha, ha.

Akṣayānanda Mahārāja: Caitanya ontology.

Śrīla Śrīdhara Mahārāja: Caitanya ontology, Śrī Caitanya ontology, Śrī Caitanya...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: *Darśana*, *darśana* means view, estimation, how is, how He saw. *Darśana*. *Sad-darśana*, this *Sāṅkhya*, *Vedānta*, this Jaimini, the *yoga*, all known as *darśana*. *Darśana*, giving a perspective, estimation of the environment, *darśana*.

Nimāi: *Darśana* means realisation. Realisation _____ [?] in the formal sense, but it's not accurate meaning of *darśana*. *Darśana* means the vision _____ [?]

Śrīla Śrīdhara Mahārāja: The estimation, how He sees. How He see it?

Vidagdha Mādhava: Vision of Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Vision. Visionary. There is vision, that is touching to imagination.

How Śrī Caitanya saw the world, how He saw _____ [?] His followers, followers of Caitanya, Śrī Caitanya, Śrī Gaurāṅga.

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: Super-excellence of the teaching of Śrī Caitanya.

Akṣayānanda Mahārāja: We want that *śikṣā*, because we're dealing with lower section.

Nimāi: Not *śikṣā*, but the word super-excellence should be there. Because through the doctrine of Mahāprabhu supersedes...

Badrinārāyaṇa: Super-excellence.

Śrīla Śrīdhara Mahārāja: Super-excellence.

Nimāi: ...every doctrine, so called doctrines in the world.

Akṣayānanda Mahārāja: Absolute.

Nimāi: Absolute.

Śrīla Śrīdhara Mahārāja: *As It Is*, Swāmī Mahārāja, *As It Is*. loke cacher coche [?] _____ [?] challenge. Super-excellence.

Nimāi: We accept Kṛṣṇa to be the reality. There are so many who don't accept.

Śrīla Śrīdhara Mahārāja: Let us think.

Nimāi: _____ [?] We must _____ [?] title. ___[?] honour of Śrī Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Dive deep into reality.

(Group laughter)

Badrinārāyaṇa: Its also by itself. *Mayā tatam idaṁ sarvaṁ* [*Bhagavad-gītā*, 9.4] Is also by itself.

Śrīla Śrīdhara Mahārāja: Reality is for Itself. _____ [?] Kṛṣṇa autocrat. The beauty is autocrat. _____ [?] ...this enjoyment, worldly enjoyment. World for itself, not superior world, world we see that it for itself. World is for itself. Generally world means worldly things, not transcendental...

Akṣayānanda Mahārāja: The world of Śrī Caitanya.

Śrīla Śrīdhara Mahārāja: The world of Śrī Caitanya. _____ [?]

...

...such name to the ordinary person.

Akṣayānanda Mahārāja: Little difficult.

Śrīla Śrīdhara Mahārāja: That may have bad effect. Misconception may come, they may think that standard, and this lust will pass in the name of love.

Akṣayānanda Mahārāja: I have this fear...

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: In the whole of *Bhāgavatam*. And Jīva Goswāmī has pointed out why Śukadeva did not take the name of Rādhārāṇī. Because in that assembly of almost atheistic, and

theistic of the lower type, he did not like that they could not be, Her name could not be appreciated properly. So he did not take the name of Rādhārāṇī.

Śrīla Govinda Mahārāja: _____ [?] Kundalata.

Badrinārāyaṇa: Kundalata Devī, before Kalpa-vṛkṣa.

Śrīla Govinda Mahārāja: _____ [?] Kundalata. _____ [?]

...

Akṣayānanda Mahārāja: Śukadeva he could take the name of Yaśodā; that was all right.

Śrīla Śrīdhara Mahārāja: *Vātsalya rasa* he accepted. *Mādhurya rasa* only *gopī*, *pradhana gopī*, no mention of any names.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ....take the name of Rādhārāṇī Herself in that meeting of the scholars, of the Indians more or less who were acquainted with some theistic principle of the *Śruti*. So, before we try to utilise these names we must be careful. Have to avoid, so misconception it may not help but it may harm.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

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

We're meant to respect, show our respect to that direction. Not occupation of that direction. As far as possible we shall take that.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: That is only deception, *kaitavam*, as a sure deception.
Kaitavam kevalam tat adan tattvam dan tattva prema [?] "The conjugal love, that is nothing but robbery. _____ [?] All other friendships that are coming from our friend circle, _____ [?] that is all deception. Vaikuntha sneha murte pada ra [?] You came with eternal affection, and the searching by searching life You showed us all these things; that this is not that. _____ [?] By the ray of Your divine feet You showed all these things. Where you are, in the all deceptive area. You showed it. _____ [?] Where He's going, Oh my miser eye take me to follow the footsteps there. Very sweet plea, carry me towards the direction in which He has gone. _____ [?] Take me quickly to Him who has done so many." This is one of the stanzas.

Krpana nayana he _____ [?] This servant should be, attendant should be taken there very quickly, where he goes, who?" One of the stanzas. Hare Kṛṣṇa.

...

...frustration from two points, no basis, unfounded; and also no prospect, that is nothing to get from that, no fulfilment. No basis, no fulfilment, unfounded. *Punaḥ punaś carvita-carvaṇānām*.

[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]

To chew the straw. That cover, no juice. Prahlāda Mahārāja says:

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]

It is contained within, substance, only the cover. The cover is being made much off, no truth.

[26:15 - 26:46 unclear recording]

...like *svapnābham*, like dream, just as dream has got no basis in reality, this is all dream.

[26:56 - 27:12 unclear recording]

Sat, *cit*, *ānandam*, no foundation, no bliss, and no real consciousness. No foundation, no understanding, and no fulfilment. *Sat*, *cit*, *ānandam*. *Satyam*, *śivam*, *sundaram*. The three, the basic symptoms of the truth is absent. *Svapnābham, asta-dhiṣaṇaṁ puru-duḥkha-duḥkham*.

[tasmād idaṁ jagad aśeṣam asat-svarūpam svapnābham
asta-dhiṣaṇaṁ puru-duḥkha-duḥkham dukhabodhan]

["By an illusion created by the Lord the universe appears to be real, although it is not, just as miseries we suffer in a dream are only imaginary."] [*Śrīmad-Bhāgavatam*, 10.14.22]

Deep misery, and *asta-dhiṣaṇaṁ*, where judgement is buried, *asta-dhiṣaṇaṁ*, the sun setting, the whole understanding sets there, like sunset. *Asta-dhiṣaṇaṁ puru-duḥkha-duḥkham*, *asat svapnābham*, just like dream, no real foundation.

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]

Another revolutionary remark just at the conclusion of *Bhāgavatam*.

"You are going to die, you are going to die Parīkṣit Mahārāja. After all the day has drawn near, seven days passed and you are going to die. But I say you do not die. Keep up your, that consciousness. Don't allow yourself to come down in the material consciousness, that is animal consciousness, nothing more than that, *paśu-buddhi*. To be conscious of these material things that is equal to animal consciousness. Consciousness of flesh, blood, matter, all these things. Don't allow you to come down from the consciousness; cent percent, live in the conscious area. Everything floating on consciousness. Consciousness is the basic substance of things; that has been ever discovered, consciousness. Substantial, fundamental thing is consciousness. All are products of consciousness coming, arising from consciousness; and sometimes maintaining in the consciousness; then it enters into consciousness. Consciousness is the basic substance. Don't allow yourself to come down to the animal consciousness, beast, brutal consciousness, that matter consciousness."

That is a negligent part floating on the ocean of consciousness, your fossil, your body, everything. The body may fall off without your consciousness. Just as it may be possible that you are removing your coat from your body, and putting it somewhere, unconsciously. You are deeply meditating in something, and in the meantime, unconsciously, you have removed your coat. You do not know of that, you are in the midst of your engagement, but you have removed your coat.

Just as Śukadeva does not feel the necessity of clothing himself.

The snake sometimes they give up their over coating; unconsciously it may be done. Sometimes may feel some uneasiness in the subconscious region, they pass through a tree root, some gap, and pass through the gap, and that over coating is there and goes ahead. The serpent goes away, and his over coating is stopped in some place, it goes away, unconsciously.

So this body may drop down, you may not have any idea of that, unconsciously it may go. Or consciously also, because it does not affect your consciousness. Just as if you remove your overcoat, it does not affect you in any way. But sometimes gives you easiness.

So *tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi*. The basis of all religion is in this way, where this glamour of scientific civilization has nothing. Just as in a fire, some flame is rising and dropping, sometimes such things occurs in this globe, and goes down; vanishes. Again for long time, the whole world will vanish, either it will be reduce to water, air, in this way; or it will be burnt. We are told that in the course of the revolving of the planets, the earth will be placed in such a

position, so many suns will come very near to this earth, and everything will be burnt to ashes. Not only the life, but the body will also, matter will be reduced to gas. In this way *pralaya* occurs. And sometimes the earth in its revolving course comes to such a position, that always raining, raining, raining, by over-flooding everything is rotten, and then everything reduced to water, and then forms gas, in this way.

[A loud bang occurs] _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: One set waking at night, another set waking in day, active in day.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Gaura Hari. Then the structure, theism, then full-fledged theism, Mahāprabhu. _____ [?]

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

The *veda rūpa kalpa-vṛkṣa*, the tree, *kalpa-vṛkṣa* means whatever we desire we'll get from there. What should be the name?

Akṣayānanda Mahārāja: Desire tree.

Śrīla Śrīdhara Mahārāja: Desire tree.

Akṣayānanda Mahārāja: Wish fulfilling tree.

Śrīla Śrīdhara Mahārāja: Tree. Desire mostly connected with mundane.

Akṣayānanda Mahārāja: Hmm. Divine inspiration _____ [?]

Śrīla Śrīdhara Mahārāja: All supply, all...

Akṣayānanda Mahārāja: Bhakti abhilasya, fulfilling, puronakari [?]

Śrīla Śrīdhara Mahārāja: Bhakti abhilasya puronakari [?] Lengthy. Theism full-fledged.

_____ [?]
Fully developed; development complete. _____ [?] Full-fledged theism.
Akhila-rasāmṛta-murtiḥ [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]
_____ [?] Purna. To its perfection; arrived at perfection. Perfect development; arrived in perfect development, full-fledged, theism. Theism, showing its perfect growth, or perfect *ānanda*, beauty, joy, beauty, bliss, love, sweetness.

Akṣayānanda Mahārāja: Fully developed.

Śrīla Śrīdhara Mahārāja: Sweetness, and the... theism, realisation of Śrī Caitanya, how?

Realisation of Caitanya... realisation of the Absolute of Śrī Caitanya; the Absolute is Kṛṣṇa. How?
_____ [?] Realisation of the world. Śrī Caitanya's realisation of the Absolute, as Kṛṣṇa, of Kṛṣṇa moy.

devi krsna mayi prokta prokta radhika para devata, sarva laksmi mayi sarva kanti samohini para [?]

Kavirāja Goswāmī _____ [?]

The highest conception of theism is this, that the sweetest figure is within and without, and wherever casting any glance there is, it's as if it's created by His glance. Ah. This has been told about Rādhārāṇī. Within Kṛṣṇa, outside Kṛṣṇa, wherever She cares to cast Her glance as if She's producing Kṛṣṇa.
Taha krsna svure [?] Always, everywhere. This sort of intensity of Kṛṣṇa consciousness centred there. The centre of Kṛṣṇa consciousness in most astounding way. Kṛṣṇa-mayi. Rādhikā para devata sarva lakshmi mayi [?] is the... She represents all sorts of Lakṣmī, the divine potency. Lakṣmī generally the potency of Nārāyaṇa. Different potency of the divinity is in Her, emanating from Her body, as if. Lakṣmī mayi, sarva kanti samohini para [?]. All the knowledge, the lustre, lustre means knowledge. Kanti means lustre, the divine lustre. Different conceptions of theism as if emanating from Her body. Sarva kanti mayi sa mohini [?], and to such a degree that everyone losses his senses, sa mohini, to such extent, to such intensity.

83.08.25.B

Śrīla Śrīdhara Mahārāja: And that must be done through proper agent. And the standard of giving that will be understood, how to give, what is known to be the gift. To give, that is a very hard thing. What to give? The whole capital we're conscious of collected from black marketing. All black marketing here. Things belong to One, and we're thinking this belongs to me, that belongs to you, that to third, in this way. The wholesale black marketing.

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]

This treacherous transaction in this world. This body does not belong to me, it does not obey my direction. And I think this is myself, and these are all belonging to me, and belonging to India, or to America, or to this, that. Wholesale black, false transaction, hoax. We're to understand this first, all hoax transaction, and we're to save ourselves from that. All false, going in the name of truth. We're to be saved from this false transaction cent percent. This mania, this belongs to that, this belongs to A-B-C-D, all belonging, all master, all lords. Ha. This great mania, we're to be saved from that, this great mania.

Then, it belongs to Whom? Who is the real owner? Who is the real Lord? And He's the Lord of mine also. And how to approach Him? Where is He? The Lord of truth, where is He? So that sort of serious transaction and enquiry should be made openly, in reality, not in imagination. Hare Kṛṣṇa.

First to get out of the hoax that this belongs to A-B-C-D, and then to search the owner, and what is my relation with that owner. Then we'll be able to understand that our Lord is very good natured, very sweet, and fulfilling - our fulfilment is in Him. He's so sweet, the centre is so near, so friendly, so sweet, we'll be able to know gradually. And that means in other words, that we'll live in the transcendental world. We shall find that there's a world, and my inner soul is a member of that happy world. Then again to search where I'm adjusted there, my inner soul is adjusted in that eternal pastimes, where, to find out, to be properly located. And then I'll be in the fullest attainment of life. In this way.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Infinite sky. _____ [?] Ha, ha. Where to take stand? The ground removed from under the feet where we are. We're standing on a solid earth, over the earth, but that's taken away, where I am. Where are we? An atom in the universe, no support. Ha, ha. Here in human body, then after death may be transferred somewhere, unknown quarter, from there again unknown quarter. In the time of eternity we're moving in this way, not conscious of our own self, our future, our past. Yet we boast much of our scholarship, and knowledge, and civilisation, and science. But what is the position of a man? What was his future, what will be offered, his past, and what will be his future? All unknown, uncertain. What position we have got? Ha, ha. No substantial position. This is what we are at present.

Just as a dust by a storm it is in a combination so many dusts, sands, by a storm removed, where, to what direction? Then in this way, no rule, no regulation, by chance, we're prey of chance. Our existence is at the sweet will of the chance of the forces of nature. No stable position of our own. And we're making boast, 'we're so and so. I can crush with atom bomb the whole world.' What does it harm, for the universal interest? Nothing. If the whole world is effaced, like a point, if the whole world that the atom bomb can swallow, a negligent point in the infinite. Who cares for that? Just as a mosquito we may kill with the fingers, so one world in consideration of the infinite, what is the value of this big world, for us?

Bigger, bigger, bigger. Sound also, so high class sound our ear cannot accept. And very small class sound our ear cannot accept. The more intense light our eye cannot catch. And very meagre light also eye cannot catch. Only the limited, between the infinite high light, infinite less light, only a middle portion particular that comes to our sight. And that also to our ear, everything in the middle, something negligible is given us wherever we be. Greater light, more intense light also we can't see in the darkness, and less light of course darkness. So sound also, most intensified sound we can't catch, our ear cannot catch. To certain extent it can catch. So where we are? No stand. Gaura Hari bol. Gaura Hari bol. So this is the world of so-called reality. The *vastava satya*. The communists are very fond of this physical existence, they know nothing. But this is such.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] They're not causing any harm to me at present.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. So the inner guardian, inner man is very close to us, this is to show, but external we're so helpless, our position. But don't go that side to find, to search for your support, or your friend. Find inside, the stable friend is there. Firm achievement is possible. And He's with His affectionate eye looking over you.

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

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

Go that side, enquire your support, inner side. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti*. A big eye of a guardian, He's watching you there. Paramātmā. Very close to you. Try to go that side, turn your inner eye that side, you'll find some stable position.

"Oh, there's the support, is it? I was searching for some support in the flickering, material aspect of life. That searching for what? That mental and physical body they're also false, and the foundation I was searching for, their support, that also false. But the reality is this side, both of mine as well as environment." A diabolical change, a revolutionary change will come in one's thinking. "Oh, everything, all assurance, everything optimistic."

Āścaryavat paśyati. When he comes to have such recognition in the beginning he's astounded. *Āścaryavat paśyati kaścid*. And when he wants to say to others, they're also are astonished. And those that hear from him they're also stupefied. "Is it, our foundation to stand is inside? Our hope of satisfaction is inside, not outside, not in the world, sought through our senses, but within? The world where we're standing really with our own personality real, that is inside." In this way.

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]

And none can finish it, after hard struggle of knowing, cannot be finished, none-finish-able. Go on. The charm progresses like anything, no end. *Nava navayanam*. Every second it comes with new appearance and new prospect, every moment new prospect, with new appearance it comes to us. Cannot be stale. None can make Him stale. "Oh, it is already I know it, it is finished." Not that. Every second with new promise and progress and prospect it appears to you. So one is astonished. This is the character of the infinite. That is within, that wealth. And leaving that searching outside, what for? In the mortal world, in the world of corpse, dead body, corpse in the morgue, you have come to find solace in the morgue full of dead bodies?

Dive deep into reality, the wealth is within and it is very cheap at the same time. Everyone may find if eyes are turned inside, ample, infinite, no possibility of food crisis or any crisis of want. It is immense, infinite, ample, and vitality giving, soul feeding.

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

And Mahāprabhu told that the sweetest of the sweet. Sweetest of the sweet, Lord. That higher embrace we can have. It is so sweet we can't over-estimate, we can't even touch a speck of it. He's Lord but so friendly and so sweet, that inestimably we may be gainer. Gaura Hari. Gaura Hari.

"Turn your eyes towards Me."

Nityānanda Prabhu begging from door to door. "Oh accept, cast your glance towards Gaurāṅga Who has come to your door. And with what wealth He has come to give you, try to mind it, give little attention, and you'll be rich in unknown quality."

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

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

...

Whatever he says we're doing. "Go deliver lectures, or explain from *Bhāgavatam*, or do some collection for the Deities." We're doing that, but still these offences are coming, how, we do not know. He's responsible. That Guru Mahārāja told. But if a student complains against his teacher, "Oh, he's asking me to do so many songs, to get by heart, so many articles, and this grammar, and I'm doing all these things, still I fail, the teacher is responsible for that." It is something like that.

We're ordering you to engage yourself in the service of the Lord. And it is written in the scriptures and we also follow it. By doing this you'll get out of the present undesirable engagement and you'll make progress in the devotion of the Lord. For that purpose I have ordered, not to fulfil my, any separate interest.

Just as the teacher asks the student, "Do this, read this, and do this, all this, mark these sums, and get by heart. All meant only to learn. In the way of learning all these practices necessary. So I have also asked you to engage yourself in so many forms of services. And by these practices you'll

be able to cross the *māyā* and to attain the land of divinity." So we do our best, but there is the free will and the impulse of the previous action of the *jīva*.

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]

Even the Lord says, "I'm independent of their activities, their actions, and their consequence. Independent, I'm aloof. I'm not responsible for their actions, and for the consequence of their actions. They're left independent. *Svabhāvas tu pravartate*. The arrangement I have made for the free will. Do independently. The independent free will cannot be taken away, then it will be mud, it will be stone, no longer it will be a soul. A soul means endowed with free will. If free will taken off the soul cannot exist. It is something like fossil. So free will must be there and with free will you should come to serve Me. Free service, that is necessary, not forced labour. Devotion is not forced labour, but devotion is free service. Freedom is there of the *jīva* soul, then he'll be happy. Otherwise devoid of freedom we force them to get, like fossil he won't feel any satisfaction in him. So free cooperation, free service, there is devotion. Otherwise no devotion, there's force, forced labour. So forced labour is no devotion, no service, no dedication."

So by nature of things He can't interfere, and He does not interfere, God even, what to speak of His devotees. But their good will, their good aspiration, that is enough, that is something, and with the help of that we can make fair progress. But our willing cooperation must be there. Otherwise this can never be devotion. Freedom cannot be snatched away from the soul. Free service, free cooperation, that is indispensable. _____ [?]

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

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, we see many wealthy persons they have the idea that by giving some *pranami* that they will receive unlimited benefits. So is that...

Śrīla Śrīdhara Mahārāja: Yes. That is utilised for the service of the Lord, then as a reaction of that their energy is utilised in the service of the Lord. They get something in return as reaction. And thereby from the lowest level they acquire *sukṛti*, and when *sukṛti* is sufficiently developed then it becomes *śraddhā*, and they come gradually this side.

Bhakti Vijñāna Bhāratī Mahārāja: What if, could they also be like *puṇya karma*, could that also be there?

Śrīla Śrīdhara Mahārāja: That depends upon to whom he's offering the *pranami*. If the *pranami's* offered to a person who's engaged in worldly good things then it will be *puṇya*. But the energy which he supplies to a person who's in *nirguṇa*, who has no business but to serve Nārāyaṇa, Kṛṣṇa, then in return he gets some *sukṛti*, the unit of devotion.

Devotee: Mahārāja. What's the difference between *puṇya* and *sukṛti*?

Śrīla Śrīdhara Mahārāja: *Puṇya* means *sāttvic*, good within this misconceived world up to Satyaloka. In this exploiting area that is also according to the intensity, good and bad. Most cruel exploitation, and reasonable exploitation, and very meagre exploitation. *Sāttva guṇa*, that is also exploitation. In the plane of exploitation, the most heinous and intense, by dacoits. And then there is something given and something taken. And who're engaged in avoiding exploitation, and the intensity of exploitation is reaching to a very lower degree, that is *sāttva guṇa*. In Mahā, Jana, Tapa, Satyaloka. But still it's within the area of exploitation. That is *puṇyam*. A man of public spirit, a man who devotes for the good cause in this world, worshipping for the other deities, they're in *sāttva guṇa*.

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]

Three classes of person or individual. So *sāttva guṇa* is more renunciation and less exploitation, generally that is known as *sāttva guṇa*. And when connected with the *nirguṇa* plane, that is Hari, Nārāyaṇa, for *His* satisfaction, not to accept some mundane service *from* Nārāyaṇa. Not such attempt, but to satisfy Nārāyaṇa, that is devotion. *Ādau arpyeta paścād kriyeta*. Then it will be *bhakti*, devotion.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

[Śrīla Śrīdhara Swāmī, the renowned commentator of *Śrīmad-Bhāgavatam* stated: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

Whatever I shall receive by this action, the result will go to my Lord, and not to me. If with this spirit any activity is practised then it is devotion. Otherwise when the recipient will be anyone but Nārāyaṇa then it may be *sāttva guṇa*, and *rāja guṇa*, *tāma guṇa*, accordingly. So *puṇya* generally means merit, demerit, in this way, but within the jurisdiction of this illusory conception, illusion, misconception. Not proper conception of the truth, misconception of the truth, this *puṇyam*. Though sometimes we find in the *śāstra* the *puṇya* has been used in sense of *sukṛti*, very rarely.

mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave / svalpa-puṇya-vatāṁ rājan, viśvāso naiva jāyate

["O king, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇava is never born."] [*Mahābhārata*]

Here this *puṇya* has been used as *sukṛti*, because the concern with Govinda, not with any worldly purpose, the connection. Just as Viṣṇu He's got His special acquaintance, but sometimes this word Viṣṇu has been used to mean Kṛṣṇa also.

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]

Here *viṣṇoḥ* means Kṛṣṇa. *Vraja-vadhūbhir vikrīḍitaṁ*. Pastimes with the *gopīs* - that is only confined to Kṛṣṇa. But the word Viṣṇu has been used for the ordinary persons to facilitate their understanding that Kṛṣṇa is not a human being. Though His ways are more or less same with human, He's *aprākṛta*, crossing this Vaikuṇṭha, *adhokṣaja* realm. To make us understand, the word Viṣṇu has been used. The commentators have written in this way. But generally the Viṣṇu means Kṣīrodakaśāyī Viṣṇu, or Nārāyaṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Who's that *śloka* composed by? *Svalpa-puṇya-vatāṁ rājan*. That *śloka* was composed in some *Purāṇa*?

Śrīla Śrīdhara Mahārāja: It is mentioned in some *Purāṇa*. *Mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave...*

Devotee: *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: *Svalpa-puṇya-vatāṁ rājan, viśvāso naiva jāyate*. *Padma-Purāṇa*, *Viṣṇu-Purāṇa*, in some *Purāṇa*. In *Gauḍīya Kaṇṭhahāra* you may find this.

Devotee: Guru Mahārāja. Conditioned souls they don't have a spontaneous attraction towards *bhakti*, towards Kṛṣṇa. It's bad if this attraction can be enforced, can be forced, it's bad?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The expert may give that sort of pressure if he finds that particular case may have some benefit. The pressure he may enforce to some duty that will remain from the expert who will handle it. That if we give some pressure, apply some force, then he may go from here to there. That will depend upon particular case.

Devotee: And Guru Mahārāja. Also this freedom...

Śrīla Śrīdhara Mahārāja: Here a Vaiṣṇava, who is cent percent Vaiṣṇava, any activity from him cannot but produce goodness, whatever apparently it may be. Hanumān is killing so many demons. The demons killed in his hand will get some higher chance. Because it's in connection of Hanumān and so it was necessary for the service of the satisfaction of the Lord it's guaranteed there. Do you find, follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it depends upon the person, who will give pressure or apply force to a particular person.

Devotee: And Guru Mahārāja. This freedom can be given openly because sometimes a *kaniṣṭha* cannot appreciate, he cannot act properly, he cannot utilise properly this freedom. But this freedom must be given?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?] Say it in a different way.

Śrīla Śrīdhara Mahārāja: Make it more clear.

Devotee: Yes. You were referring to the freedom, this spontaneous service. *Kaniṣṭha adhikārīs* they cannot appreciate and utilise properly freedom. But freedom must be there, even if it's not properly utilised?

Śrīla Śrīdhara Mahārāja: Freedom of the soul, and the present freedom of the mind. Freedom of the soul is necessary, and to awaken that, pressure may be given in the mental freedom. "Don't do this, do that." In this way, the egoistic freedom, freedom of the ego, that may be engaged to acquire the freedom of the soul. And in that process he'll ask, "Don't do what your mind dictates you to do. What I say, do that. Use your present ego in the action of setting aside your own impulse, your own tendency. And what I say, try to accept that. Utilise your present ego in this. And then by this process when your soul will be awakened he'll be able to understand my good purpose. At present you can't. You go on obeying what I say. Try to utilise your ego to do this, that one day in this process you'll find that your soul awakens and he'll appreciate this."

Devotee: Guru Mahārāja. Sometimes you've said that the last verse in the *Bhāgavatam* seems to advocate *kaivalya*.

Śrīla Śrīdhara Mahārāja: Last?

Devotee: Yes, *śloka*, in *Bhāgavatam*, appears to advocate *kaivalya*.

Śrīla Śrīdhara Mahārāja: Abdicate?

Devotee: *Kaivalya*. Can you explain that?

Śrīla Śrīdhara Mahārāja: Abdicate?

Devotee: Advocate.

Devotee: Glorify, recommend.

Śrīla Śrīdhara Mahārāja: *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]

That is the complete autonomy, *kaivalya* means, everything is in harmony with the Supreme Good. He'll come to such a plane where he'll be able to see everything having connection with Him. Suppose there is prison house, and there is some punishment, and it pains your heart to see the punishment. Suppose a mother is beating the child, your heart may be painful to see this. But when you can see the whole thing, the mother to correct him, this punishment is a good thing, this is not bad. The Government is punishing the prisoners, it is for the welfare of those that are being punished, so it is not a cruel action. If you connect it with the centre then you'll come to see that everything is beneficial, is good. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In consideration of the interest of the whole, he'll not be disturbed very much seeing the punishment. The mother is whipping the child, he's not excited. Out of her affection she's punishing the boy, aiming at his future good. So he won't, may not feel disturbed. Something like this. Everything he'll see that the real purpose is known to One. *Artheṣu abhijñaḥ svarāṭ* [From *Śrīmad- Bhāgavatam*, 1.1.1] It's fulfilling His desire, His pleasure, and thereby it's successful, justification. The justification of any and every event he'll find in connection with the satisfaction of the centre. He'll learn to adjust everything in this way connecting with the satisfaction of the Supreme Will. *Kaivalyaika-prayojanam*. It's necessary to satisfy Him, so it's all right. He's not guided by any selfish interest, however small or big, great, no selfish interest, no local interest. Not guided by any local interest or provincial interest. But always he looks at anything and everything from the Absolute standpoint, Absolute interest. *Artheṣu abhijñaḥ svarāṭ*. Everything meant for Him. Reality is for Itself. So standard of good or bad should be measured by judging from the standpoint of the satisfaction of the Centre, of the Whole. Not any part, however greater it may be, any national, or social consideration, or individual consideration. But from the consideration of the Universal Centre. Everything for Himself. No local or provincial interest has to complain anything against that Universal Demand. Do you follow, no?

Devotee: Yes.

83.08.27

Śrīla Śrīdhara Mahārāja: [00:00 - 04:50 ?]

83.08.28.B

Śrīla Śrīdhara Mahārāja: ... so-called, the bosom friends, and *samāj*, and so-called higher dictatory scriptures. In the revealed scriptures giving so many laws and ways and regulations, they're also not sufficient. And so many friends where we live, the devotee lives, they have also got some position?

"But no. I am one and another side, all, good, bad, all one side. *Dharma*, religion, that good conception, good or bad one side, I am one side."

Absolute and Absolute Good is autocrat, not under law, whimsical. And we're to prepare to live with a whimsical goodness. And that is told to be the highest attainment of any soul, in *Bhāgavatam*, Mahāprabhu, in Vraja *līlā*.

So Hegel will come, "Die to live." To die a wholesale death and not keeping something aside. We'll have to die a wholesale death, only to have His grace. If He's pleased, making merry, ha, ha, playing.

