His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Dayādhara Gaurāṅga: ...people who live around the temple they think it's a very good bargain. They like Mahānanda Prabhu's *prasādam*.

Śrīla Śrīdhara Mahārāja: But if it's meant that these rich dishes can be distributed to the people, and it will be easy to have intimacy with them, and we shall get them for the service of the Lord, then that will fetch another meaning. Not for himself, but to entrap the persons by good dishes and to try to engage them for higher service. Then it has got its justification in another way.

Dayādhara Gaurāṅga: That may be his...

Śrīla Śrīdhara Mahārāja: Or if for only his tongue, of course it is not good.

Dayādhara Gaurāṅga: No, not at all.

Śrīla Śrīdhara Mahārāja: But if it is unavoidable it is better to offer and then to take. The relation is there.

Dayādhara Gaurāṅga: Yes, yes, yes. He's doing for the preaching, but he's not averse to relishing it himself.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Dayādhara Gaurāṅga: Ha, ha, ha. But he does not want to...

Śrīla Śrīdhara Mahārāja: Mahāprabhu's general direction to Raghunātha dāsa. Mahāprabhu gave him instruction that, "I appoint Svarūpa Dāmodara for your spiritual education."

Then still [Raghunātha] Dāsa Goswāmī he was roaming about.

"What do you want?"

"I want some direct advice from You how I shall go, how I'm to go on."

Then Mahāprabhu, "I've already given you in the custody of Svarūpa Dāmodara. He knows much, even more than Myself. Still if you've got special regard for My advice I generally give this advice 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]

"Don't allow yourself to mix with these mundane topics, neither listen nor participate. *Nā śunibe, grāmya-vārtā nā kahibe*. *Bhāla nā khāibe āra bhāla*. Don't eat anything tasteful. And don't use any gorgeous dress, rich dress. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be*. And you try to take the Name of Kṛṣṇa constantly with the attitude of such humility that don't disturb anybody, and don't allow you to be disturbed by the behaviour of others. *Amānī mānada*. Don't hanker for any respect outside, and neither you lack giving