Aesop's fables: "What is play to you boys is death to us." In Aesop's fables, have you read? The boys are throwing pebbles to some frogs. Some frogs they're enjoying and some boys also enjoying and throwing pebbles to the frogs and they're dying, hitting the head and dying. Then one of them told, "What is play to you boy, is death to us."

So what is play to Kṛṣṇa, we shall consider it to be death to us, and die to live. There the whole conception of this mundane self-centred life, self-interest life, will be nowhere, finished totally, total finish of all *upādhis*. *Upādhi* means relative conceptions of interest.

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*]

Rūpa Gosvāmī is quoting this *śloka* from an ancient *Purāṇa*, and he's giving us:

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]

What is the definition of devotion? *Anyābhilāṣa*, fleeting desires, then organised attempt for self-education, *karma*. *Jñāna*, that to depend on our own ability and knowledge and consciousness, conscience, for our own best benefit or destination or goal. To put one's own self to be the subject to judge his own fate, that is *jñāna*. *Karma*, *jñāna*, *ādi*, *ādi* means our *yoga* and our other things, *anāvṛtam*, these are all over-coatings. In the soul proper these elements are not found. There is *kṛṣṇera 'nitya-dāsa'*, slave.

Mahāprabhu told:

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]

Slavery of Kṛṣṇa, that is the innate nature of the *jīva* soul. So slavery means that, you must put yourself to the standard of slavery, nothing less. The play of His sweet will.

Once we were told that the British Government they had to appease the Shah of Afghanistan because of the Czar, he may come any moment through Afghanistan to India. And also, the neighbour, he wanted to satisfy the Persian Czar, the King of Persia. So once they invited the Persian King to England and tried to please him in various ways to get his sympathy for them, so he may not be converted towards the Czar's side, Russia. So they managed to show him many things and he was taken to the place where men with capital punishment were beheaded. The Czar was taken to that place, (the Tower of London) guillotine or something, and then shown that this is the place where so many big men, even one king was beheaded, Charles The First or something, in the time of Cromwell. The revolt came from the subjects side and Charles The First or someone was put to the guillotine.

When that was shown to the King of Persia then the Persian King he asked: "Oh, give someone there and behead him. Let me enjoy how it was done."

Then they were all astonished. "What does he say? For his pleasure we shall have to murder a man? What does he say? No, the British law won't allow that, that a man ..."

"Oh, you do not know how to keep the position of a king? I'm a Persian King and for my satisfaction you cannot sacrifice a human life? This is dishonour. Anyhow, if it is not possible for you, I'm giving one, take one of my attendants and show me how it is done."

Then they, with humility, they put to him that, "The law of our country can't allow this. You may do it in your own country, but here your men also cannot be murdered, killed, in such a way to please some man."

"Oh, you do not know what a king is."

So slave means such, slave means such. A little sweet will can kill his life, the slave.

Śrīdhara Swāmī has explained in *Bhāgavatam.*

[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.]
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

What are the forms of *sādhana* of Kṛṣṇa *bhakti*? How to attain? What are the means, what are the forms and means to attain, to get back our innate love towards Kṛṣṇa? To hear about Him, to talk about Him, to contemplate about Him. In this way, to praise Him, all these, so many, *śravaṇaṁ*

kīrtanaṁ. But they will be devotional function with only one condition, otherwise they may be *karma*, they may be *jñāna*, *yoga*, anything else, *vikarma*. But one condition must be there to all these different forms of devotional activity. What is that condition? *Ādau arpyeta paścād kriyeta*.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

[Śrīla Śrīdhara Swāmī, the renowned commentator of *Śrīmad-Bhāgavatam* stated: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

The result you will derive from the function, this hearing, or talking, or thinking, or anything, one condition must be there. *Ādau arpyeta paścād kriyeta*, what benefit I shall derive from here, from this function, that will come to me? No. It will go to my Lord. I'm not a party. He's the party. I'm His property. I'm not holder of any property, or wealth, or anything, no possessor. I have no position of a possessor, I'm a possession. He's the possessor and I'm in His possession. Property, all property. He's the only possessor.

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]

"The only enjoyer of every action is Me, Myself, none else."

You must be conscious fully of this fact, stern reality. Devotion is not a cheap thing, *śuddha-bhakti*, above *mukti*, liberation. The positive side is such where He's the Master, only one Master. "I'm monarch of all I survey." In His land. And we're to collect, to have visa in that land. Getting passport from our land where everyone is concerned with democracy, is supposed to have possession, democracy. Everyone is a proprietor, more or less, that is democracy. So taking passport from this land, "that I'm a proprietor" you are to take visa in the land where we're property. There is only one proprietor. That is the law there, only one law, His sweet will above law.

So Absolutes connection with His parts is such, Absolute means such. We may pronounce the word absolute, it is very easy, but if we are to understand, to enter into the meaning, then it will be such. So to get visa to the real, especially in Goloka. In Vaikuṇṭha some consideration, they're entering some sort of laxation should be given. But in Goloka, ha ha, that is very tight in that place, otherwise very free. Those that are tried: "Yes, they're wholly sacrificed souls has come, confidence, they're free." But only with that play, that heart, when such truth is realised fully and surrendered then they're free. Anything they may do but their heart must be in that plane, and their stand must be there, and then enjoy the freedom."

So much so that Yaśodā is whipping Kṛṣṇa. Yaśodā is whipping Kṛṣṇa but if we enquired at the bottom, where Yaśodā is taking her stand, then there the plane will be that. *Crores* of times Yaśodā can embrace death to remove a point of sweat from the brow of the son, so much affection. She's ready to die *crores* of times rather than to find a sweat of labour on the forehead of her son. That is at the background. Then He has given so much independence as to whip Him, such a play, such a play.

So if we can have some idea of the infinite broadness and width of the thing, then what value the incidents here have got? The Himālayas may be very big to our standard, but from the standard of the infinite if one rises very, very high, the Himālayas can't be seen, we can't see the Himālayas, so small. All relative.

So we must not allow ourselves to be cowed down. We must have to go, to walk on. We may fail any time, anywhere, it does not matter. It is my master's will. Still, I have no other alternative but to try for His mercy, for His grace. This is my natural position. No freedom that in any condition I can leave Him, no possibility, even constitutionally no possibility of leaving Him. If I think sometimes in ignorance that is a mania for the time being. But in fact it is impossible to disassociate with Him. That is further disturbance covered with ignorance. When ignorant we may think many things that have no value. Just as a play, the defeat that players, so many parties are playing and one party must win and another party must be defeated. But as we're told that in a player's mood we must accept this victory or the failure, player's mood.

The play of Kṛṣṇa, He's playing His *līlā*. When we're thinking that great loss, gain, all these things, then we're not seeing the *līlā*, we're aside that, not in the flow with *līlā*. Then not His *līlā*, then some other reason, some other objects, all these things within relative interest. And then there we find this is loss, this is gain, this is this, this is that. But only one *līlā*, *nirguṇa*, then everything is all right, everything is perfect in every inch of movement is fully perfect.

Once, we are told after the Kurukṣetra war, one *brāhmaṇa* boy, Utaṇka, when he came across Kṛṣṇa he told, "Oh Kṛṣṇa, I shall curse You!"

"Why *brāhmaṇa*, you want to curse Me?"

"Because You are the cause of all the disasters of Kurukṣetra. So many widows and orphans they're crying and showing so much distress. The bounds of their sorrow knows no end, and You are the cause."

Then Kṛṣṇa answered, "You *brāhmaṇa*, you have collected some power by your penances in *sāttva-guṇa*. That will be finished when you curse Me, but it won't produce any result in Me. I'm in *nirguṇa*.

The *nirguṇa* is such, *ahaituky apratihatā*. So causeless and which cannot be checked, irresistible. The wave of the most fundamental plane, that is *bhakti*, devotion. That is all following the sweet will of the centre, *nirguṇa*. That is causeless and that can never be opposed, that flow. *Ahaituky apratihatā*. You try to come to take your stand in that level. That is *nirguṇa*, that is *bhakti*, *ahaituky*, causeless. Eternally that flow is going on, and *apratihatā*, that can never be checked by anyone, irresistible. This is the flow and I'm taking My stand there. And anyone taking his stand in consonance, in harmony with that flow, he will be similar, can never be checked, can never be given any successful opposition. This is *bhakti*."

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]

Bhāgavatam announces that, that that will ease our, that our great, or the highest function, that function will be the highest for us, *paro dharma*, duty. Duty must have its origin from that plane. The flow we must catch, we must read and catch and utilise that flow, dance in that flow. *Sa vai puṁsāṁ paro dharmo*. Everyone's highest duty will be that. *Yato bhaktir adhokṣaje*. Full submission to the unseen power, undetectable power, causal power, *adhokṣaje*. *Ahaituky apratihatā*, which has no cause, no rhyme no reason, automatic, eternal, and *apratihatā*, which can never be opposed by any forces here, *apratihatā*. *Yayātmā suprasīdati*. And there you'll find your soul's greatest satisfaction, your soul's real satisfaction you'll get, you'll feel only then when you can work in touch with that harmony. That most fundamental harmonious wave, if you can mix with, then you can feel the highest ecstatic feeling in your own heart, self. This is *bhakti* proper. So coming to such great idea of life, this small loss and gain, victory and defeat, we should not allow to disturb our march towards the truth.

Karmaṇy evādhikāras te, mā phaleṣu kadācana. "You give full concentration only to discharge your duty and never to the result. The result is with Me, all responsibility with Me. You are My soldiers. What I shall ask you are to do that. You may die, the victory may come afterwards. But you soldiers, many of you have to be finished, but the country as a whole will gain by sacrificing so many lives, important. So higher calculation is like that, *ahaituky apratihatā yayātmā suprasīdati*, and *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Only the general says, March, go forward, onward. Yes, you are to go, *mā phaleṣu*, whether I shall gain in the long run or not, I have no right to calculate."

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]

Two things you must be very careful about. What are they? One, "That because the result won't come to me, fruit won't come to me, why should I work? *akarmaṇi*." And at the same time, "No, I must get some share in the fruit." Those two things you are to avoid, "I must demand some fruit of my action." No, nothing. And at the same time, "Then I shall not do anything, non-cooperation." No, neither non-cooperation, nor selfish assertion. Such is devotion, such *karma*, such duty, you go on discharging. This is *Bhagavad- gītā*.

And one German scholar, I do not know his name, he told, "The *Gītā* is the highest religious book, because *Gītā* says you can't change the environment, you have no hand there. If you want peace you are to regulate yourself according to the environment. The whole thing, the whole gist of *Bhagavad-gītā's* advice is here. You try to adjust you, adjust with the environment, because you're not master of the environment. You may be master of your own. So all your energy should be devoted to regulate you and not the outside. This is the gist of the advice of *Bhagavad-gītā* and this is the key to success. And this is clearly, repeatedly said in *Bhagavad-gītā* only. So this is the

best religious book in the whole world ever come." One German scholar said, when I was reading in the college I heard from some professor.

Hare Kṛṣṇa. Hare Kṛṣṇa. So *karmaṇy evādhikāras te, mā phaleṣu kadācana*, and we must do smilingly. "Because I do not get any share or consequence in the fruit so I can't work happily." No. Vidya patam bhagavate pariksa [?] What scholarship, what knowledge you have acquired, the test will be here in the ideal of *Bhāgavatam*. The test will come. What sort of scholarship, new truth, you have researched, you are acquainted with what sort of truth? Your test is in *Bhāgavatam*.

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

Akṣayānanda Mahārāja: We hear from you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nitāi. Nitāi. My lecture is always vague, not very clear.

Devotees: Very clear, too clear. Dynamic. So clear that it makes me speechless.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Something impossible. Once you said, you gave the example in the carnival they're advertising to climb up the bamboo pole, you gave that example, can't go up.

Śrīla Śrīdhara Mahārāja: Yes, bamboo, and it's smeared with oil and oily substance, and if anyone is catching they can't go up, but wherever they catch they're going down. Ha, ha.

Devotee: So what to do?

Śrīla Śrīdhara Mahārāja: Guru Mahārāja, that's his example. Hare Kṛṣṇa. Gaura Hari bol. It is such. Only force from up can take me up. But this is what is inductive, the fate of inductive knowledge is such. With some *sukṛti* and previous action you catch something, but when you exercise your knowledge you'll have to go down, slip down. Ha, ha, ha. Only *śrauta*, the guardians, can help us, wholesale dependence on the guardians, Vaiṣṇava, so, so many guardians are necessary. *Tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho*. The service of Your servant of the servant of the servant, please allow me that. So many guardians they will come, "Oh, he's slipping down, take him up." So many guardians will come. That is only, they're dependent, their grace, nothing in me. *Dainyam*, *ātma-nivedanam*, *goptṛtve varaṇaṁ*.

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]

Negativity, increase your negativity.

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."] [*Gītāmālā, Yāmuna-bhāvāvali*, 19]

Bhaktivinoda Ṭhākura is putting his demand in some indirect way, that: "Your promise is that whoever is the most fallen, You will come to his relief. So I am the most fallen. I think I am the most fallen, I realise, so I have got some claim. Please be gracious."

But this is not tactics but sincere feeling. "I feel that I am the most fallen. And I have heard that You are Lord of the fallen, deliverer of the fallen. So my Lord, may I not expect that You will come forward for my relief?" The sincere appeal. So find out that, "I am the most helpless, no worth, most insignificant position." Then the positive side will come to help me. "That is wholesale on the other side and nothing from my side. All disqualification in me. All good qualities in the Vaiṣṇava, my guardian." To increase, to march towards the negative, to find out the negative side of our existence. And only there in that way we can expect to have the grace of the positive world. So increase the hunger.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi. *Nirguṇa*, *guṇātīta*, *nirguṇa*, *guṇa* means local, provincial, relative demands, provincial demands, from the imperial funds or power. And *nirguṇa* holds everything within. And that is good, reality, and "For Itself," "Reality is for Itself." The past and present, "For Itself" is future, and "By Itself" that is past, all come in the present tense, no past, no future. Reality is by Itself and the cause is within, and For Itself the future is within, *deṣa-kāla-pātra* - [time, place and circumstance], all one. *Līlā*, eternal *līlā*, pastimes, and you are a part of that, you can't have anything separate. Separate ego is also arranged there, but under Yogamāyā, under the influence of that layer, that plane, not on the external plane. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

... *Bhāgavata* is *Rāmāyana* or so. When Rāmacandra is informed that He is going to be installed king by Rāja Daśaratha, His father, His temperament was of what stage, and when he heard that no, instead of that He'll have to go to the forest for fourteen years banishment, His heart is equal. He did not rejoice hearing that He'll have to be king, a duty, He's going to discharge His duty. And when it was changed, "No, duty says You'll have to go to the forest," the balance of the heart is as it was. "So, this duty, all right." Not affected by the mundane joy or grief, equipoised. Going to accept as duty, "This is duty, this is duty." Only *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Not disturbed. "That instead of capturing the throne I shall have to go to the forest, banished." Not changed in the heart. "All right." *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. They come to show, to establish examples for us. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

So many advocates came up. "No, no." Like Lakṣmaṇa, "No, no, father is old, he has lost his senses, so we should not obey his order. You order me I shall remove the obstacles and I shall put You on the throne."

Another side says that, "Daśaratha, he did not utter, of course he was under obligation. Previously he told, "That whatever you'll want I must give." But such demand he could not accept

and could not clearly say, "Yes, I'm giving. Yes, what I promised you I'm giving to you that word, fulfilling that word. That what you want Bharata will be king and Rāmacandra will have to go to the forest." But he could not speak it out because his heart was so depressed hearing such demand he could not utter a single word. So some say that, "Oh, Your father has not really pronounced the words so why should You go." There was some.

But Rāmacandra told, "No, no, if My father left some capital, as an heir I would have it. And if he left some loan then as heir I must have to take the loan. So My father he could not speak it out through the mouth but he was under obligation, and as his son I must have to clear that obligation. He has gone away and that is his debt to my stepmother, I must clear My father's debt, so I must go."

Then with Bharata and Vaśiṣṭha they again went to the forest to take Him back. And Vaśiṣṭha and others, the religious lawyers, they pleaded when Bharata told that, "You may engage me as Your representative. It is mentioned in the *śāstra* that one can give his representative for a particular. So I want to be a representative of You and live in the forest, all these things, and You please go." And Vaśiṣṭha and other *śāstric* scholars they sanctioned.

But Rāmacandra told, "Why do you? You are so many affectionate to Me that you are being prejudiced. When one is not able then the question of representative comes. And when one can do, take that responsibility and discharge his duty himself, then no necessity of any representative. I'm quite fit to do My duty. Why should I give any representative for this purpose? No." In this way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Too much vilification, too much depression, very, very shameful condition. I'm put by the Divine Will. "Oh, it is of course by the Divine Will. Divine Will at its back so I must feel encouraged." Whatever on the surface, but Divine Will at the back, and that is all good. So I must relish, which is ostentatiously very bitter, but I must relish, because the Divine Will at the back. Kṛṣṇa's Will. Nothing can cross. Kṛṣṇa's Will is here. I must take it.

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Śrīla Śrīdhara Mahārāja: ... your punishment. No, it is My reward. Others may think, say that it is punishment. But it is possible that punishment one may get as a reward and may be very happy. What is the instance?

Sanātana Goswāmī told, Jagadānanda, Mahāprabhu told, praised Sanātana and blamed Jagadānanda. Then Sanātana Goswāmī told, "Oh, it is my misfortune You are giving, supplying me so much bitterness in the form of, in the coating, in the dress of praising. But Jagadānanda's fortune is higher. You are putting blame on him, You are punishing him, saying ill words to him. And that means that You think him to be Your own, and I am at respectable distance. It is his good fortune and my bad fortune, my bad fate that You are praising me. You are keeping me at respectable distance, but You are punishing, using punishing words to Jagadānanda, that is, You are in his favour. He's Your own, You are treating him in such a very affectionate way."

So, it is difficult, but still it is the truth, very difficult but truth is here.

Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, sa eva nāparaḥ.

[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]

With inner satisfaction we are required to do. Hare Kṛṣṇa.

agast karin aham niyamaya jivitam tavi joge [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

To err is human, to forgive is divine. Forgiveness on their part, err on our side. We may err, we may commit mistakes, it is not very rare, every possibility of committing some mistakes. But divinity is there. His character is always to forgive and to extend grace to us from the deeper plane.

Sometimes if the dress of the boy is taken away he may feel disturbed, dissatisfied. Again if a new dress is supplied instead of that, a better dress, then he'll be ecstatic with joy. He does not know what is what.

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

Equally, adverse circumstances, our test is there.

kedo dukha me hari bhaja, suhkha me hari bhaje duhkha kasa se hari [?]

Concentration only on the surface without caring about the consequence, not come for any reward.

"But Your satisfaction, not any external reward, I have come for Your holy feet."

That should be our vow, our vow will be that and one will be fortunate if he has such principle in life.

"Come to satisfy You, not for any reward, either in name, fame, money, men, or anything else. My connection with You, that is of eternity, not a voluntary connection, that I can keep it, I can disconnect it, no. Eternal connection and the basis of such understanding that You are all, I am Your slave. Whatever You will order I shall do without caring for any good or bad concerning me."

This is *śuddha-bhakti*. Sometimes there must come some test, how far we are making progress really, may come and we are to stand erect.

"Oh, my Lord, yes, I am here, I am here. I am not washed away by the external wave."

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

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

So we may stop here today. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda ki jaya!

...

Śrīla Śrīdhara Mahārāja: ... devotion proper, devoid of knowledge, calculation, does not care, *jñāna- śūnya-bhakti*. And Mahāprabhu asked us to take shelter in that plane. Our guardians will

take care of us wholesale. To live under guardianship, that is the best position of so many tiny souls as we are.

The responsibility of your own charge, give it to the highest guardian. That is the most peaceful life, according to *jñāna-śūnya-bhakti*. Surrender to such extremity, to such extent, as forgetfulness in the grace of the Almighty, to live there. Automatic section of the world. Hare Kṛṣṇa. Hare Kṛṣṇa.

The highest goal of entities like us is that. Don't take any responsibility. There are different forms also.

Eho bāhya āge kaha āra, ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Dāsya, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, gradation. But the plane is altogether this *jñāna-śūnya*, self-forgetfulness, the plane of self-forgetfulness. Not only sacrifice, the Christian missionaries also say like that. That sacrifice is seen in the life of Socrates, sacrifice. But Christ's recommendation is the plane of self-forgetfulness, it is higher than that. Self-forgetfulness is higher than self-sacrifice. Self-sacrifice is the beginning, and in the higher stage self-forgetfulness. But that does not mean that there's no sentient activity, ha, ha. In that plane also fully conscious of their interest. One party, another party, competition, everything is there, but the background is such, and it is difficult to understand the background. *Tam eva bhāntam anubhāti sarvaṁ*. Whatever we find here, everything is there. But this is of opposite type, and the original is the ideal type. *Tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā*. Keen competition is also there, in the plane the foundation is self-forgetfulness, the peculiarity is that.

[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]

Centre consciousness, and here, this plurality, this selfishness of the plurality. That is the difference.

[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]

kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma 'prema' nāhi haya

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

Kāma-andhatamaḥ, prema-nirmmala bhāskara. Similar but not same, but opposite rather. That is to be understood, it is difficult. *Aprākṛta*, *prākṛta vat*, just like this extreme mundane but it is not so, don't mistake, it's difficult. Everything like this mundane world, but faithful to the centre to the highest degree. Everything is done for the satisfaction of the centre. And here, satisfaction of the so many meagre parts. Local interest and universal interest, that is the distinction, so much. To put food into the stomach, and to put food into the ear, or the eye, or anywhere else, this is sheer foolishness to put food into the eye, or ear, for their nourishment. But to put food into the stomach is the highest intelligence. Something like that. Hare Kṛṣṇa.

[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]

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

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

To know the centre. So our Guru Mahārāja said, "Religion is proper adjustment. Adjustment with the whole, with the centre particularly." Adjustment, proper adjustment, and the keen competition is also not eliminated in the adjustment. Adjustment does not mean there harmonious static condition, but it is dynamic to the fullest extent. Harmony is not a static thing, harmony can be dynamic.

As a machine when working it is in harmony, rather, the harmony has got its test when the machine is working, the harmony. When static it is undetectable whether it is harmonious or not. But when in dynamic condition the harmony has got its test. What is harmony? Movement, but no collision. Without collision free movement of every part, that is harmony.

...

... if not manipulated by intelligence, guided by intelligence, energy has got no meaning. Guidance is necessary. So also, guidance or intelligence has no meaning if it does not connect with fulfilment, or satisfaction, or happiness, or sweetness, *prema*, love. Everything is meaningless if that aspect is eliminated from life. Fulfilment is in love, in beauty, in sweetness, in charm, *sat-cit-ānandam*, fulfilment. And guidance next, then energy, third, *karma*, *jñāna*, *bhakti*. Without *bhakti* in the conclusion everything is useless, no purpose served. *Bhakti* is fulfilment, devotion, and devotion means acceptance of higher entities.

Bhagavān means, *bhajanīya-guṇa-viśiṣṭha.* Jīva Goswāmī gives this explanation, meaning of the word Bhagavān. Another plane of life is opened. When we come in His connection our heart wants to worship Him, to serve Him. Such qualification is there, they want to surrender, sacrifice, give himself for the satisfaction of that thing. He's Bhagavān. A third plane of life is opened when we

come in connection with the conception of Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. He has got such quality that automatically our aspiration will be to surrender and to serve Him. A new plane of life. We want that everything will serve me, that is the general tendency here. But if we come in connection with the conception of Bhagavān, then at once the whole thing will be opposite.

"I must serve Him." From the core of the heart such wave will come that "He wants service, He should be served by all means." That plane comes in the eye. Bhagavān, *bhajanīya-guṇa-viśiṣṭha*. Not self- aggrandisement, or survival of the fittest tendency of elimination, elevation, all disappears. And even the complete retirement, that also eliminated. "I shall enjoy a retired life, *mukti*, renunciation, retired life of peace." Peace means retirement from the life of labour. But no, again in some tendency awakens. "I must serve. I want a life to serve. I have come in connection with such beautiful, and connection with such noble conception, heavenly conception of heart. Heart, such a heart I have noticed there, I cannot give my heart to that." Bhagavān, and Svayaṁ Bhagavān, what to speak of Him? Madly, everyone is mad to serve, to render his service. That is the stage of Svayaṁ Bhagavān.

And Uddhava was astonished to find. "We have some experience of surrendering and serving the Master. But such mad tendency to serve the Master as I find in Vṛndāvana and among the *gopīs*, we can never imagine in our life. So Svayaṁ Bhagavān, they have come in connection with Svayaṁ Bhagavān."

Bhagavān As It Is, independent of the spectators. Svayaṁ Bhagavān means Bhagavān.

[Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja told, wrote, *Gītā As It Is*. Not modified by the different interpreters or onlookers of different meanings, but *As It Is*. So Bhagavān *As He Is*, free from the relative conceptions of so many. He's such. And who comes in connection with that they become mad to serve. Self-forgetfulness is complete, merged, that is a class of merging. This *mukti-karmī*, the salvationist, they say of this physical merging, but real living merging is there, life retained still merging. *Mayātma-bhūyāya ca kalpate vai*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram.

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

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

[*Bhagavad-gītā*, 18.55]

That is not this physical, material merging, but merging in the dynamic characteristic of the Lord. Not static merging. They also merge, and, *mayātma-bhūyāya ca kalpate*: enters into the family life of the Lord, that is that sort of merging, in a dynamic system, to merge in a dynamic system, not in a static substance.

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

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

["If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

"If Gaurāṅga did not come with all this astonishing findings then how could we live?" Vāsudeva Datta says. "How could we live? The very vitality of our life He has taken out to us, the inner most vitality, that we are so great, so loving, so noble. If He did not come then who would have known about our own nobility, that so much noble self is within us, so much dignified self is within us, we are so big, so great."

Our Guru Mahārāja, in Dacca University, he gave the heading of the lecture: "Gauḍīya Maṭha stands for the dignity of the human race, not slavery." You fool, you think it's slavery, Gauḍīya Maṭha preaches slavery. Not slavery as you understand but the dignity of the human race. That human soul, any soul, how higher he can get his chance and he can rise, get up. So much prospect a *jīva* has got. The adoration of the Almighty, of Svayaṁ Bhagavān. As you give, so you have. So much giving and so much having also there. The Svayaṁ Bhagavān, the God As He Is, is not bankrupt, that He's only gathering loans from different parties, not so.

Uddhava was astounded. Vāsudeva Datta says: "Śrī Gaurāṅga has taken for us such a proud and wealthy and noble self, our position, our ideal position of what is this. Then how could we live if I could not come to know my so much dignified position? Without knowing that, that is a life of death, life in death. Without proper knowledge of one's own self, own wealth, own noble self, that is a sort of life in death. He has given us our life. Otherwise we could not have lived without knowing that I am so noble. He has come with these tidings to us, Gaurāṅga. Now we think without that we could not live. I have got such a fortune, greatness, wonderful degree of fortune we have got. And Gaurāṅga is saying that. You Vasudeva, you people, you devotees, you do not know how great you are. With these tidings He has come to our door."

And Nityanānda Prabhu rolled from one door to another door. "Accept Gaurāṅga. What is going by your side, by the road of your gate, you do not know. Don't eliminate My friend, don't eliminate. Try to have and your joy, your fortune, will know no bounds. Don't avoid Gaurāṅga." Nityanānda Prabhu carried this news from door to door. "Don't avoid Gaurāṅga. You know not what treasure He has taken for you My friend. Accept Him, accept Him, take Him in, give yourself to Him. And what fortune you'll derive you cannot estimate. Accept Him, accept Him." This was the duty of Nityanānda, door to door. He has got inner appreciation for the breeze. By two sides of the Ganges Nityanānda Prabhu along the sides of the banks of the Ganges so many villages and inhabitants He appealed with utmost earnestness. "Accept Gaurāṅga, accept Gaurāṅga."

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

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

"Accept Gaurāṅga and you'll become heart of My heart."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. This is the place.

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

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya-līlā,* 3.541]

The most magnanimous expression came out here in Kuliyā when He dissolved so many Vaiṣṇava *aparādhī*. So many persons that committed offences against the Vaiṣṇava, here in Kuliyā and Govardhana. *Aparādha-bhañjan-pāṭ*, their greatest crime was pardoned here, forgiven here. So I have selected this position. All the serious, grave offences will be forgiven. Hare Kṛṣṇa. Govardhana, Girirāja Govardhana, very favourite, selected abode of our Guru Mahārāja. The Rādhā-kuṇḍa is the highest, but there our Guru *varga*, our senior and superior guides will be there, and we shall be a little far off. We cannot encroach that highest position. From there we shall come and serve them and go back. That is Govardhana.

nijana katoni varsan dehi govardhana stan [?] In his last days he liked very much to hear this poem of [Raghunātha] Dāsa Goswāmī and Rūpa Goswāmī, nijana katoni varsan dehi govardhana stan. And that is the meaning, Rādhā-kuṇḍa is the highest, but,

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."]

Giving respect to the highest position, to the superiors, we shall come down a little so our pride will be a little checked in normal position. There not in the verge, in the highest position, but a little less, trying to climb. Vaiṣṇava dāsa not Vaiṣṇava. That is the position very advantageous and intelligent position to be taken, that "I am not Vaiṣṇava, I am Vaiṣṇava dāsa." The promising, *kiśora*, not full youth but only climbing, going to the youth, *kiśora*. That is the best position, only progressing, not fully attained, but only going to get the full attainment, that position is good. Nijana katoni varsan dehi govardhana stan [?] Govardhana.

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

...

... [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja, he mentioned in his diary or somewhere else that once circumambulation of Vraja-maṇḍala in Kosi or somewhere, Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] told that: "Today in the evening I shall take a class." But many of the *sannyāsīns* went away to see the Śeṣaśāyī, and few remained to hear him.

Badrinārāyaṇa: ... temple in Vṛndāvana, it's in the *Līlāmṛta* [Vol 1, page 67] by Satsvarūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: I heard from someone that Swāmī Mahārāja mentioned that he stayed. I also stayed to hear Prabhupāda rather than to go to some other place and have *darśana* of Śeṣaśāyī.

To avoid that *darśana* Prabhupāda he himself told that, "This evening I shall take the class."

But some remained and some went. Because the next day we'll have to start to some other direction and that *darśana* will be avoided. And there, that's also an important place where Lakṣmī Devī is serving Nārāyaṇa, Śeṣaśāyī, Nārāyaṇa. And *gopīs* when they went to see they felt the highest degree of separation there.

yat te sujata saranam buhasta neshu, priyo dadhi mahi kat kadesu [?]
tena tabi mata citad batati na kincit, kutpalavi bham bhauma tadit bhava taya samunu [?]

There we heard from Prabhupāda a new meaning of Govardhana. Govardhana, he told that just as the breeding of the cow section does not care for any social rules, so also the devotees of Kṛṣṇa, they do not care for any social rules but go on extending their group. Neither *brāhmaṇa*, *vaiśya*, *śūdra*, *kṣatriya*, or *vaiśya*, *caṇḍāla*, *mleccha*, they do not care. Without caring for the social rule they go on increasing their own nationality, ha, ha, ha, their own group, own section, Kṛṣṇa *bhakta*, Kṛṣṇa conception. Without caring for any stage of environment they can try to continue to extend the thought of devotion to anywhere and everywhere without caring for the *yogyatā*, or the capacity of the disciples, without caring.

But there is one Lakṣmīdar *śloka*.

ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate
mantro 'yaṁ rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with ones tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

The mantra, the sound of the Name of Śrī Kṛṣṇa is so powerful it does not care for any capacity of the soil. Anywhere it may be thrown down and it will spread out, this so powerful seed. *Ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām*. Only those that have got some sort of previous *sukṛti*, they are attracted and captured by this Kṛṣṇa conception, the mantra of Kṛṣṇa conception where within the mantra where the subject matter is Kṛṣṇa. That only can attract a particular group.

As Acyutānanda told to a local headmaster, [after the headmaster said], "We are so near, we can't understand Mahāprabhu. But you have come, you are attracted from far away under the banner of Mahāprabhu. What is the cause?"

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 answer. "It's not a question of locality. But in the whole of the *brahmāṇḍa* that peculiar qualification may be seen, *kṛta-ceta*, who has got some *sukṛti*, some *sādhu-saṅga* in any form or other. Only they're attracted, from all sections, only selected few they're attracted. *Kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām*. And very easily it can drive away the sinful tendencies, very easily it brushes away. *Kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām* means *pāpa*, or sin. *Muccāṭanaṁ cāṁhasām. Ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām. Ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ*. And it is open to all except those who can't speak, those who are not dumb only, they can have this chance of getting the Name, mute and dumb...

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Śrīla Śrīdhara Mahārāja: ...*mukti* is a foundation, and there stands a self structure. *Vaśyaś ca muktiśriyaḥ*. Only that can attract this. *Mukti*, liberation is no qualification. But after liberation the resources of the soul is there, and that can only serve and attract Him, this name, *vaśyaś ca muktiśriyaḥ*. *No dīkṣāṁ na ca sat-kriyāṁ*. Without taking to any formal *dīkṣā*, the mantra *dīkṣā*, *sat-kriyāṁ*, or any good activity like *tapasya*, going to the Himālayas, and fasting, and taking bath, all these formalities. *Na ca sat-kriyāṁ*, does not care for anything and everything. *No dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ*. There are so many formalities of the scriptures, that it must be worshipped with this way, that way, the mantra. In a particular date, it should be treated in this way, that way, *pūjā*, mantra, all these things. It does not care for anything else. *Na ca sat-kriyāṁ na*

ca puraścaryāṁ manāgīkṣate, mantro 'yam rasanā-spṛg eva phalati. Only anyhow if it can touch the tongue it comes to success. *Mantro 'yam rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ.*

[ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate
mantro 'yam rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ]

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with ones tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

That *Mahā-mantra* which is consisted of the Name of Śrī Kṛṣṇa, it is such. It is such, so extensive in its magnanimity it does not care for any formal approach. Anyhow, if it comes in connection, we will get the benefit. As autocrat and boundless mercy, the nature of Kṛṣṇa mantra is such. Is such, in any place, any time, the transaction may go on. Not this *kali-kāl* [?] Where all have failed but Kṛṣṇa mantra has got its, gloriously, it is such, no adverse circumstance can produce any obstacle to this, this is such. But only condition that *sukṛti*, *sādhu-saṅga*. Only one thing that to have the real thing, we're to have proper connection. It must be Kṛṣṇa *Nāma* and not any imitation, as we find amongst the *sahajiyā* section, imitation. Kṛṣṇa *Nāma* proper, that is so powerful.

So it is also said, *nāmākṣara bahiraya batu nāma kabu naya* [In Jagadānanda Paṇḍita's *Prema-vivarta*]. The physical sound may appear imitation but no effecting at the same time. *Nāmākṣara*, because that is not Kṛṣṇa. There is *anyābhilāṣa*, *karma*, *jñāna* in the layer, *upādhi*, on the cover and not in the spirit within. The thing it must be. Just as the greatest poison, cyanide acid, that can show its force, power. But if it's not a smallest portion of cyanide acid, that can show its force, power, but if its not the cyanide acid but some similar thing, then of course no result. It must be Kṛṣṇa *Nāma*, Kṛṣṇa. That sort of inner vibration must have to come. Kṛṣṇa, with the elimination of so many things.

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

["Pure devotional service is engaging all the senses in service to the Supreme Lord Kṛṣṇa Who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."]
[*Nārada-Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu,* 1.10]

And here:

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]

Kṛṣṇa. gaurami gaurami mukhay boli de nahi choli [?] Not to canvass that I belong to Gaurāṅga, only canvassing, external bogus canvassing won't do. A very little quantity, but it must be the same thing, then it will miraculously work. We are only to be careful there. Nitāi Gaura Hari bol. Nitāi Gaura.

Akṣayānanda Mahārāja: So the real meaning of dumb, *mukha*, means no *sādhu-saṅga*, not only the tongue ability.

Śrīla Śrīdhara Mahārāja: Not physically, the mentally dumb.

Devotee: Mahārāja. What do you mean exactly by bogus external canvassing?

Śrīla Śrīdhara Mahārāja: Eh, what?

Akṣayānanda Mahārāja: Gaurami gaurami. Bogus external canvassing. "I am Gaurami" you told, "Gaurami gaurami. I belong to Gaura." Bogus external canvassing. What do you mean exactly, he says.

Śrīla Śrīdhara Mahārāja: That is just as imitation trade may be. A particular thing. The Henry Ford car has got good name in the market. I'm also, to capture that good name, similar car I'm also producing and trying to give floatation to the market and to become rich. That is the competition of imitation things. Easily with less cost the imitation thing is produced and that comes in the market to compete with the genuine thing. Something like that. Gaurami gaurami _____ [?] That is not hypocrisy, that is treachery. To come with the thing in the market that, "Oh this sunlight soap, take sunlight soap from me with less cost. This is sunlight soap. I'm producing with less cost. You take all these things." In this way, try to capture the market, the foolish people, with imitation thing.

Devotee: But myself I am great part imitation and small part real devotion. So how to balance between becoming real devotee and performing service?

Śrīla Śrīdhara Mahārāja: In association with real devotee, the real part will develop, and this will go away. Everyone in the beginning gets the small thing. But our adherence to that, and our negligence to the other part, that will help us. It's not in your case, it's everywhere. When one begins such life the smallest part in him only have. But the tendency, but the inner man must take side of that smallest part, and help him to get good association. And other undesirable things will die out gradually. *Anartha, anartha-nivṛttiḥ*.

[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]

Anartha nivṛttiḥ, ādau sādhu-saṅga bhajana kriyā, then *anartha-nivṛttiḥ*. Development of a particular side, feeling the higher part and the lower parts fasting they will die, without food. We shall have to connect with the *sādhu-saṅga*. There the lower part will be well fed and they will grow. And without food these things will die out. *Anartha nivṛttiḥ, bhajana kriyā, anartha nivṛttiḥ*. *Anartha nivṛttiḥ* is the result of particular activity. *Śravana kīrtana*, etc, *sādhu-saṅga*, with the association of the pure devotee, the cultivation will go on, and the other things will gradually vanish.

Karmardy yasyamunti nasyanti sadbai may nisyanti [?]

Our Guru Mahārāja once told to one Kundanlal. He was twenty years assistant on Manchester Guardian, in England. And a spy student in Germany in the first great war. A gentleman in Agra town, when he came to Guru Mahārāja to take *Hariṇāma*.

"Only we must allow Kṛṣṇa *Nāma* to land in our heart and He will capture gradually the whole of the heart. Others will have to walk out."

That prospect. The Kṛṣṇa *Nāma* means with the idea of purity and dignity, everything. Not only the sound, but with the prospect contained *within* the sound. When the real Name of Kṛṣṇa will land in the heart of a man, gradually the whole heart will be captured, conquered. Because none will be able to stand in competition with Him, they will have to retire, to close their doors of business, when Kṛṣṇa enters any heart. Such prospect, such facility, none can promise or give, the highest. So Kṛṣṇa is such, anyhow only landing and entering into the heart.

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, [salilasya yathā śarat]

["When Kṛṣṇa enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Kṛṣṇa enters our hearts, all the impurities within will gradually vanish, and only Kṛṣṇa will remain forever."] [*Śrīmad-Bhāgavatam*, 2.8.5]

Everything will be driven out, brushed aside. The prospect, the quality and quantity of the prospect is such, automatically, everyone, all the businessmen will have to go away. None can stand in competition with Him, Svayaṁ Bhagavān. He's Svayaṁ Bhagavān, the source of all goodness, of all *maṅgala*, goodness, and auspiciousness, everything, everything good, the source. He's the proprietor. All others they're...

One is producer of, and another purchases from him like broker. All other gods like brokers, take from Kṛṣṇa and they come in the market and distribute the things. When Kṛṣṇa Himself, the producer, Himself comes in the market, everyone will have to go away. Svayaṁ Bhagavān.

"*Mayaiva vihitān* in *Gītā* [7.22], *kāmais tais tair* [7.20]. Sometimes they go to so many gods, they're My agents, *mayaiva vihitān hi tān*, I supply those gods to continue their business. But *antavat tu phalaṁ teṣāṁ* [7.23], their store is limited, it is finished, but My store is Infinite. But they also do My business, takes from Me different things and go on with their business. I help, I'm at their backing. So more price, less gain. Direct customer of Me, then their position is otherwise. There are no things in the store, store is limited, come sometimes after. No such thing, always filled up. *Yad gatvā na nivartante* [*Bhagavad-gītā*, 15.6], opulence, always opulence.

Akṣayānanda Mahārāja: Our Guru Mahārāja [Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] told, "If anyone comes to the *mandeer* you must give *prasāda*. You cannot say that there is a shortage, because Rādhārāṇī is in charge of the temple."

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. I heard when I came in the beginning, one Bolan [?] Mahārāja, he was Vaiṣṇava Carana, he told that, "During Mahāprabhu's Janmatsava so many boys and girls, amongst the pilgrims of the locals, boys and girls are coming for *prasādam*. I'm distributing this *prasādam*, this _____ [?] some sweetmeat preparation, _____ [?] some halava, *prasādam* distributing. Coming, one boy and girl and sometimes men also coming, twice, thrice, they're coming and asking. Then I could recognise. "Oh, I have given you twice, don't come, don't come." And they're going away.

Then Kuñja Bābu was there, our Tīrtha Mahārāja, there as general secretary, he noticed the attitude of the distributor. He himself told, that distributor told it to myself direct. Kuñja Bābu asked, "Are you distributing *prasādam* or halava? What do you distribute? Mahāprabhu is there, it is infinite, so go on giving, twice, thrice, four times, or as much times as they come you go on distributing."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: At Mahāprabhu's marriage ceremony, some came once, twice, thrice, in this way. Then when it reached the ear of Mahāprabhu He told, "Thrice, everyone should be given thrice." He gave declaration, "Not only once, thrice." In this way. Infinite.

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

Another type in Kṛṣṇa nature.

kṛṣṇa bole armai, agai magai visai su, amrta jali visnagi, sei bara mukha, [?]
ami vigraha sei murti visay kana jiva, sa caranamrta de avisay pralai [?]

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be

attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"Whomever will approach Me, with whatever attitude or aspiration, I respond accordingly, that is the general nature of Me."

Then also He says, *muktiṁ dadāti karhicit sma na bhakti-yogam*.

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

"Some people approach Me for *bhakti*, apparently. But I give them salvation, emancipation, and disperse them. Go. I am giving *mukti*. Why you want *bhakti*?"

That is also His dealing. And also He says, "One who comes to Me and he wants for this mundane prosperity, then I help him in such a way, why do you want this thing? Give up the idea of this mortal aspiration and accept My devotion."

Three types of nature He has expressed about Him. And that is according to the quality of the *sukṛti* of the man who is approaching. Only formally, "I want Your devotion," but at heart, aspiration for some other things, that is not compatible with the devotees.

"If something in his mind otherwise and he formally asks Me for *bhakti*, no, no, why do you take *bhakti*? Take *mukti*, go on."

Such a camp as ordered to Śaṅkara. lokarn madvi mukarn kuru [?] Not only his personal case but that sort of tendency is in general also, arrangement by Him. lokarn madvi mukarn kuru [?].

The segregation like the segregation of the serious patients from the ordinary type to save the ordinary type. In hospital, all TB, in a TB section, the mild patients are there, newly attacked, and the serious case is also there, hopeless. The hopeless and other case divided into two, that this will be. As injustice, if a serious case, a hopeless case is at the side by a new attacked case. So segregation is necessary, separation among the same is necessary.

So at heart, those that are not real devotees, they may be avoided to save this, the *komala śraddhā*, the soft type of devotee. If they get favourable condition, they will pass away to the highest position. But these people will disturb them. For this, that sort of arrangement. Lokarn madvi mukarn kuru [?]

"You, Śaṅkara, Mahādeva, you go and preach *māyāvāda*. That I am God. Who is God? I am God. That sort of gospel you go and preach."

So that serious case is taken away from another section. They will go on with that, and the others will be saved, the *komala śraddhā*, the beginners of the *bhakti* devotional school, they will be saved.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. In this way we can trace partiality in the Supreme Authority, captured by the merit of the devotee, such things are there. A selection, gradation is always there. The ordinary mania that all is equal, all have equal chance, all is equal, that sort of mania has no place here. Selection, hierarchy is there, everywhere, and we must accept it as axiomatic truth.

Mahāprabhu is so much captured with the capacity of Rūpa Goswāmī, He taught him and also Himself inspired by inspiration He gave him everything about *rasa-tattva*. So much so, and again further He's recommending Svarūpa Dāmodara. "Really he's very meritorious to deal with the higher *rasa*."

So Svarūpa Dāmodara told plainly Rāmānanda Rāya, "Oh, it is your presence, your grace, we find there. Where He will get all these things, He says all these things, it is your grace we find."

Mahāprabhu flatly admitted. "Yes, what you have told it is all right. He's such a fit person to deal with this *rasa* that I have given him My whole capital, and you also give him." Mahāprabhu is madly recommending Svarūpa Dāmodara. yajñā patra ei bhakti paru taite [?] "Svarūpa Dāmodara, you also give all your hidden treasure to this devotee. He's really a man to deal with these things properly."

Wonderful. Though we have not gone through the higher teachings of Rūpa Goswāmī, this *Ujjvala- nīlamaṇi* and others. So we are told and from far away whatever we see how he has dealt with in details the *mādhurya rasa*, subtle stages of different characteristics, wonderful. The inner harem of the Lord, how it has been dealt there, it is simply wonderful.

Mahāprabhu confessing, "The whole of My heart, I have disclosed to him and you also help him."

Such recommendation, partiality to the proper person is there.

All equal, this is a bogus and non-productive idea of the half stupid. Never all equal. The gradation is there, everywhere. It is only a slogan of the *māyāvādīs*, all equal, Brahman.

Acintya-bhedābheda, bhedābheda, some points equal, some points different, always this is continuing, *bhedābheda*, and that is also beyond your conception. The *bhedābheda*, how much common and how much different, this is beyond your calculation. That is in the hand of that Autocrat, not under law, but sweet will there. So it is *acintya*, that not within law, that you will go and demarcate according to law, not that. It is in the free hand of the Supreme Lord, Autocrat. *bhedābheda*. *Līlā*. *Līlā* means above law, that is *līlā*, which is above law, yet sweet, yet it is sweet. And it has got some harmony, *līlā*, though above law but still harmony is there, consistency. Vyudha syamanyam tasmin noti tam [?] Always harmonising discordant element. That is His peculiar nature, and discordant elements get harmonised there. In *Vedānta*, Vyudha syamanyam tasmin nocit yam [?] It is not wonderful, it is not strange, but it is familiar to Him. Always we find that both opposite is meeting together in a greater harmony and then again the opposite meeting together, as a branch of branching.

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

...

We all for Himself, that is the creed. No individual prospect. All the prospects of all the individuals merged in Him. To seek for His pleasure, that is our highest object, aim of life in nutshell.

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]

We're fighting with each other. 'I'm enjoyer, he's enjoyer, he's enjoyer of seventy five degrees, he's of ten degrees, he's other degree, we're all enjoyers.' But no, all zero, cipher. Only one enjoyer and all to be enjoyed. Come to this spirit and you'll be peaceful. The realisation of this, not only negative side but positive side. Degree of self abnegation and searching after His satisfaction, that degree and hierarchy. Ultimately He's for Himself, we're all for Him, that is the creed.

Everything for Him, so no individual prospect ostentatiously. But in the inner world there is according to the degree of self-sacrifice and Kṛṣṇa searching, the degree of searching. The valuation will be there. So we have not room to complain that I'm sustaining loss or gain, individually. Everything by the sweet will, so no individual prospect and there, die to live. As much as we can forget our own special interest, we live so much. That is the principle, and as much as we can accept, then we can make progress in that way.

Gaura Hari bol.

...

_____ [?] When we swim, what do we do? In the aeroplane, the British _____ [?] pushes the air back and front air devour and push air in the gas air, and like swimming, passes away through the sky. _____ [?] To accept in the front and put the front into the back, that means progress.

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

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

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, [myāṁ bhajet sa ca sattamaḥ]

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

_____ [?] Who is acquainted with the real principle of life, otherwise ordinary fools if he imitate a genius he'll be deceived. One must have the criterion in his hand. Be a general, one

must be a general to guide the soldiers, army. Otherwise ordinary stupid soldier if he takes the position of a general then everything will be lost, puzzled. He must have the knowledge of the thing, the criterion, the key, the knowledge, that must be acquainted with. Then he can say, this is the truth, this should be. Every department in the treatment, medical department, new medicines are being created, old medicines are being waved goodbye. Wherever there is any change if there is any sort of improvement, that means to leave the old and to welcome the new. So in the eternal truth also there is gradation. That is not static, or something like zero, like that will always be the same, neither static nor zero, *samādhi*.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
[preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]
[*Upadeśāmṛta*, 10]

This sort of direction one must have, a plan, design, a mission, aim, prospect...

...

Gaura Haribol. Gaura Haribol.

He did not have any clothing. No clothing was necessary for him. What to speak of any room or residence. *Dig-ambaraṁ*. Very beautiful and very developed. *Vaktra-vikīrṇa*. Hairs were curled, curling hairs. And the fully developed body so much so that *nigūḍha-jatruṁ*, this bone cannot be felt, cannot be seen, this bone, *nigūḍha-jatruṁ*, within the flesh. Such fatty, not fatty, such developed, strong built body he had.

[nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam, āvarta-nābhiṁ vali-valgūdaraṁ ca
dig-ambaraṁ vaktra-vikīrṇa-keśaṁ, pralamba-bāhuṁ svamarottamābham]

["His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 1.19.27]

Tat siguna vila [?] Neither he sees any man or woman. No such discrimination, engaged in the discrimination of the spiritual world. Whole energy drawn upward, nothing left to work in the ground level. Whole attention gone to the spiritual discriminative, differentiative world, always.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti [saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

He's awake in another world, where we faint, and he fainted in this world. No existence in the world of exploitation. Hare Kṛṣṇa. It is possible, such life is possible, and that is the boon, and we can live there eternally happily. The prospect of the whole creation is there. So long creation must vanish in death.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Thomas Gray, 1716-71, English poet]
[Elegy written in a country churchyard, 1751]

Everything, ultimately, going to the grave. But there is a world where grave is unknown, *nitya-līlā*, pastimes going on eternally. And a particle of that soil is within me, I can trace it out now. It is not theoretical, not an abstract thing. Only *Bhagavad-gītā* says, "Try to climb a few steps and you will find."

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]

Upaniṣads says: buddhay ratma maham para [?] We're to understand what element practically our intelligence is. To catch it direct. It is from the background it is dictating. Our reason is dictating from the background. But we cannot come to understand it face to face, what is what element in me is there which is acting as reason. It is possible that we can feel that, we can come in direct contact with that. And then with the help of that reason, we're to go further up, to find our *ātmā*. Who am I? Neither this body, nor the mind, nor the intelligence, or conscience, that works

from background. We're to cross that and in then the highest layer we shall find who we are. Then we'll have a great background, and confident background, that yes, God is spiritual, spirituality, He's existing, when we shall find *ātmā*, ātmā sat katka [?] Come direct, face to face with *ātmā*. buddhay param buddhas _____ [?] *Ātmā* can know *ātmā*. Light can show anything. But when we go to analyse the light itself, light showing many things to us, but what is that light when we go to analyse that, it's substantial characteristic?

83.08.31.B_83.09.01.A

Śrīla Śrīdhara Mahārāja: We have got revolutionary change in our experience. Such a wonderful substance is there. And Paramātmā and Godhead is that side. On realistic basis we shall have our stand. Not theoretical, not abstract, not imagination, not poetry. But it's fact, and such a fact that this world under mortal influence, this is nothing. This is shadow, this is imagination, concoction. But fact is there, reality is there in that level, if we can come in direct contact with that soul which is within us. I myself am that, I must have realisation of my own proper self, then fully I shall have confidence that upward from here. The transient world lower side, and the upper side is substantial, and real and eternal substance world, upper side. And *taṭasthā*, the marginal position I hold in the soul which can contact with upper and lower, adaptability of both sides.

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]

Kṛṣṇa's recommendation how to conquer all our greed for this mundane. At one stroke, the whole charm for the mundane world will be smashed, banished altogether, only when you come to understand that my soul is such noble, and dignified unit of a novel world, a new, unknown world, my soul. If you can find that basis then the other world's prospect will be open to you, in reality, not in imagination, not in poetry. And this charm for the wholesale of this mundane world will disappear altogether. *Jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*. Your affinity, attraction towards this sense experience world will be finished for all. That is the key to success of controlling the charm of the mundane world, and our progress will be solid, fair, invulnerable, and prospering, prospect giving. 'Yes, another world is there.' It must come within our feeling.

Socrates had to invite death to say that, "Soul is immortal." The people of this mortal world could not forgive him for his statement that, "Soul is immortal." And that, in the name of religion, that man was killed, murdered, in the name of religion. _____ [?] That to say what is what, that soul is immortal, he was dealt with punishment of death in the name of religion. "He's disturbing our religious faith, that man is disturbing, so finish him."

And Christ also, little further, more. "God is there, not theoretically, but really He's there. Everything belongs to Him."

They all revolted. "Oh, so many gods to supply our lower whims. We give something, this cock or duck, as sacrifice and we get so many things from the gods. He says there's no other gods. There is another God, Supreme, and everything belongs to Him. Disturbing our religious faith. Finish him."

Hare Kṛṣṇa. Hare Kṛṣṇa. Soul is there. God is there, in reality. And then the campaign to find out Him, that has real character. 'Yes, I'm marching towards God. This has got no charm, *bhukti*, *mukti*, *dharma*, *artha*, *kāma*, *mokṣa*, fourfold ends of life have no charm for me. I'm going to get the service of that noble truth. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] The whole energy of my life should be dedicated only to find out that exclusively.'

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]

How to eliminate, what sort of things to be eliminated, that is mentioned there, in the definition of devotion. The search must be of this type. And that is existing from there also there is an attempt always to liberate souls from here. Anyhow we're to catch that agent. The agents are also sent from that domain to here, and we're to catch, to have contact with that agent. And he'll manage everything for us, he'll secure visa for us. Hare Kṛṣṇa. Hare Kṛṣṇa.

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]

When we can reach the stage of *ruci*, then our journey is almost safe. Up to that, before that, there may be many obstacles. As long as we cannot acquire *ruci* proper, our taste proper for the attainment of the higher entity, we're in danger. Any moment there may be some hindrance. So up to that we must strictly try to keep company with the divine association. We should not rely on us. We must keep ourselves under guardian so long. This clear consciousness we should possess, 'That I'm minor, I must be guided by a major. But when we come to the stage of that taste, *ruci*, then we can move a little freely, and help others also. *Ruci*, *āsakti*, *bhāva*, three middle stages. And the

prema is the higher stage. In *sādhana-bhakti* we shall try to keep ourselves always as possible under a guardian, *sādhu-saṅga*. Gaura Hari bol. Nitāi Gaura Hari bol. It is reality. What is real, what is unreal, reality. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

One devotee, he's giving a statement. "Oh, Kṛṣṇa, it is my duty to serve You wholesale. If in this matter anyone comes to challenge, I won't care. I won't care for anyone. Even Baladeva, even Lakṣmī Devī, if They come to push me away and to attempt to serve You direct, I won't allow Them to do so."

When *Bhakti-rasāmṛta-sindhu* was being published here, written, one of my senior Godbrothers, Rāma Gopāla Datta, M.A, D.L [?], he was helping in doing all these things. He was puzzled. "What is this? A Vaiṣṇava must be humble. Humility and giving honour to other devotees, that should be his temperament. But what is this? He says, 'I don't care even for Baladeva, even for Lakṣmī Devī, what to speak of other devotees. I don't care them, it is my duty, I shall do it.' This is very much pride. It should not remain with a Vaiṣṇava."

So he came to me, I read twice, thrice, then found out what is the meaning. Then I told that, "His meaning is this, that he wants to say that Lakṣmī Devī, Baladeva, any other comes - you take a seat along with my Lord Kṛṣṇa. You are Vaiṣṇava, you are also object of my service. Service only reserved for me. I'm the servant. You are Vaiṣṇava, higher type. I shall serve you also. I don't, I can't allow - as long as I'm fit, I can't allow you to serve. Service is only my duty. And you all take a seat according to your relation there. I shall serve you all, in a group." Ha, ha. That is the temperament.

Then that gentleman, "Yes, yes. Here it is, the temperament is there."

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshippable as I am."] [*Hari-bhakti-vilāsa*, 10.127] & [*Bhāgavatam*, 7.15.2, purport]

"My devotees, they've got eligibility of accepting service as I do. They're one with Me. I'm not alone. If they're honoured, I'm honoured. If they're insulted, I'm insulted. This sort of organic relation with them."

In this way, one means not that Brahman *sāyujya*. But *mayātma-bhūyāya ca kalpate*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram.

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

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

"That means enters My family, My group, of different categorises of service, servants."

A Vaiṣṇava is also to be worshipped along with His Master. It is also possible. So Kṛṣṇa, Rādhārāṇī with *sakhīs* They're all worshipped together, we shall understand. But they're so many in a serving relationship, but still to us they all deserve to be served by us. And that will be our good future if we get the service of the whole paraphernalia, Kṛṣṇa with His paraphernalia, His own group. That is laudable position of service.

So much so that [Raghunātha] Dāsa Goswāmī Prabhu, who has given the conception of the highest goal of life, he says, "If at least one the real, the most advanced serving element is not there, I don't want the Lord Himself. *Varoru bakārināpi*. [from *Vilāpa-kuṣumāñjali*, 102] If at least one higher serviceable element is not there, I won't like to go forward to serve Kṛṣṇa alone."

This is the temperament we should try to understand, what it this. *Āśraya*, *viṣaya*, *āśraya* together. That should be the object of us. The higher eternal servitors they should be included in the program of our service to the Lord. Everything connected. The throne, _____ [?] the tree, the water, the hill, the soil, everything to be served. Whole Kṛṣṇa is there. Only Kṛṣṇa the person, no. Kṛṣṇa and His own paraphernalia, that is Kṛṣṇa proper. So with the whole paraphernalia we want to serve Kṛṣṇa. So Kṛṣṇa in Vṛndāvana with the proper paraphernalia, with all His servitors of different types, we want to serve them. Our heart will be broader to accommodate that Kṛṣṇa, not only one single Kṛṣṇa, person, not that.

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

...

... a king of mountain, Gokula, Koladwīpa, Kola mountain, it is _____ [?] there. And what is the function there? *Yatra śrī-gaura-sārasvata-mata-niratā*. Who are really the followers of - from Gaurāṅga to Sarasvatī, Gaura, Sarasvatī, Śrī Gaurāṅga to Sarasvatī, that has come, the flow, they have got faith in that, *sārasvata-mata-niratā*. *Gaura-gāthā gṛnanti*. They're singing the glory to the whole world about Śrī Gaurāṅga. And what is their gain, and their object? What is the object, the aim of their life? *Śrīmad- rūpānuga śrī-kṛtamati*. *Rūpānuga bhajan*, *mādhurya rasa*,

Rādhārāṇī-Kṛṣṇa *bhajan*, that is their aim. With that aim they're singing this *saṅkīrtana* of Śrī Gaurāṅga, and their aim is there. *Śrīmad-rūpānuga śrī- kṛtamati-guru-gaurāṅga-rādhā-jitāśā*. And their only hope is that one day they'll be able to reach the destination where they'll be able to serve Śrī Rādhā and Her Beloved. That is the aim, and their Gaura *saṅkīrtana*. And in a very big, dignified way the flag is fluttering there, high up in the sky, on the Ganges, on the summit of the Govardhana Giridhari.

It is mentioned there, and I was then only in a cottage, I wrote this, nineteen forty three, or so. And eighty three, forty years ago that came through my pen.

[śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā]

["On the banks of the Ganges in Koladwīpa, Nabadwipa, Śrī Caitanya Sāraswat Maṭh stands resplendent. The flag flies high, singing its glories around the world. There, the residents chant the glories of Lord Gaurāṅga and aspire to serve Śrī Śrī Rādhā-Govinda in the line of Śrī Rūpa."]

So what you claim at present that this will be here. And you will try to distribute, to extend your Gaura *vāṇī* from here to the world. That is divine arrangement. I keep it on my head.

Badrinārāyaṇa: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee [Haṁsadūta Mahārāja?]: So maybe I can serve your pen. I'm so, we're so new that we cannot even serve. We cannot serve you. If we can serve your pen, then we're doing - maybe we're getting some opportunity to come near.

Śrīla Śrīdhara Mahārāja: I consider to be your property.

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: The property of the Vaiṣṇava.

Badrinārāyaṇa: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I came here with the hope against hope. I was hopeless. And now I'm getting hope that I'll get some service, then I'll want to live, because I didn't want to live any more.

Śrīla Śrīdhara Mahārāja:

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and

sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

Rūpa Goswāmī says, the course of the love is in a crooked way, just like the serpent. Serpent does not go straight, but naturally in a crooked way. So the *prema*, the love, the higher devotion, her nature is such. Sometimes thinking that I'm nowhere, sometimes I have great hope in my possession. So many, that is the pleasure of Kṛṣṇa, at His sweet will, free will, taking high and taking low, in this way going.

Devotee: And now I'm becoming hopeful. This is making me hopeful, if I can give some...

Śrīla Śrīdhara Mahārāja: You've become hopeful you say. It is already there, but still 'you are hopeful' means the world at large is hopeful. Ha, ha. Hmm?

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: They'll derive the benefit of your hopefulness. What do you think?

Badrinārāyaṇa: Hare Kṛṣṇa. Yes Mahārāja. The hope of a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: The hope, you want to give it, give Mahāprabhu to the world _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Asato ma _____ [?] In *Upaniṣad*. As if the existence in coming of non existence, *asato*, even we cannot detect, that is *asato*, we can't trace, that is *asato*. _____ [?] some visible thing coming out.

When Vyāsadeva before delivering his *Bhāgavatam*, the greatest book in the world, of highest thought, Vyāsadeva after giving so many things, *Vedānta*, *Bhagavad-gītā*, *Mahābhārata*, he's finding himself...

Devotee: Empty, vacant.

Śrīla Śrīdhara Mahārāja: ...unsatisfied. Vyāsadeva himself, *Veda*, *Upaniṣad*, *Purāṇa*, *Mahābhārata*, *Vedānta*, everything given by him, still he finds...

Badrinārāyaṇa: Some dissatisfaction.

Śrīla Śrīdhara Mahārāja: ...dissatisfaction within him. Then that is the foundation of the great *Bhāgavatam*. So when we're to construct a big building we're to dig deep, go down. To go up, go down. So sometimes this is the play, *līlā* of Bhagavān, what He does. _____ [?] Work is known by its fruit, its result. Hmm. What is bad or good is known by the consequence - it is read. Gaura Hari. Nitāi Gaura Hari.

Devotee: OK. Let me see now if I can go up. I've been going down too long, so deep, depression.

Śrīla Śrīdhara Mahārāja: All right. It is the crooked type of progress in the Vaiṣṇava world. Whose going up he'll go, "No, I'm going down. I'm going down."

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ [prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"I'm a hypocrite."

Devotee: Yes. I was thinking in this way.

Śrīla Śrīdhara Mahārāja: "I'm a hypocrite. Hypocrisy is not leaving Me. What I'm showing it is a show that I feel tears, I cry, I madly dance in the Name of Kṛṣṇa. All hypocrisy. For the publicity of the people I have got that divine love, it is canvassing to the people for My own name and fame. I'm a hypocrite."

And it's said by Mahāprabhu Himself. Why? "He's so great. I could not touch even a smallest part. I'm so much proud. I could not have stood by His appreciation. I'm living, moving, eating, and dancing, and I say that I've got touch of Him. Nonsense. Only canvassing Myself that I have got divine love. That is so great one cannot tolerate the touch of that highest fortune _____ [?] So great, so high."

And Rādhārāṇī Herself says, "Only people call bad name for Me that I have got connection with Kṛṣṇa. My friends, believe Me, I say I've not the least love for Him, not the least. He's so great, so noble. What little thing I can do to give to Him? What little service I can render? Only people say that I'm His favourite, I can do His service satisfactorily, they say. But I know very well that I cannot do anything what I should have done."

That is the case, because that is infinite. So our highest masters they're of such temperament, what about us. Ha, ha. We're approaching towards that unknown and unknowable sweetness, or beauty, or harmony - march towards unknown harmony and sweetness, Kṛṣṇa, towards the unknown centre. Still, we can't back out. It is so sweet and little taste won't allow us to back out. It's nature is such. Hare Kṛṣṇa.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-[cetā rājarṣe, ākhyānaṁ yad adhītavān,
tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] - ["That very *Śrīmad- Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord

Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Śukadeva Goswāmī says, "I have no charm for anything else in this external world. But my taste is captured by some high ideal I can't avoid. I do not want anything, even a cloth to cover, nothing. But my mind, such independent mind is forcibly snatched from me and made captive there. So high kind of sweetness, never to be found in this mundane. You all know how I'm indifferent to the mundane temptation, no mundane temptation, still I'm captivated somewhere else. I can't leave such sweetness."

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

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

[*Kṛṣṇa-Karṇāmṛtam*, 92]

Sweet, sweet, sweet, sweet, sweet. In this way. Bilvamaṅgala Ṭhākura's going on, on, on. Ha, ha.

That book has been published in Bengali, this Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*. Mahāprabhu took it from southern tour to Bengal. *Kṛṣṇa-Karṇāmṛtam*, it is nectar in the ear, about Kṛṣṇa. Kṛṣṇa nectar through the ear. That is the name of the book. Recently it is finished, and that may be translated into English to capture the whole fortunate souls, *Kṛṣṇa-Karṇāmṛtam*. And *Brahma-saṁhitā*. *Ke*?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: My end is drawing near.

Badrinārāyaṇa: Hare Kṛṣṇa. We don't want to hear that Mahārāja.

Śrīla Śrīdhara Mahārāja: You are beginning this kind of propaganda. Mahāprabhu's will, His will, try. What is what we don't know _____ [?]

Badrinārāyaṇa: Without you we can't go on Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It's His will.

Devotee: Without you there's nothing to distribute.

Śrīla Śrīdhara Mahārāja: Yes. If He likes to make me stay and something more, maybe. Anything is possible.

Badrinārāyaṇa: So we're praying.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi Gaura Hari. When I was twenty two, one *sādhu* astrologer told that I'm to live for ninety two years. At that time I'm below twenty two. But I could not think in the course of my life that I shall reach that standard. Now I see that I'm nearby that, ninety two.

Devotee: Maybe a hundred and two.

Śrīla Śrīdhara Mahārāja: And he told also, *ātmā darśana ātmā satkatka*. You will have direct vision of your soul, of the soul world. And third, at the end of your life you'll have to suffer something from rheumatism. Three things he told. Hare Kṛṣṇa.

Badrinārāyaṇa: No rheumatism yet Mahārāja. *Ātmā darśana* is there, but no rheumatism.

Śrīla Śrīdhara Mahārāja: Ha, ha. Lastly, but afterwards it may come, don't know, may not come also.
Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] May be given to you, and other friends also.

...

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

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

When Mahāprabhu was coming back from Vṛndāvana He met in Allahabad, in Prayāga, one scholar devotee from Tirhuṭiyā, some district in Behar, Tirhuṭiyā. Tirhuṭiyā Paṇḍita. Raghupati Upādhyāya his name. Mahāprabhu asked him - Mahāprabhu has gone that side, this intimation is spread all through, and the local devotees have come to have a *darśana* of Mahāprabhu. Raghupati Upādhyāya has also come there to meet Him from Tirhuṭiyā. The wonderful display of devotional symptoms they heard, and they wanted to see Mahāprabhu.

And when met, Mahāprabhu just to test He asked, "Who is the destination of our serving line, fulfilment where?"

Then Raghupati Upādhyāya came out with his own feeling, internal sanction, he told. "*Śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ*. According to my consideration I think those that go to get something from *śruti*, revealed truth, *śruti*, *smṛti* and the *śruti* when mixed with the habits of daily life, that has become *smṛti*. *Śruti*, to practice in our daily life, transformed in such way, that is *smṛti*. And *bhārata*, to attract those that have no entrance, admission into the higher revealed knowledge, *śruti*, *smṛti*, they're out castes, for them in story form the truth has been distributed. That is in *Mahābhārata*. And there is also *Bhagavad-gītā* there. *Bhāratam anye*

bhajantu bhava-bhītāḥ. Let those that are afraid of their mortal life go to the *śruti*, *smṛti*, *bhārata*, etc. According to my consideration, those that are afraid of mortal life, they will run after these scriptures to find out some solution of their mortal life, that is liberty, emancipation. It is for them.

But my concern is not that. Let them do that. I consider them they're all *mumukṣus*, they want to get out of this mortal difficulty in this world. But my internal taste is something else. *Aham iha nandaṁ vande, yasyālinde paraṁ*. I'm not satisfied at all with the gift, with the proposal that comes to us through *śruti*, *smṛti*, *bhārata*, etc. My inner thirst is to have the service of Nanda Mahārāja, where we see, we're told that Param Brahman has Himself come to crawl in the compound of his house. What wonderful thing is this. They're searching after Param Brahman through *śruti*, *smṛti*, *bhārata*, etc. 'Where is Param Brahman?' They're searching for the unknown and unknowable. And here we're told that Param Brahman Himself has come down and crawling in the compound of His father Nanda. How wonderful is this. I want to take the feet dust of Nanda Mahārāja. *Yasyālinde paraṁ brahma*."

And what to speak, and who is to believe, there is another development here.

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?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

"People, they're so eager, so earnest in search of Param Brahman, and what do we hear? That Param Brahman has come here in Vraja and He's searching after the love of the damsels of Vraja. Eh? *Gopa- vadhūṭī-vitaṁ brahma*. The Param Brahman is hunting after the girls of Vraja? To whom should I speak it? And who will believe it? This is very, very astounding, that we search for Him and we do not get Him anywhere, and here Param Brahman He's searching, He's hunting after the girls of Vraja. It is the most astounding thing. So I do not - I eliminate everything from the list of my search. Only I try to concentrate in Vṛndāvana - what is there, where Param Brahman is, seems to be so easily had, and in a simple and plain way we can have Param Brahman. Is it possible? The impossible has come to be possible, to be fact? The impossible has come to be fact here in Vṛndāvana? Unthinkable. So this is my finding my Lord."

That Raghupati Upādhyāya opened his heart to Mahāprabhu Śrī Caitanyadeva.

"This is my heart's tendency, I told it to You, of Nanda Mahārāja."

And he had only a point of this kind of *sukṛti* that can take us direct there eliminating *śruti*, *smṛti*...

83.09.01.B

Śrīla Śrīdhara Mahārāja: Only,

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]

Sādhu saṅga, only to hear, only to listen to the *līlā*, pastimes of the Param Brahman in Vṛndāvana. Who have got, felt some attraction for that type of *līlā*, Param Brahman, as in Vṛndāvana, a very little, a minutest drop, nothing necessary for them, only to hear it, to give statement, repeat. *Kīrtana*, *smaraṇa*, with *sādhu saṅga*, with proper enquirers, nothing else necessary, who can get.

Yasyālinde paraṁ brahma. Raghupati Upādhyāya. *Jñāna śūnya bhakti*. Only genuine drop of attraction towards this great and sweet *līlā* of Kṛṣṇa, Param Brahman. *Yasyālinde paraṁ brahma*.

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?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

Who will care to trust in these things, *samprati*, now? But afterwards, there is a hint, after the appearance of Mahāprabhu, then it will be easy to think that this is so. So *samprati ko vā pratītim āyātu*. Now none will believe this, but after Śrī Caitanyadeva will come to inaugurate this to the ordinary public, then people will somewhat believe it. That is the hint there. *Samprati ko vā pratītim*. Afterwards people will believe. Now none want to believe it. Nanda Mahārāja. Śukadeva Goswāmī. Parīkṣit Mahārāja says,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit Mahārāja he can't contain himself but asks this question to Śukadeva. "What do you say? Brahman, Param Brahman, unknown and unknowable, mainly we know about Them. And what do you say? That Param Brahman Himself has come here to show His pastimes in this way? So what merit the Nanda Mahārāja acquired? *Nandaḥ kim akarod brahman*. What sort of *sādhana*, the realisation did Nanda do, what sort of *sādhana*? *Nandaḥ kim akarod brahman, śreya evaṁ mahodayam*. Producing such a great fruit, such *sādhana*, such sort of realisation, what Nanda has done? *Yaśodā ca mahā-bhāgā*. At the same time the fortunate consort of Nanda, what she did? *Papau yasyāḥ stanaṁ hariḥ*. You say the Hari Himself has sucked the breast of Yaśodā. Unbelievable things. Then what did they do in their previous life? I want eagerly to know that. That Whom we're searching, and searching, and searching, and searching, and He Himself come so familiarly to the person. Then what type of *sādhana*, the realisation, the trial, the endeavour they did that Hari can be got in such a way? *Papau yasyāḥ stanaṁ hariḥ*."

All wonderful, land of wonders. Hare Kṛṣṇa. Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa.

And the cowboys, ha, ha. [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja has written. "After finishing this duty what is given to me by my Gurudeva, then I shall join with You again in the forest of Vṛndāvana. And I shall have a free play with You. *Luṭāpuṭi*. We shall quarrel, we shall fight with one another. Sometimes You will be defeated, sometimes we will be defeated. Rolling, running, in such a way we shall again be with You in Vṛndāvana."

He has expressed his internal sentiment there in that book [*Songs of the Vaiṣṇava Ācāryas*, p 26-28]

"Let me finish the duties that have been entrusted on me by my Gurudeva Who is very, very beloved to You. And if I can discharge this duty successfully She will be - Rādhārāṇī, my Gurudeva - will be very much pleased. And You also must want that at heart. So please come to help me in this uncommonly difficult campaign my Lord. My friend, my Lord, come to help me in this great task."

Hare Kṛṣṇa. Sacrifice is so great and intense that the master and the man almost in the same level. No difference between master and man in Vṛndāvana. The servitor and the served, no such difference. Sometimes they're climbing on the shoulder of the served. In this way. But at the bottom the highest quality of sacrifice for the Lord is there, otherwise it cannot be conceived at all. And that is all sweet. Sacrifice is no sacrifice because the sweet element - the element within the service is so sweet that they cannot understand at all that they're doing any labour. That is no labour, all enjoyment life, no labour, all enjoyment. It seems like that, the service is so sweet, so sweet, and peculiar type.

There is on the cauldron the milk, and by the heat milk overflows, and Yaśodā running to save that milk. And already she had in her lap Kṛṣṇa sucking her breast. She threw Him away and ran to save the milk. It's very peculiar.

...

Akṣayānanda Mahārāja: ...but not today. The Param Brahman seems to be crawling in the courtyard of Śrī Caitanya Sāraswat Maṭh today _____ [?]

Śrīla Śrīdhara Mahārāja: I could not follow.

Akṣayānanda Mahārāja: The Param Brahman, *yasyālinde paraṁ brahma*, is crawling in the courtyard of Śrī Caitanya Sāraswat Maṭh.

Badrinārāyaṇa: He's playing in the compound of Śrī Caitanya Sāraswat Maṭh.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. In the - lip deep, only words. Ha, ha, ha.

na prema-gandho 'sti darāpi me harau [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a

demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

Akṣayānanda Mahārāja: Hare Kṛṣṇa. For us it is lip deep, but not for you.

Śrīla Śrīdhara Mahārāja: Not so cheap, the Param Brahman.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever we lay any trace 'that here is Param Brahman' _____ [?] vanished. That is His nature. To come in the level of objective things - suddenly He appears and withdraws. Whenever we go to see with a little more care He vanishes, nothing can be seen. That is His nature, He will come, He will appear, suddenly. And whenever we go to make Him the object of our senses He'll disappear. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*. Suddenly He appears, here and there, but whenever we try to visit Him...

In Rāmānanda Rāya - *saṁvāda*,

[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."]

[This was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]

[*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-8]

Rāmānanda Prabhu [Mahāprabhu] says, "Suddenly He came with amazing sweetness with His appearance. And at that time two enemies attacked Me, one *ānanda* - that internal ecstatic satisfaction, and another - *madana*, in *mādhurya rasa*, that internal heart giving tendency, that came. The two tendencies came at once in Me, and they acted like enemies. They disturbed Me so much that I could not have a clear look I could not have. My mind was so much dispossessed by these two apparent enemies. One is *ānanda*, ecstatic joy, and another is *madana*, the tendency of surrendering wholesale for His satisfaction. And I could not have a clear and distinct *darśana*, sight of Him.

But now I have thought that I shall do some remedy. What is that? *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala*. I think I shall worship the very time when He comes, He appears. I shall try to satisfy the time, and if time is satisfied and stays for long time, then I'll have a *darśana* for long time. So I have settled in My mind - not the Lord, but I shall concentrate all My energy to satisfy the time. And if time is satisfied and he stands, he's pleased with my reverence, then automatically He'll be there. *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala*. However smallest portion of time that may be I shall try to make it linger by My offering honour to him. *Ghaṭī-kṣaṇa-pala*."

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

Hare Kṛṣṇa. The abstract is concrete, concrete is abstract.

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]

The worldly people will say. "Oh, they're idle thinkers, they're not realistic in their life at all, visionaries. Those are visionaries discouraging this political movement. We're to stay here in the concrete world. We shall have to take our food and clothing. These fellows robbing the society, taking food not less in quality than others. And this sort of poison they're spreading around. Visionary."

But the visionaries say, "We're not visionary. Visionaries are you all, because you yourself admit that this earth, the sun, the whole world, always dying and one day it will disappear totally. With all the boast of your scientific enquiry, this civilisation, you yourself admit that everything will go away. And we're an intelligent section, we're searching for some soil while at that time also we can stay, we can live, we're trying to find out. When the earth will be bombed by atom bomb we shall go to the moon and stay there. Something like that. When we'll bomb to finish this earth, the whole solar system will vanish, but we shall stay in a soil, we're searching for that.

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

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

Mṛtyum jaya deśa, the land of the conqueror of death. *Mṛtyum jaya*, who has conquered the death. The land of them who has conquered the death. That plane we're searching for you. At that time you'll come to us and we shall give admission to you there. Hare Kṛṣṇa. In the bombing, when the atomic war will begin, they're preparing some underground safety place. But ours is not underground, it is all transcending plane, and any time anyone may have that plane for their livelihood. And that is more wonderful, and more giving. After all we're all searching after happiness, joy, and that is the plane of joy and happiness.

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

Politics must have its guidance from the spiritualist, the *brāhmaṇa* section. *Brāhmaṇa* means who is supposed to have appreciation for the unknown conscious region, they're *brāhmaṇas*. And politics must be under them. The *brāhmaṇas* will show, "Oh, you are fighting for which that is all transient, negligent thing. You're fighting for negligent things. These have got no such importance." Always their example, the example of the higher class always creates some impression to this world, that this material life is not very high and desirable. That is the only standard, in the forefront, and the management under that, then management has some moral value. Otherwise 'this is all, and nothing else' then anyhow this dacoiting, looting, all these things will prevail, no morality, no God.

One Mr. Comte in France he told that, "God fearing will help you to maintain the peace of the land. It will work for police, as police. It's for the police to maintain the peace, but God fearing will help there. If you do not believe in God, still, God fearing if it's in the country it will help a great deal to maintain the peace of the land, law and order, this God fearing. So it is not bad, try to keep it in the society, it will help you in the negative side also in such way. The people will automatically have fear of God they will go on in the moral way. Otherwise if you banish God then they'll be all looters, self seekers, and you won't be able to manage them, control them."

So in *varṇāśrama* the first rank they're showing the real happiness is on the unseen land, upward. Then the politics, political person will be able to easily control the mob. And under them the financier. And then under all the general labour, the general labour should be at the bottom. And a little above them the financier. Above them the *kṣatriya*, the political persons. And above all persons that believe in the unseen happiness. In this way an army will march from nescience to science, from ignorance to knowledge, consciousness. *Varṇāśrama* is an army, where differently the air army, the navy, the land soldier, the horse, the elephant, all these things. So generally four sections. The first rank the believer in the unknowable ecstasy, "This is not all - mind it," they're the leader. And next the organiser. The third the financier. And the fourth general labour. In this way it has been organised in India that the whole nation will march from ignorance to light, from darkness to light.

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

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

"The want of Kṛṣṇa consciousness is responsible for all the troubles in the world." Mahāprabhu says. Gauḍīya Maṭha is trying to do that, to remove the fundamental difficulty. At the root of all these disturbance that they do not know what is their object. Whom they're finding He's Kṛṣṇa. Because they do not know. The only necessity is to connect them - that what you want, He's Kṛṣṇa. You do not know. But your inner search you cannot ascertain the inner search is only for Kṛṣṇa. Without Him nothing can satisfy you, even not Nārāyaṇa, even not Rāmacandra.

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 different types of *rasa* in details, it is only found in Kṛṣṇa. All the *rasa*, all the inner demands of our heart when it takes purification, then the product is Kṛṣṇa. Everywhere, the inner demand of every heart is a common thing, and He is Kṛṣṇa, the sweetness personified. Sweetness, charm, beauty, mercy, affection, harmony, personified. And you know consciously or unconsciously your thirst is only for Him. So *akhila- rasāmṛta-mūrtiḥ*. The scientific definition of Kṛṣṇa is this. All sorts of *rasa* - *rasa* means for which you feel taste, when that is personified, is given life, then you'll find He's Kṛṣṇa. So Kṛṣṇa is not being thrust on you, not a burden on your head. The scientific research scholars, spiritual research scholars, by His Grace, they have understood this thoroughly and trying to inform you. That what you want, you think that this thing, that thing, third thing, fourth thing, no, ultimately it will come to the conception of Kṛṣṇa consciousness. Nothing less can satisfy you. This has been thoroughly examined and investigated and the result is this. It is given by the spiritual scholars, the *sādhus*.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

It has been seen, examined, thoroughly investigated, that even those persons who do not want anything else, self satisfied, their heart is also attracted towards Kṛṣṇa consciousness. It has been investigated, that those that do not want anything else, self contentment, but when they anyhow come in connection with Kṛṣṇa consciousness they're hankering towards that.

And Śukadeva says that, "Myself, I'm the witness. I have no aspiration for anything in this world, even not a cloth. What to speak of money, or a house, or anything else, even I do not want a cloth to cover me. Nothing necessary to me in this world. But my heart was attracted towards something and I'm helpless there. Helplessly I fell prey to that sort of consciousness."

pariniṣṭhito 'pi nairguṇye, [uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

"Fully established in non aspiration of this world as a whole, still, *pariniṣṭhito 'pi nairguṇye, uttamaḥ- śloka-līlayā, gṛhīta-cetā rājarṣe*. My heart has been snatched away from the equilibrium of mind. I had some sort of equilibrium, balance in my mind, but the balance is disturbed, equilibrium disturbed. And some attraction came from upward and snatched me that side, dragged me down."

Hare Kṛṣṇa. Hare Kṛṣṇa. The higher consciousness, higher feeling, higher sentiment, higher intelligence, all higher. Culminating in harmony, in love. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
It has come through Brahmā. The demand of the society, law makers, everything, but law which is coming from up, that should be administered by...

So Caraka Ṛṣi said that, "This epidemic, what is the cause of the epidemic?" Caraka is an Indian doctor of exceptional quality, capacity. He remarked that, "What is the cause of the epidemic?" He says, "When those advocates of truth, justice, they commit something wrong, then that sort of sound creates anomaly in the vibration of the atmosphere. Who are exponents of justice, who have gone to help justice, they're the party to help injustice. Such treachery creates a particular disturbance in the vibration of the atmosphere. And from that air contamination the water is contaminated, and by water the land, and the trees, and the foodstuff, all contaminated by that

sort of poison. And then it creates when they use that water, food, etc, epidemic comes, the wholesale disease springs up." This is the finding of Mahāṛṣi Caraka, the ancient medical authority.

Acyutānanda, he mentioned this in an article, hearing from here. And he told that that was very much appreciated. Ha, ha. Our sound may be the cause. A sound is good, can create goodness, and sound can create badness. Sound is the causal plane in this world. So if we accept the sound as the medium towards the highest original plane we can march on, that side, that direction. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Indian Professor of Religious University, some Sesa Giri Lal [?], he has remarked in America _____ [?] Search For Śrī Kṛṣṇa, Reality The Beautiful _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Sesa Giri Lal [?] Professor of a Religious University in somewhere in America.

Akṣayānanda Mahārāja: Virginia.

Śrīla Śrīdhara Mahārāja: Virginia.

Akṣayānanda Mahārāja: _____ [?] Subjective Evolution.

Devotee: _____ [?]

Badrinārāyaṇa: Psychologist. One psychologist he also appreciated very much.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Try to attain Kṛṣṇa, Bhagavān. You are such a great scholar, you have such extensive study, but why do you not avail this opportunity of your study to search Kṛṣṇa, search for Him?

Then he flatly, "There is none only myself and He." He flatly admitted.

He was an old man, I was a student.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "My child, it is not so easy. It is great fortune is necessary to apply oneself for the search of Kṛṣṇa. Book knowledge cannot help that." Flatly he told me that. "This learning, the book knowledge cannot help the heart's search for Kṛṣṇa. It is - a great fortune is necessary for that." That was his confession to me.

Afterwards I thought, why that gentleman, that old man, he was about more than seventy, and I'm twenty two or three, a student, and he was about seventy. And he's a stalwart among the

learned of India, especially Bengal in philosophy, master of all philosophies, *sad darśana*. I thought afterwards, how I ventured to ask this question to that gentleman? But anyhow my question was so sincere that he came out.

"Yes. A great fortune is required my boy to really to engage oneself in the search of God. Book learning cannot help."

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

He was a *paṇḍita* of the Śaṅkara School. About five or six years ago I had one *Gītā* with his note, that gentleman, *paṇḍitas* note, _____ [?] Acyutānanda. I found there Śaṅkara philosophy.

And he noted there, "When a *jīva* is liberated he's above God." That was his writing there. "The Brahman is above, and Brahman in connection with *sāttya guṇa* becomes God, Bhagavān. And in *rāja*, *tāma* connection becomes *jīva*. When *jīva* is free from *rāja, tāma*, he becomes Brahman, and then he goes above God. God is only Brahman in *sāttya guṇa*."

That pushed, gave a great strike on my brain. What is this?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: If original position of *jīva* is above God, then how *jīva* can come under such deplorable condition? That was my question. He's above God, and he comes to such deplorable condition, *māyā*, it is impossible. But I did not know anything about Vaiṣṇava philosophy at that time, the Rāmānuja, or Caitanyadeva, or Nimbarka, or anything else. But my heart was not satisfied with that sort of conception. But afterwards when I found, that yes, against this Śaṅkara philosophy there are other philosophers who teach this thing. And Śaṅkara philosophy has been condemned.

Devotee: _____ [?]

...

Devotee: Will there be any difference between our earnest desire to do some particular service for Kṛṣṇa, and our earnest desire that Kṛṣṇa will use us for His satisfaction?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: *Tadīya, madīya*. Is there any difference, if we want to serve Kṛṣṇa with sincere desire, otherwise we want to allow Kṛṣṇa to use us.

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

Akṣayānanda Mahārāja: For His purpose, otherwise we want to serve Him. Is there any difference?

Śrīla Śrīdhara Mahārāja: Of course. We pray to Him to use us in His service, and we cannot thrust anything on Him and give it a name that we're doing service. The quality depends on the decision of the up, not from the low. Whether it is service, or I'm thrusting my tendency on Him...

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Śrīla Śrīdhara Mahārāja: So, it is safe, whether it is service or not we do not find Him, but His representative, a *sādhu*, Guru, his sanction we shall try to have, whether it is service, or something else. The Guru or Vaiṣṇava they're to examine and give their opinion how many percent serving element is there in my actions, and how many percent it is *anyābhilāṣa*, *karma*, *jñāna*, etc. They'll test, examine, and they'll give report, that such percent is Kṛṣṇa consciousness, such percent is this and that, all these things. It is not a hazy thing, it has got scientific position, that they can measure, the scientists of that world.

...

... got some regard, some faith, then also Tulasī ____ [?] can begin. Without *śraddhā* everything may be appearing *aparādha*, offensive in kind. So *śraddhā*, by education - *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] First we're to create some faith, and then such transaction. Otherwise if they're ill treated, the *prasāda*, the Tulasī, that will be offence. Not to belittle these things. Without faith these transcendental dealings will not be fair. So they must be educated, must have training how to deal with these things respectfully. That sort of *śraddhā*, that is faith, should be created, and according to the degree of the faith, distribution of Tulasī. In the case of *prasāda* it is more liberal, and in the case of Tulasī Devī distribution that should be more considered and kept within strict high boundary.

Devotee: Sometimes the devotees they will put some glass beads in Tulasī neck bead and give them to everyone in the street, thousands. So that will not be good, not recommendable?

Śrīla Śrīdhara Mahārāja: The glass bead?

Devotee: Yes. Tulasī beads, and then some one, two, three glass beads mixed, to make it look nice. And then giving to everyone, thousands.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is some - like trading. Hmm?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

_____ [?] [Kṛṣṇadāsa] Kavirāja Goswāmī Prabhu - "It's wonderful that I'm writing. I'm so old, my hand is trembling, eye cannot see, memory failing, still I go on writing this book. It is very, very strange. Someone is doing work through me, utilising me."

Sanātana Goswāmī Prabhu also says, "What a mean and insignificant fellow I am. And I'm giving the description of so many queens of Kṛṣṇa, Satyabhāmā, Rukmiṇī, Jāmbavatī, where they're in the most confidential circle of Kṛṣṇa, in the harem of Kṛṣṇa, those ladies, and I'm giving description about them? What audacity I've got. But my readers, it is not mine. Someone is forcing me to write all these things. It's coming from some other quarter. I'm only the instrument. Otherwise what audacity I may have that I shall know and write about the character of the distinctive characteristic of those ladies in the harem of Kṛṣṇa. Is it possible? But someone is forcing me to go on with the pen in a particular way."

That is the thing, who can give himself at the disposal of that transcendental thought, of knowledge, they have to be instrumental. And the transcendental truth will come down to explain itself through a particular person, agent, in that way. The revealed truth comes in that way, scriptures come in that way. Of course there's degree, there's possibility of comparative study. But all of them are coming down, controlling the agent, they come through them. That is, revealed truth means that. They're mere instruments. And truth likes to come down from higher to lower through them. That is scripture, that is revealed truth. And there is also gradation of different type, different section, different plane, and there also comparative study is possible. That is also made by the same truth through some agency how the gradation is there. *Ke*?

Devotee: Saranga dāsa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. To have faith in this, that requires fortune, *bhāgya*.

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]

Ordinary people they cannot put faith in these tales. "Oh, they're all stories, tales. What value it has got? Only abstract thinking - near about hallucination. But what is the difference between hallucination and your transcendental statement? They're one and same. They're all hallucination." But,

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]

Ordinary persons find night, and there are some who can see, and that degree of light. And as general persons when they find day, that is night to some people. So some consciousness - they have got recognition of such revealed truth that this is reality, and what you say to be real that is transient. All is changing, dying, evaporating. And ultimately you also admit that this will all vanish. The whole solar system, the concrete solar system of your thinking, that will go nowhere one day. I also know, you also admit that.

So there is time, and we've got opportunity to find out some other soil where to go and to take our permanent residence. We're in search for that.

Just as being afraid of the war of atom bomb, underground rooms are being prepared. If such fighting begins then we must enter into underground with arrangement of some oxygen and food.

So when the whole world will vanish, then from before we're searching for some soil. And we're known, we're given assurance, that is a permanent and very happy soil. And we can trace within you also a portion of that, *ātmā*. We can eliminate the world, then the senses, then the mind, then the wisdom, and above wisdom there is some light, spark. Spark of knowledge, divine spark, and we're told that you are that spark. And you as spark, the source of spark is there above your head. That is the land, that is the soil for which you are meant to live.

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

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

"A very sweet soil to live in." Kṛṣṇa says. "None will come to push you down from there. *Na nivartante*." And here within this circle of material going up, down, according to action, reaction. Going up and down, up and down, dying, dying, dying. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] This is concrete. Real intelligence can detect all these defects of this life. So life has got higher prospect, try for that. This is nothing. What is there? *Āhāra*, *nidrā*, *bhaya*, *maithuna* (eating, sleeping, defending and mating). *Āhāra*, to relish the food. *Nidrā*, to enjoy the sleep. *Bhaya*, and then apprehension, always from all sides that some injury, harm may come to me in any form, this *bhaya*. And then *maithuna*, and to be united with a lady, and lady with a gentleman. But these are such pleasure is to be found all transient. That is always, even the animal circle, even in the tree circle also it's to be found, all these things.

But in human species you can search for your own home, sweet home, so try that. Find out your way and means how to reach your sweet home. That is permanent, *sat*, then *cit*, that is full of consciousness, knowledge. *Ānandam*, and that has got its fulfilment, *ānandam*. Don't want anything else but that fulfilment. You'll find that all the necessities you find in yourself, feel in yourself, has got its satisfaction there. The wholesale satisfaction of your inner demand is to be found only in the land of Kṛṣṇa, nowhere else. The subtle-most demand in your heart, everything in details will have its full satisfaction there. Kṛṣṇa is such. Without Him you are negative, your nature is a negative one, hankering, hankering, hankering. *Ke*?

Nimāi: Nimāi. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

That is the cause of suicide.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: Nothing in spirituality here. Only to join a particular association, that does not mean that one is relieved from all his previous tendencies of mind. Some previous bad tendencies were there. He could not have sufficient tolerance, forbearance, could not put sufficient faith in the dealings of the Lord. That whatever comes to him according to his previous *karma* that should be tolerated. And we must go on putting our faith and prayer towards the Supreme.

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

[Lord Brahmā said, "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

Whatever adverse circumstances we fall in we must not back out. But we go on praying. "My Lord, my previous *karma*, the result is causing suffering. But You please protect me." While continuing that troublesome mental stage he won't lose his balance of mind, not lose his patience. He must go on praying. "Lord, this trouble, even leprosy, even severe pain due to anything else, that is due to previous *karma*. And that I must suffer. I don't like that will be taken up by anyone, to distribute that to any other agency. What I incurred, good or bad, I must suffer that, I won't transfer that to anybody. Nor I like that the Lord will come and purify them. Why? Why He'll come to purify? I shall have to suffer what I already - what has come as the misdeeds of my past life. I shall try to satisfy Lord, I won't go to smear Him with these bad things. "Here, You take all my sins. All the sins I give to You." This is not well for a pure devotee, he does not like that. "Oh Lord, remove my sins." No. "All the sins that I've committed I shall suffer. Only I want Your sweet connection, I may not forget You, and I can satisfy You, I can serve You. And not that You will serve me. *Nāmno balā pāpa buddhiḥ*. "I shall take the Name and Name will purify me. And I shall go on committing sin, and take the Name and the Name will purify my sin." That is offence. We won't ask God to take our sin, to purify our sin. I shall suffer that. But I want the connection."

And gradually these limited things will disappear. Mundane things are limited, they'll have to disappear. And I with pristine glory I shall enjoy the atmosphere of the purest devotees. *Śuddha bhakti* is such. They want only to serve, no selfish idea, nothing of the kind, only that, to satisfy Him.

Vidagdha Mādhava: Guru Mahārāja. There are friends of this person...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...outsider. Day before yesterday, near to that land, is it?

Vidagdha Mādhava: Right on the other side of the bridge, just on the other side, nearby the bridge.

Śrīla Śrīdhara Mahārāja: Heinous dacoit. One man killed on the spot.

Vidagdha Mādhava: Very bad. Yes.

Śrīla Śrīdhara Mahārāja: Ladies are also disturbed, snatching...

Vidagdha Mādhava: Molested.

Śrīla Śrīdhara Mahārāja: ...the earrings etc. In this way heard, how the administration going, the collective result of our *karma*. None to blame. This is the direction of *Bhāgavatam*. None to blame. A bad workman quarrels with his stools. As I eat, according to this, following my system stools come. No crime of stool. It is a necessary product of the food. So *karma* is like stools. As we do, so we earn the environment and the reaction. As we act, reaction similarly comes to us, individually and sometimes collectively. All like stools, all the results, all the environment. We earn such environment so none to be blamed.

But everywhere the Grace of the Lord to be traced. In the iron age also, in the worst period of our life, but the Lord is there waiting to help me. Only we must look after His Grace, and with all sincerity. He's everywhere waiting.

"My boy, look at Me. Don't make much of the environment external, dive deep. I'm very near to you. You have cast aside your focus, your consciousness cast aside, outside. Make it internal and you'll find I'm here. Make it above. You're looking down to secure your servants and comforts, looking down. But look up for higher existence than you. You'll find Me in that plane. Look up, don't look down for enquiry of servants. You become a master and you're in search for servants, serving things you're hunting after. But just take the course of the opposite, become servant and search for your Master, your Lord. Then you'll be taken, uplifted, taken up on higher soil. If you like higher soil to live in you'll have to serve. And you like mastership then you'll have to come down in the lower where you can be a master."

It is scientific thing, no exaggeration, no imagination. Because you always want to enjoy, you can enjoy only those that are of lower position, so mean association is inevitable to you. Prepare for higher service. Then you'll be able to come in contact with the souls higher positioned soul. Higher sacrifice, sacrifice, by sacrifice you go up. And by enjoying spirit you'll have to go down. So understand what is service, what is exploitation, what is enjoyment, and what is service. Service is pure, and there, there is also joy, ecstasy, that is of pure type in the service.

Just as in earning money, by labour, that is good, better, than securing money by thieving, stealing and committing dacoiting. That is bad. Rather to labour and to earn and to live on that, it is little better.

So when we accept the creed of slavery to the highest then that is the best. It is virod alaṅkāra [?] How to become a slave, to attain the best position, is a mockery. To become a slave, to attain the highest position, what do you say? It is impossible. But slave to whom? The Absolute Good, to have connection with Him.

And it is, Milton says, or someone, "It is better to reign in hell than to serve in heaven."

But just the opposite. "Better to serve in heaven than to reign in hell." That is ours, to serve in heaven, higher heaven, to serve. Automatically, if to have a higher connection we must approach him as a small person. And we can boast 'I'm the Lord.' That must, cannot but be a lower area, it is easy to understand.

Devotee: Guru Mahārāja. What's the difference between being told by a pure Vaiṣṇava to chant Hare Kṛṣṇa and receiving Hari *Nāma* from the pure Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: It is written by Rūpa Goswāmī how we shall.

kṛṣṇeti yasya giri taṁ manasā[driyeta, dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā]

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [*dīkṣā*] and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."]

[*Śrī Upadeśāmṛta*, 5]

Wherever we shall have in the Name of Kṛṣṇa we shall adore him in mind. *Dīkṣāsti cet*. But if he's connected with a noble Guru, has connection, then we shall bow down to him. *Praṇatibhiś ca bhajantam īśam śuśrūṣayā*. If we have any devotee who is without break continuous in his service then we shall try to serve him. Continuous serving mood, if we find any devotee towards his Lord, we shall go to serve him. *Śuśrūṣayā bhajana-vijñam ananyam anya*. And if we can find by our rare fortune any person who is always deeply engaged in Kṛṣṇa consciousness then we shall try in any way to get some favour from him.

Mahāprabhu says, "Wherever you hear the Name of Kṛṣṇa once you may think that he's within our group, friend. And when you find taking the Name of the Lord always - outside he may engage himself in several different type of services, but internally taking the Name, then you'll know that is the middle Vaiṣṇava, and try to serve him. And whenever by fortune you can find any devotee coming in contact with him you will feel tendency of Kṛṣṇa *Nāma* within you, *yāṅhāra darśane mukhe*. Whenever you come across to see such type of devotee that you will feel within your self to take the Name of Kṛṣṇa, he's the highest type of devotee in *Nāma bhajan*."

Vidagdha Mādhava: Guru Mahārāja. I think you mentioned there were some things can be done to remove some of the reaction for this boy taking his life. Within the next year, something can be done?

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Vidagdha Mādhava: This boy took his life, so he has to face the reaction for that.

Śrīla Śrīdhara Mahārāja: We can do to satisfy Kṛṣṇa and His devotees, praying for him, we can do. We can pray, we can offer something for the satisfaction of Deity. Whether we have done anything wrong in us for which that person was pressed to commit such thing. Whether I'm a party, or I have got little contribution for such drastic event. We shall try to pray to the Lord, "Please be gracious to that child who came to this holy association, but his fate dragged him away from such holy life, from the possibility of such holy association for his whole life. Let his soul may be helped."

We may do our duty in this way. Good will for him, prayer to the Lord. And we also must be careful that such things may await any one of us. So we must not be proud, we'll learn to be humble, and patient, and forbearing. And conscious of our past deeds it may not carry us from here to any other place. So we shall try to satisfy the Vaiṣṇava and Kṛṣṇa. And try to learn modesty, humility, that such a rush of self dissatisfaction may not arise. There was some disappointment led him to commit such wrong thing, disappointment. So good association, that under any circumstances we remain faithful to the Lord, to the creed, to Guru, to Vaiṣṇava. Such spacious and generous conception of Kṛṣṇa consciousness, all accommodating characteristic of Kṛṣṇa consciousness we must try to understand, follow.

Come what may. *Taror api sahiṣṇunā*. I must not give any opposition to anyone, but still any trouble comes from the environment towards me, like a tree I shall have to forbear. Like a tree, the branches are cut off, no water poured into the root, tree won't say anything, go on in its way. *Taror api sahiṣṇunā*. *Amāninā*. Because the goal is very highest, a long way it may be. Different planes we're to cross and to reach there, so patience necessary, forbearance necessary. As valuable the achievement, the requirement should also be of that great type, that magnitude. It is not a sweet-ball, Kṛṣṇa consciousness is not a sweet-ball that I shall put into the mouth and send it to the stomach. So we must be serious in our thought, what we have come for. If we can consider that is the highest destination, then we should be ready to pay for that. Why we should be so much impatient? If anything else comes to hinder me, to oppose me, I shall very mildly, and with humility I shall take this fuss, all these difficulties on the way. 'I shall want to get rose but without thorn.' So it should be warning to us, we must be careful. Kṛṣṇa is showing such instances before me, to teach me that I may not be impatient. Patiently, carefully, consciously, and with the association of the higher persons we can only march on. So try to make progress. *Kṣurasya dhārā niśitā duratyayā*.

[uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
kṣurasya dhārā niśitā duratyayā durgaṁ pathas tat kavayo vadanti]

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."]

[*Kaṭha-Upaniṣad*, 1.3.14]

Upaniṣad says, "Just like a blade of the...

Devotees: Grass?

Vidagdha Mādhava: Oh, razor blade.

Śrīla Śrīdhara Mahārāja: *Kṣura* means by which we shave - razor, the razors fine edge. *Kṣurasya dhārā niśitā duratyayā*. That is very difficult to pass over that. It is like that, *Upaniṣad* says. Very sharp, we're to pass over. So many subtle things are there. We must be very careful. If we be a little...

Vidagdha Mādhava: Inattentive. Careless.

Śrīla Śrīdhara Mahārāja: Careless, then it will cut and blood will ooze. So we'll be all conscious, all alert, in our way. If you go that side offence will come to the Vaiṣṇava, to *Dhāma*, to Deity, all these things, all careful. They're passing over the blade of the razor, with so much care that only inclination this side, that side, will punish me, destroy my object. All alert, very, very careful. Very subtle, very soft thing. 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]

No room of any complain from outside we shall create. Our behaviour will be such. Only when we shall find that any assault towards Guru, Vaiṣṇava, we may lose balance, even we shall offer death to - so that they may not be insulted. Our patience may be, that will satisfy the Lord.

"To save the prestige of My servant he's sacrificing himself. He'll be rewarded, highly. And for his own case, there should not be any complain in this. Such way he'll try to move. For his personal account he won't spare a *paisa*, pence. But for the service of the Lord he'll give anything and everything, any amount. *Sādhu*, Guru, Vaiṣṇava, for their satisfaction any amount...

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Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?] You may offer that to me.
kesa sadvam śrī-gurave namaḥ. All these articles I offer to my Gurudeva as *dakṣiṇā*.
Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: *Praṇāmas*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ajñāna-timirāndhasya jñānāñjana - śrī-gurave namaḥ*.

Now, whatever Vaiṣṇava you find you give your *praṇāma* to them. And go to near the temple - just on the front of the temple Nat Mandir, and there you take the Name. And then afterwards you may take your *prasāda*, along with other devotees.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Your name is Muralidar _____ [?]

Śrīla Śrīdhara Mahārāja: Muralidar. Married?

Muralidar: No, single, *brahmacārī*.

Śrīla Śrīdhara Mahārāja: Muralidar dāsa Brahmacārī. Gaura Hari bol.

...

Akṣayānanda Mahārāja: ... therefore that is not *sāyujya karmaṇa*.

Śrīla Śrīdhara Mahārāja: Not *sāyujya karmaṇa*. So _____ [?] but he's altered such from this side, that is entered Brahman. And then from Brahman he goes upwards, not *sāyujya*, not buried on that place, and the possibility of going further, up. sri krsya mantra kalibhi upasyadi brahma nibhana uchati [?] Suppose in the last time he had some memory of Kṛṣṇa or Nārāyaṇa or some devotee, that will fetch him upward.

Akṣayānanda Mahārāja: Yes. Then one more question. In this next one,

jyāyasī cet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] [*Bhagavad-gītā*, 3.1]

So in the pada cet [?] there is *karmaṇaḥ rājasik* or *sāttvika karma apeksa* then *buddhi sāttvika jñāna*.

Then _____ [?]

Then in the Vamanvas [?] it is told, _____ [?]

So in the pada cet [?] *buddhi* is given as *sāttvika jñāna*. And in the Vamanavad [?] it is given as *vyavasāyātmikā buddhir*. But *sāttvika jñāna* is the same as *vyavasāyātmikā buddhir*?

Śrīla Śrīdhara Mahārāja: Not always.

vyavasāyātmikā buddhir, ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

Akṣayānanda Mahārāja: Yes. that is above *sāttvika buddhir*.

Śrīla Śrīdhara Mahārāja: *Vyavasāya*, *vyavasāya* means *udyam* [?], enthusiasm. Here only one ended. The *vyavasāyātmikā buddhir*, the enthusiasm only towards one particular end, not multifarious aims, objects of life, but only one.

He says that, "If you think that this is better then how do You ask me to be engaged in the war, in the fighting, this *karma*?" *Tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava*. [*Bhagavad-gītā*, 3.1]

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is *karma* and what is not *karma* it is very difficult to understand. By *karma*, only physical attempts should not be considered. But really the mind is there and that is the real seed of *karma*, the real cause is in the mind. The physical is innocent. The culprit is the mind. If you do not move your physical limbs but you go on mentally planning and planning, so you are committing *karma*. And if in mind you are clear to obey the direction of the God or *dharma*, and then physical activity has no value. Mind is all important, internal, that plan, purpose, impulse, *saṅkalpa*, that is all important thing. So the object is divine and the activity may be mean, even killing, stealing, killing, murdering, if for the Absolute Good, then it is all right. In this way it is going to be explained. The mind is everything in *karma*, not the physical attempts.

"So if you engage yourself in the fighting with some higher purpose then it cannot be considered as *karma*. At the same time if you sit without any physical attempt, but mentally you are planning you are doing *karma*. *Karma* is to be traced in the mind and not in the body, the body is innocent. As the mind says, it only serves that. But for higher end of life also the body may do."

[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]

Destroying the whole universe he may not do anything, it is also possible. Only physically, mentally he's possessed by the Supreme Authority and he's doing. So physical activity should not be considered to be the criterion of ones action, good or bad. That has been traced there. What is there, after?

Akṣayānanda Mahārāja: There's still one difficulty though Mahārāja. This one difficulty, this *buddhi* is given as *sāttvika-jñāna* in the pada cet [?]. But in the amu varj [?] it's given as *vyavasāyātmikā*...

Śrīla Śrīdhara Mahārāja: *Vyavasāyātmikā buddhi*, above *sāttvik*, *nirguṇa*.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: *Vyavasāyātmikā buddhir, ekeha kuru-nandana,* [*Bhagavad-gītā*, 2.41], only one, to satisfy Him.

Akṣayānanda Mahārāja: That means in the pada cet it's general reference only?

Śrīla Śrīdhara Mahārāja: What is the next *śloka*?

Akṣayānanda Mahārāja: Next *śloka* is, *vyāmiśreṇeva vākyena, buddhiṁ mohayasīva*...

Śrīla Śrīdhara Mahārāja:

vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me
tad ekaṁ vada niścitya, yena śreyo 'ham āpnuyām
śrī bhagavān uvāca

["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.2]

Then?

Akṣayānanda Mahārāja: *Loke 'smin*...

Śrīla Śrīdhara Mahārāja:

śrī bhagavān uvāca
loke 'smin dvi-vidhā niṣṭhā, purā proktā mayānagha
jñāna-yogena sāṅkhyānāṁ, karma-yogena yoginām

[The Supreme Lord replied: "I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane plane, both engage in the (rudimentary) practice of the path of devotion (*sādhana bhakti-yoga*) by respectively following the path of knowledge and the path of

selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants."] [*Bhagavad-gītā*, 3.3]

na karmaṇām anārambhān, naiṣkarmyaṁ puruṣo 'śnute
na ca sannyasanād eva, siddhiṁ samadhigacchati

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

Pacitya suddhi [?] two phases, one *sāṅkhya-yoga*, "*Neti*, *neti*, *neti*. This is *ātmā*." To find out that plane and to do accordingly. Another, *karma-yoga*, to do everything without attachment, and the aim will be higher. Not for *karmana-vasana*. This ordinary purpose of life is eliminated and _____ [?] *śāstra* has said *naiṣkarma*, without, "Because the scriptures have ordered me I'm doing. It is my *dharma*. I have no separate interest within me. Only by the order of the scripture I'm doing." This is *dharma*. In *Bhāgavatam* also.

etāvān sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [*Śrīmad-Bhāgavatam*, 2.1.6]

Śukadeva Goswāmī says, *Sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā*. These three things may take us up to this stage. What three things? *Sāṅkhya-jñāna*, *neti*, *neti*, this is *pāñca-bhut*, this earth, air, all these material things, then there is mind, then there is intelligence. All these are material, eliminating them there is *ātmā*. In this way elimination. "I have no interest here, here, here, all stages eliminated." This is *sāṅkhya- jñāna*. And *yoga* also by *prāṇāyāma*, *pratyāhāra*, to enquire the inner stuff within, that is another thing, *yoga*. It also takes the *jīva* to the level of his own position, eliminating the negative side. *Sāṅkhya-jñāna* eliminating the negative side, and *yoga* by internal enquiry of the Paramātmā, that also eliminated from the negative connection. And the *svadharmma* as it is in the *śāstra*, "*Brāhmaṇa* should do this, *kṣatriya* should do this." Yudha vigraha sasan [?] And the *brāhmaṇa*, Yatra brahma patigraha [?] *Śāstra* as it is mentioned in the *karma-kāṇḍa*. If without any *karmana*, as duty it is given by the *śāstra*, with this spirit if one does, then all these three takes us to the same level, *tirtha-suddhi* [?] Then, Nārāyaṇa *bhakti*, Nārāyaṇa *smṛtiḥ*, then begins positive side. And this is all withdrawn from the negative side by three means, *sāṅkhya*, *yoga* and *svadharmma*, in *Bhāgavatam*. Here also *sāṅkhya* and *karma yoga*. If we do the imperative duties that come to us only as duty and not any special purpose, then the *karma* is *karma yoga*, this *karma yoga* and *sāṅkhya.*

sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
[ekam apy āsthitaḥ samyag, ubhayor vindate phalam]

["The learned do not support the opinion of the childishly foolish mundane rationalists [known as *karma-mīmāṁsakas*] who hold that the path of renunciation [*sāṅkhya-yoga*] and the path of

action [*karma-yoga*] are separate. One who carefully follows either of these paths will achieve the same result."]

[*Bhagavad-gītā*, 5.4]

It is also mentioned hereafter, *yoga* and *sāṅkhya-jñāna*, *aṣṭāṅga*, is one and the same.

And *niṣkāma-karma dharma parin* _____ [?]

Withdrawn from the negative side we may come to the absissa, then Nārāyaṇa *smṛtiḥ* by *bhakti* we can make progress towards that. Now you try to understand.

vyavasāyātmikā buddhir, ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

Those that have got proper energy, there the object of life is one. And when scattered, disturbed, energy drawn by different directions, that gives these trifle results of our *karma*.

Akṣayānanda Mahārāja: Then, my question is, then why in the pada cet [?] for *buddhi* have we got *sāttvika-jñāna*?

Śrīla Śrīdhara Mahārāja: *Sāttvika* - what is the original *śloka*?

Akṣayānanda Mahārāja:

jyāyasī cet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] [*Bhagavad-gītā*, 3.1]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: In the pada cet [?] *he Keśava, he Janārdana*, *rājasik* or *sāttvika karmapeksa*.

Śrīla Śrīdhara Mahārāja: "If *buddhi-yoga* is better then why do You engage me in this dangerous battlefield?"

Akṣayānanda Mahārāja: "If *sāttvika-jñāna* is better than *rājasik* and *sāttvika karma*, then why do You engage me?"

Śrīla Śrīdhara Mahārāja: *Sāttvika-jñāna*, where do you get *sāttvika-jñāna*? *Buddhi-yoga*.

Akṣayānanda Mahārāja: In the pada cet it is given, *karmanah rājasik* or *sāttvika-jñāna apeksa*, then *buddhi*, *sāttvika-jñāna*, *jyāyasī cet karmaṇas te, matā buddhir janārdana.*

Śrīla Śrīdhara Mahārāja:

jyāyasī cet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

Akṣayānanda Mahārāja: Yeah. _____ [?] Different?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Sāttvika-jñāna*, that is also within *māyā*, *sāttva-guṇa*, *sāttva*, *rāja*, *tāma*. So here the purpose cannot be that, that is because *sāttvika* is within *māyā*, so *vyavasāyātmikā*.

Vyavasāyātmikā jñāna?

Akṣayānanda Mahārāja: No, *vyavasāyātmikā buddhir*.

Śrīla Śrīdhara Mahārāja: A little after, that conclusion will come, *vyavasāyātmikā buddhir, ekeha* [*Bhagavad-gītā*, 2.41]. Go on reading.

Akṣayānanda Mahārāja: After. But my problem is why in the pada cet [?] and anuvar [?] there is different meanings for the word *buddhi*?

Śrīla Śrīdhara Mahārāja: By *sāttvik*, not, just as in many places *sāttva* has been used for *śuddha-sāttva*.

Akṣayānanda Mahārāja: Ah, this question.

Śrīla Śrīdhara Mahārāja: *Sāttva* is *śuddha-sāttva*. *Vyavasāyātmikā buddhir*, that is more of *śuddha-sāttva* characteristic.

Akṣayānanda Mahārāja: Then it's all right. Pure goodness.

Śrīla Śrīdhara Mahārāja: Just as Viṣṇu is called *sāttva-guṇa* Avatāra, Kṣīrodakaśāyī, *sāttva-guṇa*, but He's always *śuddha-sāttva*.

Akṣayānanda Mahārāja: All right, now I understand.

Śrīla Śrīdhara Mahārāja: Just as the sun is seen through the cloud, not real sun, but from the zone of *māyā* the real sun cannot be seen, it is *sāttva*. But Viṣṇu is always *nirguṇa* - He's told as *sāttva-guṇa* Avatāra. Because within this *rāja* and *tāma*, that *sāttva* is seen to be mixed *sāttva*, not pure *sāttva*, *viśuddha-sāttva*.

Akṣayānanda Mahārāja: From our vision it is *sāttva*. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: In English, how to translate *sthita prajñā*? [*Bhagavad-gītā*, 2.55]
Generally, "A man of steady intelligence."

Śrīla Śrīdhara Mahārāja: *Sthita prajñā*, properly adjusted.

Akṣayānanda Mahārāja: Properly adjusted. Oh, that's good. Because generally they say, "A man of steady intelligence." But I'm not satisfied with steady intelligence. Properly adjusted, that we'll...

Śrīla Śrīdhara Mahārāja: Not influenced by separate interest. That is *mukta*, *sthita* means *nirguṇa*, that is properly adjusted. Peculiarity there, with the Absolute, with the Centre. Properly adjusted, absolutely adjusted in the connection of the Absolute interest. Only final adjustment with the Absolute consideration, proper adjustment, adjusted properly.

...

From the Absolute standpoint it is *līlā*, everything is done by His sweet will. But the difference for us that we can't dive deep to feel it. So many prejudices, or local interests, of different types, that comes to cover our calculation. The difficulty is there. *Māyā* means that. Prejudice of different types. All false, local calculation, that is making far away. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Dayādhara Gaurāṅga: And the false local calculation, that is overcome by...

Śrīla Śrīdhara Mahārāja: We're to try to overcome, to raise ourselves above the interest of local calculation, and to reach up to the plane where universal flow is going, *nirguṇa*. And there is also differentiated character. In Vaikuṇṭha, our attraction towards rules and regulations, and above that the innate flow of love. And again there are sub-divisions, different camps, different types of service.

Dayādhara Gaurāṅga: Harmonising.

Śrīla Śrīdhara Mahārāja: In every camp there is possibility of particular perfection. But ultimately the zenith is in the service of Rādhārāṇī. Within the *rasa*, different *rasa*, then *mādhurya-rasa*, the all- comprehensive which has got everything in it, it is possible. And there also differences, differentiation. So we're to eliminate, eliminate, elimination and acceptance, up to *rādhā-kaiṅkaryyaṁ*. Elimination and acceptance, even in the positive world, what to speak of this negative side. And the middle, that is a stage of equilibrium, something like *mukti*, or *nirviśeṣa*, non-differentiated area, but that is also local, temporary.

No permanent solution until we reach the dynamic world of service. Utility is there. The world is not without any object. The Buddhist, the Śaṅkarites, as they conceive that only to merge into zero conception, that is everything, that is the highest end, to stop. Stoppage of everything, that is their conclusion. It cannot be, it has its purpose. To become zero cannot be the end of life. *Samādhi*, stop of all movement. Movement, plurality is that. It is not. Plurality may work in harmony, and that is the success, harmony and plurality, and movement and no hitch. Here in this world movement means aggression. But there it is not, the opposite. Movement means

sustenance, *sevā*, service, everything is helping others, sustenance, movement means. And here movement means dissipation, movement means aggression, exploitation.

[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] & [*Kaṭha Upaniṣad*, 2.2.25 - part 5, mantra 15]

The existence, real existence of the truth, and the existence is wholesome. Not only nothing, not even injurious, but it is wholesome existence. Everything is good. All great movement, waves of grace of the Lord. Everything!

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

[Lord Brahmā says, "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]

Try to find out that everything, every wave is favourable to you. The solution is there. Every wave is favourable to you. No apprehension of unfavourable - about anything. Adjust yourself in such a way. That is what is necessary for you and for all. *Tat te 'nukampāṁ susamīkṣamāṇo*. Everything is positive and everything is good. To read negative and to read bad, injurious, that is our false ego. We're to get out of that, the false calculating ego, that is the ego in bondage. Ego in bondage means the ego calculating false, false misreading, miscalculating, misdeeds. Only through the help of the agents of the harmonious world, and by the advice in the books that come from that harmonious world, with the help of *sādhu*, *śāstra*, we can get relief of our present diseased condition. We're in disease, *hṛd-rogam*, heart disease, the disease in the centre, heart, the feeler. That has been accepted as the centre, the heart, the feeler. And the brain, the calculation, the brain like computer if it works as well, if it can read the environment through the heart normal, through the normal heart.

bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Gaura Hari bol. Wonderful *śloka*. *Bhidyate hṛdaya-granthiś*. Your heart is sealed, the feeling portion, the reading portion of you is sealed. Break up the seal, then you will come to feel everything is your friend. *Bhidyate hṛdaya-granthiś*. Our attempt should be to break the seal by ego. The real ego has been covered. That seal should be broken! Natural feelings should be allowed to flow out, to feel. *Bhidyate*. Then you will find everything is all right. Your brain will say, "Yes, now I find every calculation gives the desired result." The computer will say, and the heart will be opened. Heart will be opened, the ego, the selfish heart. But within the heart, that will be broken, the cover will be broken, seal will be broken. The natural flow will come to feel properly what is good, what is bad, what is tasteful, what is bitter. The real heart from within comes to justify. Then the brain will see everything is all right, subservient to the feeling, *ānandam*. *Sat*, *cit*, *cit-caitya*, knowledge. Above that central thing is *ānandam*, happiness, blissfulness, pleasure, joy. That is the thing for which everyone is trying their best, that feeling, heart's food, not brain's food. Heart's food we're searching for. And that misrepresentation of the heart, that ego, that is the worst enemy, unsatisfied, and giving reports: "This is not good, not good, not good." And we're running hither thither: "What is good?" To search for that. But, when the proper heart from within comes out, *bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ*: all doubts cleared, "Oh, we're in perfect harmony."

Kṣīyante cāsya karmāṇi. And the past dues will all be cleared immediately, past dues of our *karma*, the reaction, what was to come on me to have its realisation, that will finish in no time. We shall live in the eternal harmony. Like some evil dream, something came in the middle, like a bad dream. Now I'm awake and no bad dream is here - eternal connection. Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari bol. That wonderful *śloka*.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, [mayi dṛṣṭe 'khilātmani]

Karma, that is reaction which I'm to clear off from my previous activity. That will also disappear and the harmonious outlook will come in me. And how it can come? When the heart will be opened. We're to break open the heart. Heart, that feeling, that is the most original thing in us which feels joy, pleasure or pain. That feeling of pleasure and pain, that is the most important factor, heart.

[yato vāco nivarttante, aprāpya manasā saha]
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya-Upaniṣad*, 11.9.1]

When we can come to such conclusion, that the Infinite, the Greatest, is really *ānandam*, not pain. The whole is pleasure, no pain, then all apprehension of pain will disappear. It's all pleasure,

no pain. *Gītā* is always asking us, "Concentrate in you. No complaint against the outside environment, but everything is in you." So be attentive to you, to your ego. No necessity to correct your outside environment. We're always dissatisfied with the environment and want to correct them to suit our purpose.

No! Your taste is bad. Everything is all right. Your taste is bad. Just as Rūpa Goswāmī has given one analogy. One who is attacked with bile, the sugar candy that will taste bitter. When the attack of bile is gone, disappears, then the sugar candy will taste sweet. So bitterness is not in the sugar candy, but it's in the tongue. So take that sugar candy, that is the medicine of that bile disease. So, take the Name, now it is bitter, but you go on taking in a particular process and the Name will cure your bile disease and it will seem to be tasteful. You will be able to feel, "No, sugar candy is tasteful." So the wrong is in us, in the tongue, and not in the sugar candy.

[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]

There is an attack of ignorance, bile of ignorance, and go on taking and the bile's disease will be off and you will get the taste of sweetness from that thing. So it is, though on the whole, Kṛṣṇa consciousness, God consciousness, may not be sweet, still, by the help of our previous *sukṛti*, and also our reason based on that *sukṛti*, go on with *sādhana-bhakti*. And we shall no sooner reach in a stage where we'll be able to find, "Oh, it is very sweet. Kṛṣṇa consciousness is very sweet, very beautiful." The whole process of *sādhana* is like that. *Avidyā, ajñāna*, due to miscalculation we suffer, we feel pain, but the pain is outside, it is sweetness. With such attitude we're to approach. And the favourable association can keep our strength for investigation what will be necessary to attain the goal. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Today is the day of appearance of Bhaktivinoda Ṭhākura. In this modern age, he came with this full truth. It is he who foretold that: "Those days are not far off when we'll be able to see that the foreigners, the Europeans, Americans, they're also coming to join under the flag of Lord Caitanya and go on with Kṛṣṇa *saṅkīrtana*." He could foresee that such a natural and easy thing, why it should not be understood by the sincere intellect. It must be understood, cannot but be understood. There are men, well-meaning persons, they cannot but understand this sort of universal love. The Lord is love and let us be happy in His connection and go on with the life of love. Love should not be appreciated by the persons? It is impossible. So no sooner, all sincere intelligentsia will come to appreciate what is given by Mahāprabhu, the doctrine. And along go on singing the glories of Śrī Caitanyadeva.

Śrīla Śrīdhara Mahārāja: ... remember, in this. Swāmī Mahārāja came here once with about a hundred and fifty devotees, took *prasādam* also, and lectures were also delivered. One lady, I do not remember her, she told that, "We're attracted by this idea from Swāmī Mahārāja, Kṛṣṇa consciousness, that we can live with God as family man. That attracted me. Is it possible? Where is God? Unknown quarter. His every ways are unknown. We're very far, far off in the lower position. But such prospect we have got that as family man we can live with Him and serve Him. Then what more we want? This appealed to the core of my heart and I came out. I want such God. I want to live with Him as family man, with God. So Kṛṣṇa consciousness of Godhead can accommodate our family life with Him. What more may we want? I have come to serve that."

Mayātma-bhūyāya ca kalpate.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"As if they're My own, as if they're My own soul, *ātma-bhūyāya*."

" *Viśate tad-anantaram*, enters into Me."

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

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

[*Bhagavad-gītā*, 18.55]

Enters into that conception of Godhead, that means His family, family life with Him. How good is it? All sorts of our enquiries and inner aspiration may be satisfied with Him.

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 different types of aspiration within us can find fulfilment in Him, the wholesale, exhaustively, nowhere else. Only in Him, *akhila-rasāmṛta*, in Kṛṣṇa. All, gross or subtle, however subtle it may be, so many earnest aspirations within us, and everything may have fullest

satisfaction only in His connection, and He is Kṛṣṇa. Who is Kṛṣṇa? Who can attract all *naths* within us and give satisfaction to that. The whole nervous system in its fullest extent can be attracted and given their satisfaction. He's Kṛṣṇa.

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

...

In this age he was the pioneer of *śuddha-bhakti*, pure devotion. Pure devotion, uncontaminated, unmixed with *jñāna*, *yoga*, *karma*, etc, what is pure devotion based on complete surrender. By surrender we gain.

And Gauḍīya Maṭh is preaching slavery. There was a rumour long past, the Ramakrishna Mission and others said, "Oh, Gauḍīya Maṭh is preaching slavery, Kṛṣṇa dāsa. We are *so 'ham*, we are the biggest, *so 'ham, brahmāsmi*, I'm the greatest. Instead of that they say you are slave to that Kṛṣṇa, they're preaching slavery."

Our Guru Mahārāja told that, "Gauḍīya Maṭh stands for the dignity of the human race, for all animation." Most dignified position, slavery, surrender. Surrender to what? To the Absolute Good, Absolute Centre. Surrendered life, selfless, wholesale selfless surrendered life to the whole, how pure?

Ha, ha. And that, "I am the Brahman," that impossible thinking, ha, ha, that is the greatest disease, that: "I'm the biggest. I want to be monarch of all I survey. I'm the most heinous exploiting agent. I'm Brahman."

Gauḍīya Maṭh preaches complete self-abnegation, self-surrender, to the prime cause, to the Absolute Centre. That is divine, to give is divine. And the aspiration that "I shall get," that is devilism. "I want to lord it over everything" that is devil spirit. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

You have appreciated Bhaktivinoda Ṭhākura's *Life and Precepts* very much?

Dayādhara Gaurāṅga: Very much.

Śrīla Śrīdhara Mahārāja: In short, how it is represented, the *Life and Precepts of Śrī Caitanyadeva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: A few years ago I was very much attracted to Bhaktisiddhānta Saraswatī Ṭhākura's writing. Then more recently Bhaktivinoda Ṭhākura's writing has become very relish-able.

Śrīla Śrīdhara Mahārāja: More attractive to you?

Dayādhara Gaurāṅga: Very relish-able, yes.

Śrīla Śrīdhara Mahārāja: Very simple.

Dayādhara Gaurāṅga: Very simple and very organised.

Śrīla Śrīdhara Mahārāja: The Ācāryas that come, sometimes they make it clear, and sometimes they make it complex, purposely.

Dayādhara Gaurāṅga: Bhaktisiddhānta Saraswatī Ṭhākura was...

Śrīla Śrīdhara Mahārāja: Has made it complex.

Dayādhara Gaurāṅga: Very complex, very developed.

Śrīla Śrīdhara Mahārāja: Very ontological aspect, he has dealt much. But in the simple way Bhaktivinoda Ṭhākura has distributed. It is necessary, analytic, synthetic, because in a simple way there is possibility of becoming *sahajiyā*. We can take it like this mundane thing, but this is all *aprākṛta*, the other side of the globe, it is such.

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

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Very similar, but not same, far, far off, but similar.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

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

Roughly calculating there is no difference between lust and love, but still, you carefully note that lust is not love. One is connected with this lower feeling, this flesh and blood, and another, the highest reach of the souls.

Dayādhara Gaurāṅga: The sentiment is similar but...

Śrīla Śrīdhara Mahārāja: Similar but opposite.

...

Aprākṛta, *aprākṛta vat*, very similar to mundane but not mundane. That is the highest position.

So Caṇḍīdāsa says: sava rupare manu su satya taro pare nai [?] Of all existence this human form that is the highest, even above God conception. In the ideal human conception is above all, even above God conception. Here we're to understand.

...

Śukadeva Goswāmī who is supposed to be always constant in the position, along with Brahman. No mundane reference in his consciousness, wholesale conscious character. No charm for any mundane attraction, always he's in the plane.

Śukadeva's personality was necessary to inaugurate Kṛṣṇa conception of Godhead. Because everyone knew that he had not the least attachment for this mundane. And what is very similar to mundane, that is to be given to the world as the highest conception of Godhead. So that man, who had not the least attraction, and he did not come down to this level of mundane enjoying movement, always continuous flow of spiritual connection. He did not care to wear a cloth even. No attraction, careless wholesale. He was selected to give out to the scholastic section that the highest type of the *līlā* of Godhead is like mundane.

Giving some hearing, Parīkṣit Mahārāja says: "How do you say that Kṛṣṇa, that Parabrahman, that highest conception of Absolute is crawling in the compound of Nanda and sucking the breast of Yaśodā? The *yogīs*, *jñānis*, they're trying their utmost lives together, life after life dedicating to find that thing over and above their own soul, trying so hard. Sometimes they meet for a second and then again separated. And that thing is crawling you say, that Paramātmā, above that Godhead Kṛṣṇa. How is that possible? Then what type of *sādhana*, what type of means they have adopted to attain that end?"

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: "O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

"It is impossible! Then all other endeavours are useless? This is *tapa*, *japa*, *dhana*, so many means to get that Absolute Truth, they're useless? By them we're told that for a second or so, they're connecting saying something I have experienced, however little it may be, some wonderful things I experienced for a second. Such is the history of the holy men we're acquainted with. And you say that very thing He's crawling on the compound of Nanda and He's sucking the breast of Yaśodā? And Yaśodā running to whip Him, and He's crying: "I won't do My mother for any longer this offence. Please spare Me this time."

Is it possible? A farce? Who'll come, a sane man will come to understand, to accept that as Divinity? What do you say? If it is possible then how wonderful *sādhana* is there, I want to know that by which the Godhead can be controlled in such a way. Is it possible? How wonderful that is. It is impossible. To make the impossible possible, if there is any means I want to know that. Why, how is that?"

Ha, ha, ha. The life of self-surrender. Not keeping up ones own ego to connect with some higher thing and try to utilise that for his own purpose? No! Complete surrender. Die to live. How to die and what is death, that is to be considered. What is surrender? What is that death? Then die to live by which we can live properly by that surrendering. That is the basis, wholesale, wholesale, the degree of surrender, the degree of surrender, that is the basis to get all these things. Give and you'll get, give and get, ha, ha. You are to give as a proper gift, not only ordinary useless things but the most wholesale. You are to give yourself wholesale. Or as in Hegel's very good words: "Die to live."

Ātma nivedana dainya ghucāo jañjāl. Jañjāl, difficulties are coming, but, the only way to do away with them is to give yourself more and more and more. There lies the solution! Difficulties are coming and what is the cure for that? Give more, learn to give more.

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

Individuality is also there, but on the surrendered plane. Hare Kṛṣṇa.

To die in the physical sense is nothing. Mahāprabhu says,

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 Goswāmī wants to teach us. When he came from Vṛndāvana to Purī to have *darśana* of Mahāprabhu he came in the way by which Mahāprabhu went from Purī to Vṛndāvana, that jungle way. And there, taking water from different places, or different types of food, he got some itches on his body. And also something oozing from the body. And Mahāprabhu when He met him He used to embrace, and that oozing juice, Mahāprabhu's body was smeared by that. Sanātana Goswāmī felt much pain. "What is this Mahāprabhu?" Sanātana Goswāmī, to avoid His welcome he went to go away but forcibly Mahāprabhu took him and embraced him. And those things used to touch His body and he was very much pained by that.

Then Sanātana was consulting with Jagadānanda Paṇḍita. "I came to get something but by my misfortune I'm committing some offence. This bad juice, that is touching the divine body of Mahāprabhu committing offences. So I must go back, or perhaps it would be better if I give away this body just in front of the wheel of the Jagannātha cart, it will be smashed to death and I shall get a good next birth, very happy."

And anyhow that came to Mahāprabhu that Sanātana was saying like that. Mahāprabhu was very much excited. "What do you say? You have come to such conclusion, a fools conclusion."

sanātana, deha-tyāge kṛṣṇa yadi pāiye / koṭi-deha kṣaṇeke tabe chāḍite pāriye,

"If it is possible for anyone to achieve Kṛṣṇa only by giving this physical body then in a second, I want to die *crores* of times. It is not so easy! What is the value of this body? This has got some negative value. Then I shall sacrifice this body *crores* of times in a second if possible, if I get the grace of Kṛṣṇa. So this is not the way at all. This is not much, a big thing, it's not a valuable thing - this is a negative representation. What is this? It's nothing! He wants the inner attention." *Deha-tyāge kṛṣṇa yadi pāiye*, sacrifice of the physical.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate, [vidūratvād uttamatāhānya tasyāś ca nāṅgatā]

["If one relies on ones disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis

of engaging ones money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in ones place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 12.128]

Rūpa Goswāmī says, "Whereby we can feel, have some type of attraction towards Him by sacrificing *dhana* - money, *śiṣya* - and men that are submissive to me, by them, by their good work produced by them, *śiṣya dibhirdāraiḥ*. Or by good wife, my wife may be devotee and I may think that by that connection I will get devotion. Or my disciple will be a devotee and in that way I shall acquire some devotion. No! That is small, lower type of devotion, not pure. So *you* are to give everything, not by second representation, not by representative, you yourself have to give away to Him, everything. That will be pure devotion."

So devotion means sacrifice, dedication. Death, wholesale death of the ego. Ego is to be dissolved completely into the fire and the alloy will vanish and the bright gold will come up. *Ātma-nivedanam*, *śaraṇāgati*, that is the only way. *Prapanna-jīvanāmṛtam*, when we want to be *śaraṇāgata*, to take shelter under His feet, that is also analysed in six ways and to understand them separately and take up all these things for our good. What is that surrender? How to taste it? And who are the other stalwarts that came in this way? How they dealt? What was their character? How their movement? To get encouragement from that, that unknown wholesale giving, unknown path. But there are so many light houses, the light houses are there, the stalwarts, looking at them we shall make progress on that way. How giving we can live, give and live.

...

Bhaktivinoda Ṭhākura says in one of his songs,

[keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.]

"*Keśava tuwā jagata bicitra*. Oh, Lord! Your creation is a very wonderful type, different and variegated. *Tuwā pada-bismṛti, ā-mara jantraṇā, pekhaluṅ raṅga bahu citra*. My real pain is out of separation from You. And here I'm seeing diverse character of different type, different sectarian views. *Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi*. But the real purpose of all these pains, only our separation with You. *Tuwā pada-bismṛti, ā-mara*. If we're to diagnose properly, then only our separate existence from You, separate consciousness, that is the root of all this

painfulness. *Kleśa-dahane dohi' jāi*. And *kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'*. I'm suffering from Your separation, but so many doctors of different types come, they're running to me to cure me. Kapila, *sāṅkhya*, Patañjali, *yoga*, Gautama, *nyāya*, *kanabhaji*. _____ [?] Everything produced from combination of atoms, *kanabhaji*. Bauddha, that is, the dissolution of the mental system ends everything. Jaiminī, "Though good activity is transient, but still, what to do? Go on doing good activity and try to live happily; no other end of life." *Bauddha āowe dhāi'*. *Tab koi nija-mate, bhukti, mukti jācato*. They come apparently to represent You, but when they give delivery to things, we find that either the enjoyment or salvation; exploitation or salvation, that is in their fund, nothing else. In whatever dress they may couch, but ultimately if it is analysed we find either exploitation, pleasure, or this total dissolution into cypher, something. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd*. But to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But ultimately they lead us to these two, nothing else. Either the higher pleasing life in the subtle world for the time being, or complete annihilation, effacement. *Bhukti, mukti jācato, pāta-i nānā- bidha fānd*. *Baimukha-bañcane, bhaṭa so-sabu*. Why they are? This is viewed from the Universal standpoint. They have come to segregate those that are not sincere. Those that are sincere they won't be affected by their canvassing. So *baimukha-bañcane*, they come for only those half-hearted persons and take them away from this camp, that the devotees may go on in their own way peacefully. They can't come to disturb them, they go in their own path. That is the underlying purpose of You. *Baimukha-bañcane, bhaṭa so-sabu*. *Niramilo vividha pasār*. They've created multifarious very charming things for canvassing. *Vividha pasār*. *Daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār*. But anyhow, I might have been saved. I understand that definitely that only the feet dust of Your devotees that is everything for me, and nothing else I want, only the holy feet dust of Your devotee, *bhakata-caraṇa*. No other alternative, no other ambition I have got. I have got this sort by Your Grace." Bhaktivinoda Ṭhākura discarded.

Hare Kṛṣṇa. Nitāi. Gaura Nitāi. I composed one poem of eleven stanzas about Bhaktivinoda Ṭhākura. Prabhupāda, my Gurudeva, appreciated that very much. And he told to someone that, "It is not he that has written, Bhaktivinoda Ṭhākura has written through him." And some other place he has told, "Oh, I'm confident that what I came to inform, teach the people, that will be left after me." And to me, while reading he told, "A very happy style you have given to the *śloka*." There it is mentioned,

dharmaś carma gato ['jñātaiva satatā yogaś ca bhogātmako
jñāne śūnya-gatir japena tapasā khātir jighāṁsaiva ca
dāne dambhikatānurāga bhajane duṣṭāpacāro yadā
buddhiṁ buddhi-matāṁ vibhada hi tadā dhātrā bhavān preṣiṭaḥ]

["O Bhaktivinoda Ṭhākura, you appeared at the hour of our greatest need. At that time, everyone practised body worship and flesh religion, which any honest man will admit is ignorance. The *yogīs* were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of mantras were working to become well known *japa* chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their fame. And all these abominable acts were performed in the name of *anurāga*

bhajan, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 4]

"*Dharmaś carma gato*. You came in a period when your necessity was felt highest. What was going on in that time in the name of religion, devotion? *Dharmaś carma gato*. They preach what has no interest with body that cannot be. Religious mainly came in relation of this body connection. *Carma gato*. *Jñātaiva satatā*. And who is an honest man? An idiot is an honest man. *Jñātaiva satatā*. *Yogaś ca bhogātmako*. *Yoga*, this from *jīvātmā* to Paramātmā, that took the shape, that the *yogīs* they came to make trade, to show miracles to the people and get some money or something, good name, *bhogātmako*. *Jñāne śūnya-gatir*. And what is the achievement of pure knowledge? That is to be resolved in nil, in zero. That is the highest achievement of knowledge, to take us to cipher, *śūnya-gatir*. *Śūnya-gatir, japena tapasā*. And by this *japam* and this *tapa*, penances, *khātir jighāṁsaiva ca*. But to get some prestige, popularity by *japam*, one who's making *japam*, his attention is that appreciation of the people, popularity seeker. And *tapasā*, his penance of vindictiveness, that penance was used in *tapasā*, *jighāṁsaiva ca*. *Dāne dambhikatā*. And the gift, donation, that took the shape of Brahman. "I can give so much. I'm a great giver in this." Fame seeker. "I'm a great man. I have made gift to so many places." In this way a class of ego they're creating. *Dāne dambhikatā*. *Anurāga bhajane*. And in the name of this loving service, *duṣṭā-pacāro yadā*, these mundane practices took place, went on in the name of *anurāga bhajan*. *Dhātrā bhavān preṣiṭaḥ*. In such critical moment you were sent by the Provident Sphere."

Then the next *śloka*.

[viśve śmin kiraṇair yathā hima-karaḥ sañjīvayann oṣadhīr
nakṣatrāṇi ca rañjayan nija-sudhāṁ vistārayan rājate
sac-chāstrāṇi ca toṣayan budha-gaṇaṁ sammodayaṁs te tathā
nūnaṁ bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām]

[When he appears within the dark evening sky, the full moon gives life to all the medicinal herbs within the universe by his cooling rays. He also helps the stars to twinkle, and their nectarean pleasure increases as they illuminate the world. O Bhaktivinoda Ṭhākura, you have appeared like the moon to enliven the meaning of the scriptures, which act like medicine to soothe the diseased souls of this world. Your advent gives pleasure to the saints, who, like stars helped by the moon, can illuminate others simply by reflecting your light.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 5]

"Just as the moon, he helps the stars twinkling, and he's supposed also to help the *oṣadhīr*, so many drugs. The moon ray can help the potentiality in the drugs, it is told. So you have come also to enliven the scripture with proper meaning, and also to please the real saints that are in the world. Like a moon, you have come here in this world."

Then the next. [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6] "You have done a great help to the worldly people by composing many devotional scriptures, books, and some other things, many things, etc. But Ācārya Rāmānuja, the great scholar, and so many others they also did, but your greatness and nobility is not to be limited there." Then, what is more?

yad dhāmnah khalu dhāma caiva nigame brahmeti [sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ]

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

The Brahman has been considered by the Vedic scholars to be the halo of the Absolute. And the great *yogīs*, with great trouble they're searching after Paramātmā, all-pervading Spirit, all-comprehensive and all-permeating. With great penance they're searching after. That is a partial representation of Nārāyaṇa, who by the great, who are above this salvation, their personality, they're engaged in serving Nārāyaṇa in a happy way. But that Nārāyaṇa, whose original full-fledged aspect, Kṛṣṇa, you have come to give that. Not this Paramātmā, nor Brahman, nor Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān, Who is the very full representation of the different types they are. That original conception of the Absolute, Svayaṁ Bhagavān Kṛṣṇa, who is All-Ecstasy, you have come to give that thing to the public. And that is also in Vṛndāvana, the highest of the highest sphere, where He's receiving different types of services including *vātsalya*, filial service. And where Rādhārāṇī with all of Her paraphernalia is giving Him the highest form of affectionate service, you can give us the position of service in that plane."

Then the next.

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]

"What is sanctioned by Gaurāṅga, and the very purpose, the inner meaning is known to Svarūpa Dāmodara...

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Śrīla Śrīdhara Mahārāja: ...and Śrī Rūpa with his own he has served that very thing to the devotees. And Raghunātha dāsa he has tasted and also he has added something to that. And Jīva Goswāmī has given protection to that by giving *śāstric* evidence, and that from the misconceptions of that thing of different types has protected. And the Brahmā, Śiva, Uddhava...

...

gaurāṅgaika-gatir vrajāśritamatiḥ śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ

Another stanza in his praise, *gaurāṅgaika-gatir*, whose only end of life was Śrī Gaurāṅga, *gaurāṅgaika- gatir*, *eka gatir* only. The only object of his life was Śrī Gaurāṅga, *gatir*. *Vrajāśrītamatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita Dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, and be gracious enough to do that. In this way it is concluded. [*Śrī Gauḍīya Gitānjali*] & [*Sādhu-Saṅga*, 3.1, 1985, p 12]

That was appreciated by Prabhupāda, and four others also in the beginning.
Bhaktivinoda Ṭhākura. Gaura Hari. Gaura Hari. I close here.

...

Dayādhara Gaurāṅga: Next week I have a speaking engagement with a civic group. A group of business men in a town close to us, to our temple, they call themselves the Rotary Club, it's an international group. And they try to do good works for the community. Their goal is to provide services for the community which will upgrade the standard of the community. So they asked me to come and speak about some of the...

Śrīla Śrīdhara Mahārāja: You will ask them, We want thorough treatment. Who is the party? Party is the soul, not this body or the mind. But the soul is the party and the thorough cure of the soul from the disease of this contamination with matter. Independent of matter soul can live happily. And his connection with matter is the trouble and the cause of all his troubles. Either our diagnosis of the disease of the society is different from you do. We see that a mad man, he's engaged in the street in picking waste paper and this brick bats and something. But if I put some brick bats and some paper in his hand to help him, that is not proper help. To help him, try to remind him of his home. Back to home, back to God, back to home. And there is no scarcity of anything. A solvent home you have got, and you must go back there. And don't wander in the street and try to collect

these brick bats and these paper pieces and the cloth pieces. So something like that, our social work.

Once when I was in Madras Maṭh our Guru Mahārāja was going to visit the Maṭh and we had a procession from the station to Maṭh. I approached the boy scout leader to join in our procession.

Some Maharastri gentleman he told, "We do only social works, nothing to do with religion."

I asked him, "We're also doing social works," I told him, "but of different type. And what sort of different type? Only you the human species, dog species, cow species, ass species, so many, horse species. You want to keep the dog as dog and render service to them. And our programme if there is possibility of the attainment for the dogs to human species, if they can be lifted to human society, we try to help in that way. The dog should not continue to be dog, but we shall help the dogs in such a way that the dog can be converted into human. In this way our social service." Do you follow?

So our service, our angle of vision about the human beings is not limited in its prospect of prosperity, prosperous life in this human body. But he has got great prospect. The soul is the proper person within, and not the body, and not the mind, but the party is the soul. Who is suffering good or bad, or happiness, or pain, or pleasure, so the suffering going to the feeler. Feeler means the soul, feeler is the soul, so he's concerned with good and bad, or pleasure and pain. How to help the soul be cured wholesale from the pleasure and pain?

According to that we have made our programme. This sort of social work. We do social work, but social work of this type. That thorough help, not temporary, not for the time being and again the pain will come, not that. The greatest, prosperous and happy life in mundane world, that is also miserable, according to us. Our standard of happiness is higher. Even a king, even a scholar, even a young man, who has got overflowing energy and running hither thither, he's also in need of help. So the standard of happiness here is, to our consideration, that is painful stage. Happiness in the mundane, that is pain, in our consideration. Just as painful person who has got disease feeling pain and given morphine injection, and for the time being he's not feeling pain. But pain is there, only morphine has seized the pain. So the pain is there within. They cannot feel for their intoxicating, their exploiting tendency at present, but the reaction will soon come and he will have to feel pain.

So radical cure, of the being, that is in our consideration, we do such social work. Try to find it. The great Ṛṣis, the Messiahs, the Christ, Mohammed, they also came to relieve the people from pain. But what type of help they recommended, higher type. So many *lākhs* and *crores* of people they at least mentally, formally say, that we're followers of Christ, followers of Mohammed, followers of this and that. So they have got some recognition there. And that sort of social work what is necessary to render real help to the people. And this is sham help, temporary help. And sometimes this sort of help does more harm, because with this help they become mad in their pride and energy and commits some nuisance.

_____ [?]

Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura in his *Śiksāmṛtam*, he's telling there are many things that one can do. In the initial stages of the book, in the first few chapters, he's telling that one can set up passage ways for the public, can light streets for the public, that these are good works. And these are the kind of works that these civic groups engage in, this kind of thing.

Śrīla Śrīdhara Mahārāja: That's *puṇyam*, *sāttya guṇam*, that is also temporary. For the time being some relief, but no permanent value, very transient, temporary value. That is *sāttya guṇa*, within this mundane, within ignorance, jurisdiction of ignorance.

Dayādhara Gaurāṅga: Yes. The negative side, then you're doing something good on the negative side.

Śrīla Śrīdhara Mahārāja: It is only being utilised in canvassing, to give some bait...

Dayādhara Gaurāṅga: To draw them to the transcendental side.

Śrīla Śrīdhara Mahārāja: To invite some people with some temptation, and then to speak to them about what is real truth. Haridāsa Ṭhākura used to invite the boys and gave them *lāḍḍu*, and then after the boys have got *lāḍḍu* they're very happy. Then he used to say, "Take the Name of Kṛṣṇa." Laddu dui asi dui laya harināma. The temptation, the *lāḍḍu*, he gave them and then the child was cheerful, go on dancing, Kṛṣṇa *Nāma*, Kṛṣṇa Kṛṣṇa. It may be used for this purpose. This temporary happiness given to them that they'll be pacified, now listen to what is real happiness, in this way.

Dayādhara Gaurāṅga: So such a group should be approached with that attitude? Such a group, a civic group, they're professional people, they're civic minded, they're doing good in the community. They're householders, they're engaged in so many activities, but they're interested in doing something higher. Should they be approached with the idea that these things that you do...

Śrīla Śrīdhara Mahārāja: Everyone should be approached with this idea, this higher idea.

Dayādhara Gaurāṅga: But with the bait or the stark reality?

Śrīla Śrīdhara Mahārāja: But according to the capacity and standard of the people, we shall approach them in different ways. One who has got money, we shall try to get some energy from him. Suiting his purpose, to get some energy and utilise in higher things, the *sukṛti* will go to him. He may not know but *sukṛti* will be done. Unconsciously he will get some benefit of higher type though he may not know because his energy is utilised for higher purpose. That is *sukṛti*, he may not know but his things are utilised for the highest purpose. As a reaction he gets something, that is *sukṛti*.

Without *śraddhā*, he has got no *śraddhā*, he's not coming consciously, but unconsciously, to do something to him, to give injection. The patient is unconscious, the doctors give some injection. Something like that. That is *sukṛti*. He cannot appreciate Kṛṣṇa *bhakti* but still he may do as a school, the dispensary, or feeding the students, there are so many students. "You please help them for feeding." And he's giving. "Oh for feeding I can give. I have no faith in religion. But education, any type, I can give something for the feeding of the students."

Whatever the position does not matter. In this way he's giving and that is *sukṛti*. Unknowingly, unconsciously, ones energy is being utilised by the cleverness of the Ācārya as *sukṛti*. *Jñāta* and *ajñāta*, sometimes conscious, sometimes unconscious, does not know anything, *sukṛti*. The cows are giving milk and their milk used in the service of the Lord, or the devotees. The cows are not knowing but some *sukṛti* is being done in the soul of the cow. In this way, *ajñāta sukṛti, jñāta sukṛti,* conscious and unconscious.

Then faith comes. *Sukṛti* sufficiently accumulated then comes *śraddhā*, faith. That yes, if one thing is done, the whole can be done, satisfied. It is possible. That is *śraddhā*. If I know God everything is known because everything is within His sweet will. "Let there be light." There was light. "Let there be water." There is water. So if I know the cause of the water and light, that is God. If I know Him, serve Him, everything is served. Everything coming out of His sweet will and again entering into Him. All these things. So that is *śraddhā*. To have such a faith that if I attend one, whole one attended. That is *śraddhā*, that is faith proper. And the structure will be built on that faith, that is devotion. If I do my duty towards Kṛṣṇa, everything is done. Kṛṣṇa consciousness covers the whole thing within it.

I heard from Akṣayānanda Mahārāja today that Harikeśa Mahārāja - do you know him?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: He and perhaps his group in Russia, they're put into prison house. One gentleman has written to Akṣayānanda Mahārāja from London, he has seen in an Australian newspaper that Harikeśa Mahārāja he has secretly, privately, he was making disciples. And the disciples are washing his feet and drinking the water. That picture has been given in the paper. And the Russians say that they're all CIA of America, has come here. All Americans have come here and they're preaching anti communist creed here to weaken our nation. So they have been put into prison house, the whole group, including the Russians also that followed them. This news given this morning by Akṣayānanda Mahārāja. He's got a paper cutting from London, the paper is from Australia.

Vidagdha Mādhava: The movement has been forced underground. In Russia now six of the devotees have been arrested and taken to labour camps. And also in Russia they give drugs. If they cannot brainwash the devotee they give so many drugs they turn his brain into vegetable.

Śrīla Śrīdhara Mahārāja: The Russian disciples they're also being treated that their brain has been disordered, they're under treatment for brainwash. Hare Kṛṣṇa. Hare Kṛṣṇa.

Harikeśa Mahārāja comes from what part of America?

Dayādhara Gaurāṅga: New York. He's a good friend of Śrīla Haṁsadūta Mahārāja. He's very intellectual.

Śrīla Śrīdhara Mahārāja: Harikeśa. I know him by his name, I have heard. Might have come here also but I can't remember.

Dayādhara Gaurāṅga: I don't recall that he ever came here. He was conducting the German yatra, north European yatra, Germany, Denmark, Norway, like that. And Bhakti Sudhīra Goswāmī took *sannyāsā* initiation, I think from Harikeśa Mahārāja, when he was working in Yugoslavia or somewhere.

Mahārāja, yesterday Vidagdha and myself went to Kṛṣṇanāga and I saw this one Mūrti of Mahāprabhu in the six armed form, *ṣaḍ-bhuja*. So I thought that it would be very nice for our temple in Malaysia. Because we call the temple, Temple of Śrīman Mahāprabhu. And I thought it

would be nice to put in the temple room as a Mūrti, put on a table in a class casing. Do you think that is nice?

Śrīla Śrīdhara Mahārāja: Yes, you may do, not objectionable. That was shown to Murāri Gupta who was a devotee of Rāmacandra. Murāri Gupta, he was a staunch devotee of Rāmacandra, Rāma rule. And Mahāprabhu sometimes showed that, "I am Rāma, I am Kṛṣṇa, I am Nimāi Paṇḍit, or Gaurāñga." So both, done in this way, and the *vaṁśi*, and *duṇḍa, kamaṇḍalu, sannyāsā*.

Dayādhara Gaurāṅga: Since most of the people that come to the temple they are Tamils, they know something of Rāmacandra, they know little bit about Kṛṣṇa. So I thought it might be very nice thing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How to deal with the basic portion, lower type, to establish that He is Godhead, it will help. But He has come as human being, in the garb of human being to distribute love of Kṛṣṇa, Divine Love. That Mūrti is not very suitable for that purpose. But to establish the position that He's not a human being, He has got His Divine aspect, it will help that well. Hare Kṛṣṇa. Nitāi.

Dayādhara Gaurāṅga: When we approach the public in a civic group, or some other kind of organisation, should we approach with the mood that I want to attract just one person to Mahāprabhu's concept, or...

Śrīla Śrīdhara Mahārāja: I think it will be better as our Guru Mahārāja did in that posture to install the Deity in the temple. In paper you can show so many things. What you say on this Murāri Gupta, this six handed Mahāprabhu, that in your *Sādhu-Saṅga* paper, here and there, in the books also, that you can have. In the temple as our Guru Mahārāja established, that should be more suiting. Rādhā-Kṛṣṇa-milita not that Rāmacandra, Kṛṣṇa and Mahāprabhu are one and the same, but here Rādhā-Govinda-milita Mahāprabhu, that is the highest position. So when to worship in the temple, that Rādhā-Kṛṣṇa.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the predominating and predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

That is the highest conception, representation of Mahāprabhu and this [*ṣaḍ-bhuja*] is in the lower to show that Mahāprabhu is Rāma, Mahāprabhu is Kṛṣṇa. And not representing that Rādhā-Kṛṣṇa combined, that highest phase is not to be deputed here. But that is what we want more. _____ [?]

...

Dayādhara Gaurāṅga: Because we come in contact with people who voice willingness to surrender, to do *sevā*. But we find out through the course of our acquaintance with them that their surrender is not very deep. So we desire the association of those who have a deeper understanding of...

Śrīla Śrīdhara Mahārāja: As much as we get we should utilise that, as much. And we shall depend on the Divine Will. We shall go on working according to the dictation of our conscience. And the consequence left on the will of Kṛṣṇa. Always, that should be the main tenor of all our activities to be, then it will be service, not expectation too much for the results. Well and good, if Kṛṣṇa wills it will come. Or I'm sparing much labour to one, to A, with less labour, B comes, and this occurs sometimes. That depends on Him. Work with us, and the result with Him.

Dayādhara Gaurāṅga: Yesterday you were saying that what we're seeing, what we're getting from the environment...

Śrīla Śrīdhara Mahārāja:

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]

Never entangle with the results of *karma*. *Mā te saṅgo 'stv akarmaṇi*. At the same time don't leave *karma*. Go on doing but without any expectation about the consequence. According to your conscience go on. And that will come according to the will of Kṛṣṇa. You're working for Kṛṣṇa, not for anything else. This sort of temperament should be always respectfully maintained. That every work not separate from His will, to satisfy Him, whatever I'm doing. To Him, to Vaiṣṇava, to Guru. All the activities should be with such sort of aim that I'm doing this to satisfy Vaiṣṇava, Guru, Kṛṣṇa, because I'm ordered to do so. If He likes to say that He wants to withdraw me from this field, "Yes at once I am ready." No love for the activity in a particular locality, always openness. I'm doing His satisfaction, working for Krsna, not captured by the local interest. Everywhere local interest comes to capture us. We shall be free. Our aim will be located to higher, not in any mundane hopeful plane.

Dayādhara Gaurāṅga: But we don't want our surrender to be lip transaction, we don't want to be just speaking, our surrender.

Śrīla Śrīdhara Mahārāja: Because I'm asked to do so I'm doing so. If I'm asked to withdraw, I'm ready. No local interest, no local love, captured by the local, however good or bad. I'm servant of Him, and slave.

I can only inform Him, "The position of this work in this place is such. If I'm withdrawn it may suffer to certain extent." At most I can inform Him.

But still if He says, "No, no, not necessary."

"Yes I am ready." That should be the clear position.

When Guru Mahārāja went there in Alhanāth near Purī, Jagannātha temple, eight or ten miles off, one devotee named Bipim Brahmacārī, he was so very busy about the activity there, too busy, fully booked, engaged always, no leisure. Then some devotee asked Guru Mahārāja, "He's so busy here. Has he got any local attachment of the place?"

Then to test that, Guru Mahārāja called for him, he came. "You Bipim, I'm thinking that you'll have to go to Māyāpur for service."

"Yes Guru Mahārāja. When shall I go?"

Then he says, "No, not necessary, you remain here."

Only to test whether local attachment has attacked or not, but when satisfied.

"Yes I'm ready, whenever you ask me I'm to go. When I'm to go, please say?"

But, "No, not necessary, you remain."

So we shall work in any area, but we should not gather any local interest. Interest will always be in the centre. I'm His servant. Because He has asked me to do all these things, these things have got value. If He asks me to withdraw, this will be useless. However better it may seem to me in my calculation, important activity, but the spirit will be drawn when He withdraws. Always towards the centre. Do you follow? Because He asks you to do so it is *bhakti*, it is devotion, not the practices, but the very life of the service is His order, His will, the centre, all reverential thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Dayādhara Gaurāṅga: We become tied down in local interest, that means that we're too much concerned with the elevation of that particular group of people.

Śrīla Śrīdhara Mahārāja: Particular group, those people, not universal, a particular group. Some obligation, some sort of special relationship with the land, with the people, with particular sect, particular association, facility, we're attached to all these things. But we should mind that we're a slave to One, and here only for His will, and if He wants to immediately transfer I shall go there. I'm not indebted to anything else but Him. I'm His slave.

"I find this place is suitable to work in." At least I may, at most I may inform this to Him. "This is my favourable field, *ānukūlyasya saṅkalpaḥ*, this is favourable for my temperament to work."

In spite of that, "No, you must go there."

"Yes." That should be the attitude. Not love for any particular type of activity. Whatever He requests me to do I'm ready, independent of the success or failure. That is in His hand. I'm only to show that I'm wholesale cent percent His slave, His man. That is what is necessary in me.

tam bivina karana he he radha ramana [?] "Oh You Lord of Rādhā, I belong to none but You. None can have any influence on me but You. Your slight suggestion is the highest thing in me. In

the prospect of different classes, that has got no charm, no temptation for me. I want You. I want my position in the higher sphere, not that I want to be lost in this desert. Higher and higher sphere. When by test I shall pass, I may be taken to the higher post, and I may be entrusted with more faithful service, duty there. Anyhow my concern is with Him, with the Centre."

Generally for Kṛṣṇa consciousness, then it may be transferred, when there I may be posted to some other position, in the Rādhārāṇī's camp, from there in particular group where different types of service are being done, planned and being done there. So somewhere some bedding, somewhere this ornamental, environment, temperament, somewhere food department, so many departments there. I may be posted in some place according to my inner necessity. And the immediate superior will be my guide at that time, within the system of Krsna consciousness. In *sākhya rasa*, also in *vātsalya rasa*, *dāsya rasa*. The direct service of Krsna. In the preaching camp also when Krsna comes as Mahāprabhu to preach, there also different groups, departments, I may be entrusted. Some by their *śāstra* writing, Rupa and Sanātana. Or like Nityānanda to approach the people and say to take the name of Gaurāñga and Kṛṣṇa. Different departments. According to His will I shall be doing. But always direct connection I shall keep with the Centre.

Dayādhara Gaurāṅga: You once advised me, that wherever I go, whatever I do, whomever I meet, whatever crowd of people I associate with, I should always look for that person who can give Kṛṣṇa to me, who can give me spiritual realisation.

Śrīla Śrīdhara Mahārāja: Yes, who can give me help in that direction. With that agent, connecting with him I shall begin any work.

Dayādhara Gaurāṅga: But we find in the practical...

Śrīla Śrīdhara Mahārāja: That should be happy and progressive.

Devotee: _____ [?]

83.09.21.B_83.09.22.A

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

Vidagdha Mādhava: Swāmī Mahārāja, he has shown the way to distribute thousands and millions of books. He's actually making them very colourful with pictures. He's showing like that.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi.

Dayādhara Gaurāṅga: So as we associate with these different groups of people we are...

...indication of support for Kṛṣṇa consciousness. Then repeatedly we're disappointed in a sense that most of the support, or most of the people that we contact, they're not very sincere. They may give some support, they may get some *sukṛti*, maybe *ajñāta sukṛti*, maybe *jñāta sukṛti*. But their sincerity is missing, or deep sincerity, or deep understanding, and this we find not very satisfying.

Śrīla Śrīdhara Mahārāja: What to do?

Dayādhara Gaurāṅga: What to do? We're successful in our campaign but we don't...

Śrīla Śrīdhara Mahārāja: At most you can change your locality. You may be trying somewhere and little this side, you may go and try another field, then on the third field, at most you can do like that. Ultimately it is all prearranged. Ha, ha. You think all prearranged.

Dayādhara Gaurāṅga: That is what I'm doing by Your Grace. It seems that to find a sincere soul is so rare that we have to scour the globe to try to find one or two.

Śrīla Śrīdhara Mahārāja: *Koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

It is said, already noted in the scripture. What you are searching after, the percentage is very, very few. It is not so easy to find them. Mahāprabhu after surveying the whole of South India He came. And Sārvabhauma Bhaṭṭācārya, that giant scholar, went to do some service by oiling His feet.

Then Mahāprabhu had a private talk with him. "Sārvabhauma, I made such a big tour, but I could not find any devotee of your type, only with the exception of one, Rāya Rāmānanda. Only one I found in My whole tour for two years in the land of the Vaiṣṇava and Ācārya. Rāmānuja, Madhvācārya, all the Ācāryas come from South India. And in that land I made such an extensive tour for two years, but I could not find a single Vaiṣṇava of your standard." Sārvabhauma was *māyāvādī*, he had been converted by Mahāprabhu to a particular stage of Vaiṣṇavism. And He told, "I could not find a single Vaiṣṇava of your type, only with the exception of Rāmānanda Rāya, he gave Me great pleasure."

Sārvabhauma answered, "So I asked You my Lord to meet Rāmānanda there."

"Yes, you did, and I was satisfied meeting him only. So I could not find a single Vaiṣṇava of your type."

In His whole tour, Mahāprabhu said Himself.

So a Vaiṣṇava of higher type is not to be found here and there like this ordinary. But as much as possible let us hope one day they will also rise to higher standard. But still we may be concerned that this is the highest type of Vaiṣṇava, what Mahāprabhu told, it is very rarely to be found. In ISKCON also at the call of Swāmī Mahārāja so many came, but they can't stand, they're dispersing gradually, going to lower level. It is not very easy to appreciate and stand in the same plane and level, difficult. But still as much as done, that is enough, that is also most valuable. If for a minute, for second, we're in connection with that highest thought, that is not to be undermined. Again that will take me in future births. That slight connection for the time being, that is also of rare value, because these things very rarely come to this world to give that connection. So high

degree of self surrender through love. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. In the golden age also the meritorious persons they hanker for a birth in Kali-yuga. In the golden Satya-yuga.

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam, [kalau khalu bhaviṣyanti
nārāyaṇa-parāyaṇāḥ, kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ

tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī

ye pibanti jalaṁ tāsāṁ, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the Age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

They want a birth in this iron age, the golden age people. Some section of golden age people they aspire after a birth in this iron age. What for? A special grant, an extraordinary class of grant has been made by the Lord in this Kali-yuga.

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ [kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet]

["O King Parīkṣit, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."]
[*Śrīmad-Bhāgavatam*, 12.3.51]

One special quality this Kali has got what others may not have in any time. And that direct by through the sound, taking the Name one can attain the highest position. So what Mahāprabhu distributed in Kali-yuga, that is not even to be found in golden age Satya-yuga, Tretā, all. It is so very valuable a thing. So a seconds connection with that very high thing, that is more than many things.

karmaniya sadhyana sadgati lekha bhavati bhava nava taru nenai [?] Even a seconds association with a *sādhu*, that is not lost, that is kept, and one day that will assert gradually and take me to the highest position.

Dayādhara Gaurāṅga: So they're wanting to come to Kali-yuga because there's a higher position?

Śrīla Śrīdhara Mahārāja: For the rare chance, a chance of rare improvement, or facility, attainment. A very valuable attainment, possibility is there in Kali-yuga what is not found in other good ages ordinarily.

Dayādhara Gaurāṅga: Who is that group in Satya-yuga?

Śrīla Śrīdhara Mahārāja: They have got some *sukṛti*, previous *sukṛti*, anyhow some intuition within them, that what is distributed as a special grant in Kali that is the highest realisation. This sort of understanding in the underground consciousness, that is gathered by *sukṛti*, unknown *sukṛti*. Anyhow without their consciousness they have been utilised for the, by the higher devotees, their energy connected in some way or other with the devotees of that type, unconsciously. And that is kept there under intuition, suppressed intuition and from that intuition suggestion comes. "Let us have a birth there." There something peculiarly wonderful achievement and that is most tempt-able thing to achieve that inner suggestion.

Dayādhara Gaurāṅga: And the place they are, Satya-yuga, it's not so high?

Śrīla Śrīdhara Mahārāja: They're not pleased with meditation, meditation, meditation, of the Deity, meditation of the quality, this, that, an ordinary order. This love, highest divine love dealing is not there. There is only the direct transaction with the highest form of Divine Love is in Kali. Love is greater. There are so many other, they're also power seekers, so many other tempting things are there. May go to Nārāyaṇa, to Rāmacandra, to Dwārakeśa, this, that, and so many types of achievements. But the Kṛṣṇa connection, the Vraja connection, the wholesale surrender, and what is the outcome there, that is not to be had anywhere and everywhere. Ha, ha. Svayaṁ Bhagavān Kṛṣṇa.

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Kṛṣṇa is said by authorities to be the Supreme Absolute Truth, and that Absolute is crawling in the courtyard of Nanda Mahārāja and sucking the breast of Yaśodā. What type of *sādhana*, what type of means have they adopted to attain that intimate end?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

So, he can attend with that truth which is impossible to think, that Yaśodā whipping and He's crying, weeping and whipping and, "O mother I won't do this thing." With this type of closest connection, with the Supreme. And some other position also. It is not to be found anywhere. So Raghupati Upādhāya says, "Those that are afraid of this mortal world, let them take resort to *Mahābhārata*, *Gītā*, *Vedānta*, *Purāṇa*, etc. But I don't care for that. I want the charm underlying the pastimes that is found in the house of Nanda."

śrutim apare smṛtim itare, [tam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma]

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

"*Śruti*, *Smṛti*, *Purāṇa*, so many things, they're also giving very high things but that is tasteless to me. I want this Nanda and Yaśodā. How they have got that very thing, which is so precious, and

which is sought in such a grand and most painful way to reach there? And that thing has come here, and easy thing like you and me, in this way. A family life we see that Parabrahman. Is it reliable? If it is so I want this and nothing else, no other. The achievement of *Vedānta*, the achievement of *Mahābhārata*, the achievement of *Gītā*, or achievement of other *Purāṇa*, I don't want. But *Bhāgavata* has given the family life with the son's play, that is the most charming. I don't go to this *Veda*, or the *Purāṇa*, or the *Smṛti*, or the *Vedānta*, the *tarka*, the reasoning, the reasonable aspect to understand the Absolute. All dismissed. Only I want this, intimate family life with the Lord."

Dayādhara Gaurāṅga: But in Satya-yuga ninety per cent of the association is pure devotee.

Śrīla Śrīdhara Mahārāja: Not this type of devotee. This type of devotee is unknown. In Satya-yuga the mass is of better character, amenable. Not much trouble in the administration, or in the social dealings. That is Satya-yuga, all God fearing in general. But that does not mean the highest standard of theism is there. It is not so. The majority are religious minded, that is Satya-yuga, but the standard of theism, religion, that is not very high. That is independent of any *yuga* but has special connection with Kali-yuga, by the special, sweet will of the Lord.

When Kali-yuga is coming, approaching, all the good men, the *Ṛṣis*, they're feeling much pain within their heart. "The Kali-yuga is coming, how the people will have to suffer. They'll do so many various wrong things and they'll have to suffer the consequence. How to save them?" The *Ṛṣis* are approaching towards Vasudeva. "The Kali-yuga is coming very soon. How those selfless people, unfortunate people can be helped?"

To consult with Vasudeva, the leaders of the *Ṛṣis*, they have come. And at that time Vasudeva has gone to take bath in Saraswatī River. The *Ṛṣis* impatiently they went to the river, *ghāt*, and there they found that Vasudeva is taking bath and says, "You Kali, you are very fortunate, you *śudra* you are very fortunate, you *strī*, women, you are very fortunate." He's uttering these words and taking bath.

They were surprised, the *Ṛṣis*. "We have come, how to help the Kali, the *śudras*, the *strī* and these Kali-yuga persons, and Vasudeva he says that. "You Kali, you are fortunate, you *śudra* of lower class you are fortunate, you woman section you are fortunate." What is this?"

Then Vasudeva came out. They're standing on the banks of the river. Then after giving and taking formal respect, then asked, "You have come to see me, any particular purpose?"

"Yes. We came for particular purpose. But before that we want to hear from you. While taking your bath you were chanting these expressions, the *kali dainya*, women you are *dainya*, fortunate. What is the meaning of that?"

Vasudeva said, "Because I saw the Lord has made some special sanction for the Kali-yuga and that surpasses the fortune of the other *yugas* also, if it can be utilised."

"Is it so?"

Then in his *āśrama* they came and it was discussed elaborately. How? What sort of fortune? What is the special grant for the *jīva* in this Kali? And they went back satisfied. "Yes. The special incarnation is, deputation coming to help the Kali."

So when ordinary persons, good persons, their heart cries for the pain, misery of the Kali-yuga, the Lord also is there. His heart also means to help the Kali who are especially under misfortune. And it has been, it is divine provision, providential arrangement, that this will be distributed, the highest thing will be distributed in the worst of the time. The best thing in the worst. asatu sada

jayata [?] Misery attracts, when the famine attracts the king's donation, special donation, something like that.

Gaura Hari. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. I shall close now.

...

The whole of his life he took the Name of Kṛṣṇa, Hare Kṛṣṇa *mahā mantra*. But just at the time of his disappearance he took the feet of Mahāprabhu's grace, best, and his look, eyes fixed in the eye and face of Mahāprabhu and,

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa, nāmera sahita prāṇa kaila utkrāmaṇa

["While chanting the Holy Name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body."]

[*Caitanya-caritāmṛta, Antya-līlā,* 11.56]

And when he took the Name of Śrī Kṛṣṇa Caitanya, the life vanished. The whole life with most earnestness, ideal earnestness, he was taking the *Nāma* of Kṛṣṇa. But the last moment he took the Name of Kṛṣṇa Caitanya. Then who is Kṛṣṇa Caitanya? We are reminded, who is Kṛṣṇa Caitanya. And the result, the consequence of the whole life, taking the Holy Name, Divine Name, the last result, the fruit, ripe fruit came as Kṛṣṇa Caitanya and he disappeared with the sound. This is peculiar thing. And Mahāprabhu Himself went to the *prasāda* dealers.

'haridāsa-ṭhākurera mahotsavera tare, [prasāda māgiye bhikṣā deha' ta' āmāre']

["I am begging *prasāda* for a festival honouring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."] [*Caitanya-caritāmṛta, Antya-līlā,* 11.74]

"I have come to beg some *prasāda* from you, to do the festival of Haridāsa Ṭhākura."

Mahāprabhu Himself has come to beg. The dealers, they have come with full pot to give Him.

Then Svarūpa Dāmodara he stopped them. "No, no." He made some sign. "Don't give to Him. I am making arrangements to take."

Then he came to Mahāprabhu. "You go and they will all give and I am taking with persons whatever necessary I am taking. You please go home to Your own quarters."

Then sitting along with the devotees, Mahāprabhu took that *prasādam* and told, "Whoever in connection with Haridāsa Ṭhākura, they will all get Kṛṣṇa *prema*, in any connection. Whoever has taken him to the burial ground, whoever has helped with throw of little sand to the burial ground. And whoever has come to take this *prasādam*, any way connection with Haridāsa Ṭhākura, will give you best reward in the Divine Love."

They heard like that. Gaura Hari bol. Nitāi. Namācārya Haridāsa Ṭhākura. And he was the greatest sufferer. He was a Mohammedan by birth, or by social custom. Some say *brāhmaṇa's* son in childhood he was stolen by some Mohammedan. Anyhow, he was in the Mohammedan society. And they saw that, "We convert Hindus to our religion and Hindu converted into Mohammedan?" Could not tolerate, so severe punishment was dealt to him. He was whipped in twenty-two markets, showing to the people no such commitment can ever happen. But still Haridāsa Ṭhākura

he could not leave this Kṛṣṇa *Nāma*. Was so heavily punished, still he retained his attachment towards Kṛṣṇa. And Mahāprabhu took him to Purī where they're mainly Hindu population and hater of Mohammedans. But Mahāprabhu made arrangements for a special place through the help of the Rāja Guru and the king to allow Haridāsa there, for twelve or eighteen years or so. And he passed away before Mahāprabhu. Other devotees they passed afterwards, but Haridāsa Ṭhākura passed away just before Mahāprabhu. Hare Kṛṣṇa. Nitāi. Gaura Hari bol.

...

Generally the *sannyāsīns* have got a custom to observe four months rest in one place during the rainy season. They generally stay in one place for four months in this rainy period. And after the end of the period, no, in the middle of that, after two months, this *pūrṇimā*, they have a shave, clean shave. Today is that day to have a clean shave for the *sannyāsīns*. The name is *viśvarūpa kor. Kor* means the blade by which shaving is performed. *Viśvarūpa kor*, the name, this is the *kor*, this is the shaving, its name is *viśvarūpa*. Whether, this is to commemorate the name of Viśvarūpa, the elder brother of Mahāprabhu who took *sannyāsa* and who disappeared in Pandapura. Śrī Ranga Purī gave this news to Mahāprabhu when He visited Pandapura. Here his name was Śankara Aranya and he disappeared in this holy place. Previous name Viśvarūpa. Previous or not, may be not associated with his name because from previous time, before his disappearance, these things are going on. So *viśvarūpa kor, viśva karma* we are [?], is finished, nearby, and *viśvarūpa kor*.

Devotee: Mahārāja. There are two verses which are composed by you in praise of Śrīla Prabhupāda Bhaktisiddhānta Saraswatī Goswāmī _____ [?] Śrīla Gaura Kiśora dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Jagannātha Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Not Jagannātha Dāsa Bābājī Mahārāja, in the verse, but his name mentioned perhaps in Gaura Kiśora. Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī, first these three. Several, two, three, for Prabhupāda Bhaktisiddhānta. And then Nityānanda Prabhu and Mahāprabhu.

Rāmacandra _____ [?] This is _____ [?] *śloka*. Bhaktisiddhānta,

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Saraswatī who is in the succession of Gauḍiya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [*Encounters with Divinity*, p 215]

Mentioned about our Guru Mahārāja. What is his position? Who was he? All these things. *Gauḍe gāṅga-taṭe*. *Gauḍa* means Bengal, this rudhi [?] Generally *gaur pañca, gaur pañca vādīs* in the south, *pañca gaur*, the northern India. But especially Bengal is known as *gaur bhumi, gaura bhumi.* To *Gauḍe* in Bengal *gāṅga-taṭe*, near the banks of the Ganges. *Gauḍe gāṅga-taṭe*

nava-vraja. The new Vṛndāvana, old Vṛndāvana there in Dvapura and this Navadwīpa, this new Vṛndāvana. *Nava-vraja-navadvīpa*. The Navadwīpa which is known as new Vṛndāvana. *Nava-vraja-navadvīpa tu māyāpure*. And within that Navadwīpa the location is Māyāpur.

Māyāpure śrī chaitanya-maṭha-prakaśa-kavaro. Who established an institution there by the name of Śrī Caitanya Maṭh. *Jīvaika-kalyāṇadhīḥ*. And his aim was only to do good to the *jīva* souls, to the people. His only object was to do good to the people. *Jīvaika-kalyāṇadhīḥ*.

Śrī siddhānta-sarasvatīti-vidito. He was renowned, known as a *sannyāsī*, Śrī Bhaktisiddhānta Saraswatī, in this name he was known to the public. *Vidito gauḍīya-gurvanvaye*. Public and also in the Guru *paramparā*, *gurvanvaye*, the lineage of Guru, *gurvanvaye. Anvaye* means connection, in the connection of the list of the Guru, his name is known as Śrī Bhaktisiddhānta Saraswatī. *Śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye*.

Bhāto bhānuriva prabhātagagane. He shone here one day, like the morning sun, *prabhātagagane. Bhāto bhānuriva prabhātagagane*. Just as the sun shines in the morning, so here also he one day shone like the sun in the morning. *Rūpānugaiḥ pūjitāḥ*. As he was shown like this morning sun here in Māyāpur Caitanya Maṭh and worshipped by the followers of Śrī Rūpa Goswāmī. *Rūpānuga*, that is the followers of Śrī Caitanyadeva, they're generally known as *rūpānuga*, they're the followers of Śrī Rūpa Goswāmī. Because Rūpa was entrusted to distribute the real *bhajan* of Rādhā-Govinda by Mahāprabhu. He was entrusted, responsibility was given to him and his followers, *rūpānugas*. Worshipped by the section of *rūpānuga*, Śrī Bhaktisiddhānta Saraswatī in the Guru *paramparā*, he shone like the morning sun here in Caitanya Maṭh in Māyāpur on the banks of the Ganges in new Vṛndāvana in Bengal. That is the meaning.

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ

Devotee:

śrī-siddhānta-saraswatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje

["In the great Gauḍīya Vaiṣṇava teachers' line,
as Śrīla Bhaktisiddhānta Saraswatī he's renowned.
Like the radiant sun in the morning sky,
he appeared to rescue all souls swallowed by
the all-devouring impersonal philosophy.
By spreading the teaching of Lord Gaurāṅga
to sing the Holy Name of Lord Kṛṣṇa,
he gave all the chance to dive in the ocean
of love for Śrī Kṛṣṇa, the Supreme Person.
Śrīla Bhaktisiddhānta, my lord, divine master -
at his feet do I pray to serve him forever."]
[*Śrīmad Bhagavad-gītā. The Hidden Treasure of the Sweet Absolute*, page x]
[SCSM Kīrtan Guide, 4th Edition, page ii]

Śrīla Śrīdhara Mahārāja: A similar *śloka*, that is in the *praṇama mantra*, the list of obeisances to Guru *paramparā* I have composed. *Śrī-siddhānta*, the great Vaiṣṇava who was known as *siddha* Bhaktisiddhānta Saraswatī in the list of Guru *paramparā*. *Māyāvāda-timiṅgilodara-gatān*. His general activity was to save and to deliver those people who are diving in the ocean, who have dived in the ocean of *māyāvāda*. That everything is *māyā, māyā,* all misunderstanding. And above *māyā*, what is unknown and unknowable non-differentiated entity, this is *māyāvādā*. Whatever is known comes within the jurisdiction of our subject, our thinking, that is all *māyā*. And beyond *māyā* only non-differentiated, non-specified thing, unknown and unknowable, never knowable and known.

So Kṛṣṇa *līlā*, Nārāyaṇa, Gaura, all these religious conceptions, they are within the *māyā* but holding the higher position in the *māyā, sātya-guṇa*. Nārāyaṇa, Viṣṇu, all these in *sātya-guṇa*, *rāja-guṇa*, *tāma-guṇa*, *sātya-guṇa*, divisions. In *sātya-guṇa*, all these religious conceptions. But *nirguṇa* means summation of all negation, no positive assertion there, this is *māyāvāda*.

So *māyāvāda timiṅgilo*, *timiṅgilo* you know which can devour the whales. In ancient India there was a conception that in the ocean, not only the whales are the biggest fish, but there is another type which can devour even these whales. *Timiṅgilo*, *gil* means swallow, devour, who can swallow the great whales also. So big. So *māyāvāda*, in the religious conception it is like *timiṅgilo*.

They accept all religious concepts. "Yes you come, it is also a particular section but it is also *māyā*. And above *māyā* there is Brahman, unknown and unknowable, some conscious substance which can never be known. You admit that and we accept you, whether you are worshipper of Gaṇeśa, or Śakti, or Viṣṇu, or Śiva, or Kālī, or anyone like Jesus, or Mohammed, it does not matter. But ultimately this is all different types of conceptions about religious matter. But ultimately you are to accept unknown and unknowable in the highest. This is all in this misconception area, a degree of misconception."

So this is *timiṅgilo*, the devourer of so many whales. *Māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān*. And you delivered them from this misconception. *Vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*.

[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."] [Śrīla Śrīdhara Mahārāja]

You liberated them from this great ignorance that the highest position is summation of all negation. No real positive is there. This is negative side. Positive is there, and the positive is differentiated and specified. There is subject, object, and so many divisions for the - only difference, here exploitation, there dedication. *Tam eva bhāntam anubhāti sarvaṁ*.

[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]

What is not there in the cause, how can it come in the effect? So there is also movement and this is the perverted reflection here in the mortal world, but originally that must be there. What is not in the cause can never come in the effect. And that is supposed to be the cause, then this differentiation, specification, all these things, must be there. That cause must contain what we find in the effect, in any form or other.

Devotee: So what is the meaning of this line then, *māyāvāda-timiṅgilodara*...

Śrīla Śrīdhara Mahārāja: "*Timiṅgilodara-gatān*. Who are already within the belly of the *māyāvādins*, of those nihilists, spiritual nihilists, he took them out from that belly. *Ra-gatān uddhṛtya jīvanimān*. Then in the ocean of the Divine Love of Kṛṣṇa you put them and help them to take bath and have their pastimes in that ocean of love of Kṛṣṇa. The ultimate cause is love, and you can swim there in that ocean of love. And that sort of happiness you gave to innumerable persons that were captured ultimately by *māyāvāda*. Who did this, I signed on myself in the service of his feet."

Then there is another.

83.09.22.B

Śrīla Śrīdhara Mahārāja: ...centre of activity in Gauḍa, in Bengal. Navadwīpa Dhāma was the headquarters of his *līlā*, activity. *Śrī gauradhāma sthitiḥ*. *Sachāstraikavṛtiḥ*. He engaged himself only in the propagation of the holy scriptures, *śrauta kṛtiḥ*, not ordinary writings of the ordinary people, but all *śrauta kṛtiḥ*, *sachāstra*, who that are dealing with eternal substance. Not transient, like scientific books dealing with the researches of this mundane world. He was dealing thoroughly, devoted his life thoroughly in dealing the revealed scriptures, *sachāstraikavṛtiḥ*, that was his vow, *sachāstraikavṛtiḥ*. *Kusaṅga viratir*. And he was very eager to give up the association of the evil persons, *abhakta*, that are animistic to the divinity. He kept him aloof far from the worldly people. *Duḥsthabyathā-niṣkṛtiḥ*. But he was very eager to remove the misery of the suffering souls. That was his business, busily engaged in. *Duḥsthabyathā-niṣkṛtiḥ*. To take out the pain from the heart of the people at large, that was his nature. *Duḥsthabyathā-niṣkṛtiḥ*.

Śrī rūpaik-ratiḥ. The inner heart, inner tendency, was common with the aspiration of Śrī Rūpa Goswāmī. There the harmonising, his inner heart has harmony with that what was given by Śrī Rūpa. *Sanātana-natiḥ*. And he had respect for Sanātana Goswāmī, who related what is our place and position in the universe, the eternal and here. *Sanātana-natiḥ*. Had obeisance towards him. *Śrī*

jīvatejasthatiḥ. And his very nature was like Jīva Goswāmī, who could not tolerate any dishonour to the Vaiṣṇava. Always trying to maintain the honour, the invaluable, supernatural position of the Vaiṣṇava, very eager. And for that he used all his might to establish the honour of the Vaiṣṇava. That was his nature.

Like Śrī Jīva Goswāmī, who fought with the Digvijayī scholar in order to keep the honour of Rūpa and Sanātana who gave signature without sitting in a table of discussion with the Digvijayī Paṇḍit. This Digvijayī, a scholar, when he thinks himself a very big scholar, he, like so many heroes they're also out to fight with the *paṇḍits* of different places and takes the glory that he's the best scholar of the day. Fighting and defeating all the scholars here and there.

So one Digvijayī Paṇḍit came and then went to discuss with Rūpa and Sanātana. "You must sign that you are reluctant to discuss with me."

Rūpa and Sanātana gave their signature. "We do not want to. You are a big *paṇḍit*. We do not like to sit in discussion with you." They gave.

But when he went to Jīva Goswāmī, people told that, "He's their disciple, Jīva Goswāmī, he's also a big scholar. So until and unless you defeat him, you can't get the degree that you have defeated all the scholars in Vṛndāvana."

So he approached Jīva Goswāmī and he asked him. "Your Gurus, the Rūpa, Sanātana, they have already given signature, so I think you should also give your signature here under them."

Jīva Goswāmī he wanted to see, and he got it, and he tore to pieces. "You do not know, you fool, why they gave their signature. They think that to sit in discussion with you is waste of time, so they avoided you. But to keep their honour, to know, to inform you who they are, how dignified position, you must come with me and defeat me. Then you'll use that signature for your prestige, otherwise not."

Then Jīva Goswāmī sat in discussion and defeated him, there. "And now you understand that my Gurus, Rūpa, Sanātana, why they gave signature to avoid a proud man like you. They gave signature, not that they're not scholars."

So, *śrī jīvatejasthatiḥ*. Who had the valour and the spirit like that of Jīva Goswāmī. And his activity was like that to establish the prestige and the position of the Vṛndāvana Goswāmīns, Bhaktivinoda Ṭhākura, all those, he was ready to fight with anyone and everyone. That was his *śrī jīvatejasthatiḥ*. *Śrī siddhānta sarasvatī*. By name he was known here as Śrī Bhaktisiddhānta Sarasvatī. *Guruvaru*. Our Gurudeva. *Gaudīya-goṣṭhīpatiḥ*. The master, the king of the Gauḍīya Sampradāya."

[gaurāṅgaika-gatir vrajāśritamatiḥ śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ]
[*Śrī Gauḍīya Gitānjali*] & [*Sādhu-Saṅga*, 3.1, 1985, p 12]

And that was another *śloka*. In this way I composed some here and there, so many.

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

Dayādhara Gaurāṅga: What was the outcome of the *paṇḍit*?

Śrīla Śrīdhara Mahārāja: Eh?

Dayādhara Gaurāṅga: The *paṇḍit* who was defeated by Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is referenced, in *Bhakti-ratnākara* the reference is there. I don't...

Devotee: Dayādhara Prabhu is asking 'what is the result?'

Śrīla Śrīdhara Mahārāja: Na, the name of the *paṇḍita*? You want to know the name of the *paṇḍita*?

Dayādhara Gaurāṅga: No, not necessarily. I wanted to know his reaction.

Śrīla Śrīdhara Mahārāja: His reaction? He fled away. Another *paṇḍita* who came to fight in Navadwīpa and he had a sitting with Mahāprabhu, he was Keśava Kāśmīrī, a big *paṇḍita*. He was converted by Mahāprabhu. With a talk with Mahāprabhu he had reaction. But this *paṇḍita* his future not known, he fled away. But who fought with Mahāprabhu, another Digvijayī, his reaction was great, and he left everything and went privately he departed from Navadwīpa and he was Keśava Kāśmīrī by name. And many say that he entered, or he was within the Nimbarka Sampradāya. And he began his life in devotion in the Nimbarka Sampradāya, Keśava Kāśmīrī.

Devotee: Mahārāja. Next verse is composed in praise of Śrīla Gaurakiśora Dāsa Bābājī Mahārāja.

namo gaurakiśorāya bhaktāvadhūta mūrttaye
gaurāṅghri padma-bhṛṅgāya rādhā-bhāva-niṣevine

["I bow to our Guru, Śrīla Gaura Kiśora Dās, the pure devotee beyond social class;
the bee in the lotus of the feet of Śrī Gaurāṅga, who deep in his heart serve Śrī Rādhā forever."]
[SCSM Kīrttan Guide, 4th Edition, p iii]

Śrīla Śrīdhara Mahārāja: The Guru *paramparā*, after our Guru Mahārāja, his Guru Gaura Kiśora Dās, for him one poem composed by me. *Namo gaurakiśorāya*. I show my obeisance to our Guru's Guru Gaura Kiśora Dās. *Sākṣād vairāgya mūrtaye*. His physical nature was of very abnegation type. *Vairāgya* means indifference. Indifference to the extreme was found in his outer characteristic.

Devotee: *Bhakta-guruttama* _____ [?]

Śrīla Śrīdhara Mahārāja: *Sākṣād vairāgya mūrtaye*.

Devotee: *Vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Namo gaurakiśorāya sākṣād vairāgya mūrtaye.*

Devotee: *Vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ* _____ [?]
Namo gaurakiśorāya bhaktāvadhūta mūrttaye.

[namo gaura-kiśorāya sākṣād vairāgya mūrtaye
vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ]

["I bow to your lotus feet, Śrīla Gaura Kiśora Dās Bābājī, the embodiment of renunciation and the ocean of sacred rapture in separation."] [*Śrī Chaitanya: His Life & Associates*, p 240]

Bhaktāvadhūta mūrttaye. *Avadhūta* means above *paramahaṁsa*, whose abnegation, indifference to the world, is so higher that sometimes people mistake that they're connecting with some filthy things.

Our Gaura Kiśora Bābājī Mahārāja, Gurudeva of our Guru Mahārāja, he used to stay in a room in a particular *dharmaśālā*, public rest place. And near the latrine, where general people did not like to approach, for its nearness to the public latrine. So he did not care for that.

Then when people asked him, "Why have you selected this nasty place, room, just adjacent to the public latrine?"

"This is better. The bad scent, that is more serious that comes from the evil mind of the people." That was his answer. "That is more nasty. The heart of the ordinary people, sinful people, that is more nasty than this physical nastiness of the latrine." Eh? Do you follow? Ha, ha. "That is more harmful, more injurious. This is injurious to the body, but that is contaminating the mind, so that is more dangerous thing." That was his answer. "To avoid those worldly men who have got some bad contamination, I keep nearby this nasty thing."

Avadhūta, so that is the standard of the *avadhūta* in whose dealings people find that he's fond of some nasty things. But his heart was something else, within. Within something, but externally they're mixing with nasty things of this world. *Bhaktāvadhūta mūrttaye*, *gaurāṅghri padma-bhṛṅgāya*. You are the bee in the lotus of the feet of Śrī Gaurāṅga. *Rādhā-bhāva-niṣevine*. And always you're trying to foster in your heart the pastimes of Rādhārāṇī. You're trying to engage yourself in the service, at your heart, about Rādhārāṇī."

Then next, then after that, Bhaktivinoda Ṭhākura.

Devotee:

vande bhaktivinodaṁ śrī-gaura-śakti-svarūpakam
[bhakti-śāstrajña-samrājaṁ rādhā-rasa-sudhā-nidhim]

["I bow to Śrī Ṭhākura Bhaktivinoda, Mahāprabhu's love divine personified.
He's the king of all knowers of the purpose of the Scriptures,
and he is the ocean of Śrī Rādhā's devotion."]
[SCSM Kīrttan Guide, 4th Edition, p iii]

Śrīla Śrīdhara Mahārāja: "*Vande bhaktivinodaṁ*. I bow down to Ṭhākura Bhaktivinoda who is the representation of devotion of Śrī Mahāprabhu in original form. *Gaura-śakti-svarūpakam*.

Devotee: *Bhakti-śāstrajña-samrājaṁ*.

Śrīla Śrīdhara Mahārāja: And he's the emperor of all those that have got some knowledge about *bhakti siddhānta*. *Bhakti-śāstrajña-samrājaṁ*. King of the knower of the purpose of the devotional scriptures.

Devotee: *Rādhā-rasa-sudhā-nidhim*.

Śrīla Śrīdhara Mahārāja: *Rādhā-rasa-sudhā-nidhim*. And where we can locate the infinite divine *līlā* of Rādhārāṇī within his heart. This is our Bhaktivinoda Ṭhākura. *Rādhā-rasa-sudhā-nidhim*. The ocean of the ecstatic joy which can be derived by the service of Rādhārāṇī. This is his personified. And he's the king of the knower of all the revealed scriptures. *Bhakti-śāstrajña-samrājaṁ*. Those that know the real purpose of the revealed scriptures, he's the king among them, Bhaktivinoda Ṭhākura.

Devotee: Then next verse.

Śrīla Śrīdhara Mahārāja: Then Jagannātha Bābājī.

Devotee:

gaura-vrajāśritāśeṣair vaiṣṇavair vandya-vigraham
[jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam]

["The great venerable Grandsire of pure devotion,
loved by all Vaiṣṇavas of both Navadwīpa and Vṛndāvana -
I worship the feet of that great Vaiṣṇava Guru,
the ocean of love, Śrīla Jagannātha Prabhu."]
[SCSM Kīrttan Guide, 4th Edition, p iii]

Śrīla Śrīdhara Mahārāja: All the Vaiṣṇavas that are staying either in Vṛndāvana or in Navadwīpa, he commanded, the old Vaiṣṇava, Jagannātha Bābājī, he commanded respect of all the Vaiṣṇava both in Vṛndāvana and Navadwīpa. And he was very old.

Devotee: *Jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam*.

Śrīla Śrīdhara Mahārāja: And who is the ocean of divine love, and he's the aged among all the Vaiṣṇavas existing. That is Jagannātha Bābājī.

Devotee: And who is old Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: He lived about a hundred and twenty five years. Jagannātha Dāsa Bābājī. And he commanded respect from all the Vaiṣṇavas in Vṛndāvana as well as in Navadwīpa. These two places of Gauḍīya Vaiṣṇava, Vṛndāvana and Navadwīpa generally, and he commanded respect of all, and lived long time. And he was also...

Devotee: *Jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam*.

Śrīla Śrīdhara Mahārāja: Ocean of divine love, he was.

Devotee: And he was the senior-most, oldest Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura had his connection. His Guru was Bipin [Bihari] Goswāmī, one *gṛhastha* Goswāmī, but in his last days he was indifferent to him, seeing his characteristic. And connected him with Jagannātha Dāsa Bābājī.

Dayādhara Gaurāṅga: *Śikṣā*?

Śrīla Śrīdhara Mahārāja: *Śikṣā* Guru. And took *veśa* also from him, took this *bābājī-veśa*. That is a form of *sannyāsa*. As Rūpa, Sanātana, Jīva Goswāmī, they took *bābājī-veśa*, not *sannyāsa*, not red but white cloth, as found in Vṛndāvana. So *bābājī-veśa*. So Bhaktivinoda Ṭhākura in his last days he had connection with that Jagannātha Dāsa Bābājī. And being indifferent to his previous Guru as when he was a householder, from householder Guru he got here in Bhagna Para, one Bipina Goswāmī, whose name is mentioned in *Caitanya-caritāmṛta's* commentary, Bipina Goswāmī.

Devotee: Yes Mahārāja, complete.

Śrīla Śrīdhara Mahārāja: And then Pañca Tattva _____ [?]

Devotee: Then *vāñchā-kalpatarubhyaś ca*.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava, then Pañca Tattva.

Devotee: Now you can rest Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?] *śaraṇāgati* _____ introductory *śloka* [?]

...

svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat

_____ [?]

...

Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura, he selected Jagannātha Dāsa Bābājī for what reason? He left one Guru and went to another Guru.

Śrīla Śrīdhara Mahārāja: As his *veśa* Guru, *sannyāsa*. He was *gṛhastha* and he took *sannyāsa*, so it is a custom the *sannyāsī* must take *sannyāsa* from a *sannyāsī* Guru. A *gṛhastha* Guru cannot confer

sannyāsa. That was the custom, it is custom. A Guru is a *gṛhastha*, and how he can give the *sannyāsa*? So it is a general custom here, it is no objection. When he goes to Vṛndāvana he takes shelter under *sannyāsī* Guru, take mantram. He has got *sannyāsa* mantram. *Sannyāsī* has got a mantram. He has to take that mantram from Guru, but *gṛhastha* Guru cannot give. *Ke*?

Devotee: _____ [?]

svairāchārābdhi saṁmagnān jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter māhātmyaṁ samabodhayat [6]
yas tasya bhakti-siddhānta-sarasvatī-prabhor guroḥ
atyudāra-padāmbhoja-dhūliḥ syāṁ janma janmani [7]

[6–7) Birth after birth, let me be a speck of dust at the supremely magnanimous lotus feet of the universal Guru, Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, who uplifted the conditioned souls submerged in the ocean of their whimsical activities to the lotus feet of Śrī Gaurāṅga and enlightened them about the greatness of *śaraṇāgati*.]

Śrīla Śrīdhara Mahārāja: *Svairācārābdhi-saṁmagnān, jīvān*. The people that are drowned in the ocean of *svairāca*, that whatever they like they do, not following any system of *karma*. Whimsical activity, sensual activities. Who are already drowned in the ocean of sensual activities, getting them, relieving them from there, put into the lotus of the feet of Mahāprabhu where *śaraṇāgati*, the surrender - put him in the lotus of surrendering in the feet of Mahāprabhu. *Uddhṛtya. Gaurāṅghri-paṅkaje. Jīvān gaurāṅghri-paṅkaje, uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat*. They rescued them from the ocean and put into the lotus holy feet of Mahāprabhu, and then began to preach to them what is the efficacy and goodness of the surrendering, of the surrendered soul. Taking them out of the ocean, put them on the lotus, in the ocean of lotus feet of Mahāprabhu. And then began to canvass them about the greatness and the glory of the surrendered souls.

Devotee: *Uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat*.

Śrīla Śrīdhara Mahārāja: *Māhātmyaṁ samabodhayat*. Made them understand, attempted to make them understand that what is *śaraṇāgati*. _____ [?] Whimsical activity, took him from whimsical action, and put in the lotus feet of Mahāprabhu, and began to preach to them about the efficacy of the surrendered soul.

Devotee: *Yas tasya bhakti-siddhānta*.

Śrīla Śrīdhara Mahārāja: This is the nature, this is the activity what Bhaktisiddhānta did in this world. Who are diving deep into the ocean, to collect them, and put in the lotus feet of Mahāprabhu. And then preach about the greatness, nobility of *śaraṇāgati*, surrendered soul, from whimsical action to surrendered stage. That was his characteristic, to take us, we're whimsically moving hither and thither, no rules, no regulations, to collect us and put in the lotus feet of Mahāprabhu. And then began to canvass what is the goodness in *śaraṇāgati*, the life of a surrendered soul. That was his purpose of life.

Śaraṇāgati is a book, Bhaktivinoda Ṭhākura, I composed a commentary. And there in the beginning this *śloka* about my Guru Mahārāja obeisance.

Devotee: *Yas tasya bhakti-siddhānta-sarasvatī-prabhor guroḥ*.

Śrīla Śrīdhara Mahārāja: *Atyudāra-padāmbhoja-dhūliḥ syāṁ janma janmani*. This is the characteristic of Bhaktisiddhānta Saraswatī. And his very rare shelter for the souls I pray that I may have shelter there in his foot. *Dhūliḥ syāṁ janma*. I want to be a dust in the holy feet of such Gurudeva, my Bhaktisiddhānta Saraswatī. That is the prayer.

Devotee: _____ [?]

Dayādhara Gaurāṅga: Mahārāja. I had a slight argument with Mahānanda Prabhu over some Deity service. So I wanted to have some clarification. He says that you say that the Deity should be worshipped in a very humble way.

Śrīla Śrīdhara Mahārāja: Humble and careful also.

Devotee: In a simple way.

Dayādhara Gaurāṅga: Hmm. Simple. So I had some - I wrote to you once, I had some sapphires that I wanted to make..

Śrīla Śrīdhara Mahārāja: But you want to do it in a royal style?

Dayādhara Gaurāṅga: Not royal, but I want to do some things nice.

Śrīla Śrīdhara Mahārāja: You see, in Vṛndāvana when Rūpa, Sanātana, requested by Mahāprabhu, they're leaving His own association reluctantly, they were requested to go to Vṛndāvana and to preach, and several other activities were given to them. But Sanātana was wandering in Vṛndāvana and trying to find out the places of Kṛṣṇa *līlā* which is now forgotten by - all these things, so many others, and also to establish Deity worship.

Then he used to move through the whole of Vṛndāvana, and his behaviour, conduct, was so humiliating and amiable that everyone loved him, and used to say, "Our old father. Guru Baba. Old father." That was the common name of Sanātana Goswāmī throughout the whole of Vṛndāvana. In one word, "Our old father." Very, very popular, from the child to the old.

But in one householders house there was Rādhā-Govinda, Rādhā-Madan-mohana. And a daughter-in-law in that house she was a good devotee, she generally used to serve that Rādhā-Govinda, Rādhā-Madan- mohana.

That Sanātana used to visit, and that Rādhā-Govinda gave a dream, both to the lady and to Sanātana.

To Sanātana the dream came, "I want to take your service."

And this lady, daughter-in-law, the householder, she also got that, "I want, I'd like to go to Sanātana to accept his service. When he comes to you please hand over." Of course the lady she swooned, she could not contain her consciousness when she got this shock.

Sanātana also came with that object and informed that, "I had a dream last night that Madan-mohana wants to go to me. And now what you will do? You judge and settle."

Then the *gṛhastha* lady, "Yes, we have got also such command in dream. So He's free, He can do anything and everything. He wants to grace you, and to deprive us from our service. What we can do? He's free. Autocrat." So handing over that Rādhā-Madan-mohana Vigraha to Sanātana, and the lady lost her consciousness and fell down.

What to do? Sanātana took Him. And in his cottage in one portion he put Him there. Then, he's a beggar, whatever some flour, he - before this he used to take some bread from the householders. But now because to offer fresh things to the Deity so he used to collect some flour, etc. And with the flour he with mixing some water and then putting in the fire he used to offer to the Madan-mohana, and he himself ate that.

After some time Madan-mohana gave another dream. "O Sanātana, I can't eat these things which you offer to Me, I can't relish. Put at least some salt there, otherwise I can't do."

What to do? "O, You want me to eat salt?"

"O, that salt is not much. But don't want anything else. So put some salt within that wheat ball, flour ball, put salt and put it into the fire and offer and eat, take the *prasāda*."

After some days Madan-mohana said in a dream, "Sanātana, I can't eat only with mere salt, add some ghee, otherwise I can't eat, swallow it."

"O, You want to feed me. This is Your tactic. How is it possible? I'm a beggar. Where should I get any ghee? Then I shall take You to that same house where You were eating in unlimited way."

In this way, but quarrelling with Deity in his mind, but anyhow got some ghee. He also accepted. Took with some ghee and salt and that ball of flour put into the fire and he offered and he took it. In this way.

Then he again did something. Some rich man came to visit the place, and seeing, "In a cottage you have put Madan-mohana, so beautiful Deity. I shall construct a temple."

In this way gradually developed. But everything should be devoted to be offered to Him. But we must be careful thereby we may not acquire habit of such rich living, rich life. Afterwards there was that royal style of service of Govinda, Madan-mohana, gradually growing there. But they were like *bābājī*, a beggar, they used to live in such a simple way, poor way. Gradually everything may come, according to His wish. *Tat paratvena nirmalam*.

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

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

Everything is pure if it is meant for Him. The percentage of the purity, the degree of purity depends how much it is meant for Him, and not for the worshipper or others. The measurement is there, measurement, the surrender, the degree of sacrifice, how much? Purity depends on that measurement.

...

Dayādhara Gaurāṅga: ...confused me even further.

Śrīla Śrīdhara Mahārāja: Eh? Bhaktivinoda Ṭhākura?

Dayādhara Gaurāṅga: Yes. After Mahānanda Prabhu and myself had this discussion, then I read Bhaktivinoda Ṭhākura, I became even more confused. Because he says in the *Śikṣāmṛtam*, in one place he says that, "It is an offence not to worship the Deity according to your means."

Śrīla Śrīdhara Mahārāja: Not to worship the Deity?

Dayādhara Gaurāṅga: According to your means. In other words, if you have money but you don't worship according to your own means...

Śrīla Śrīdhara Mahārāja: Beyond your means?

Dayādhara Gaurāṅga: Not beyond your means, worship according to your means.

Śrīla Śrīdhara Mahārāja: According to your position.

Dayādhara Gaurāṅga: Ah. If you have money then you should have some opulence for the Deity. If you don't have money then no, you should not have. Like that.

Śrīla Śrīdhara Mahārāja: *Bhāva-grāhī-janārdanaḥ*. There is another saying, in the *Purāṇa*, quoted by Jīva Goswāmī. In Pratistanpur [?], perhaps in the south, there was an old town and there was a *brāhmaṇa* who used to worship mentally. One day the *brāhmaṇa* in his meditation he's offering some *paramānna*, sweet rice, and suddenly in his mind it seemed to him that it's very hot, too hot. Then in the meditation also he put his finger in that boiled sweet rice, and his finger was burned. Do you follow?

Dayādhara Gaurāṅga: Hmm. Subtle.

Śrīla Śrīdhara Mahārāja: Physically, while everything is going on mentally, but when he went to test, the mental conception is so much substantial that when he's putting his finger to test whether it is too hot to be taken in the mouth, his physical finger was burned by physical fire. So much degree a meditation can reach that it come to such. Everything that is subjective evolution. Everything transcendental comes to this world, it descends.

When Dhruva, according to Nārada's mantram, he wanted to meditate, suddenly he found the object of his meditation, that Nārāyaṇa, *padma-palāśa-locanāt*, come within his mind. And then that mental conception was so much intense when he opened his eyes he found He's standing before him.

But that does not mean that He has come from somewhere, from some corner of the physical world. It is coming from subconscious region to our consciousness and becoming so much intense capturing the senses, mental. And then more intense then capturing the physical senses. So everything is like that.

So only to help our mental conception physical things are necessary for the lower section of the worshipper, *kaniṣṭha adhikārī*. And for the *sannyāsīns* the mental, for the *sannyāsīns. Prasāda*

also. A *kaniṣṭha adhikārī*, a beginner, he'll gather the things and offer to the Deity, and then he'll take, he'll have impression that I'm taking *prasāda*. But a *sannyāsī* he's got no Deity, he's wandering, preaching, and whenever anything comes to him he's offering mentally to the Deity and taking *prasāda*. And the *paramahaṁsa* he's not only also not offering also, whatever comes to him, "O, God sent today this *prasāda* for me." He's taking. No offering mentally, and no collection physically. Physical transaction in the first, lower stage. And mental adjustment in the middle. And the *paramahaṁsa*, the higher devotee, he's already adjusted. Whatever coming to him sent by Kṛṣṇa, *prasāda*, he's taking. No formal offering, neither gathering things from the world. This is highest thing.

Dayādhara Gaurāṅga: Then I'm even more confused now. Because this Mahānanda Prabhu he offers so much *prasādam* to the Deities, and he takes so much *prasādam*.

Devotees: (Group laughter)

Dayādhara Gaurāṅga: And he relishes so much. But he does not want me to put on...

Śrīla Śrīdhara Mahārāja: This physical connection that is *kaniṣṭha adhikārī*, lower section.

Dayādhara Gaurāṅga: Yes, but then he does not want me to make a silver plate and put sapphire...

Śrīla Śrīdhara Mahārāja: And *madhyama adhikārī* he won't care, wherever he'll go, here, there, for the work of Mahāprabhu, preaching for the people, and whatever will come he'll offer and take. That is for the middle section. But he has got a good feeding tendency for himself, so it is better to before feeding himself to offer it to the Deity.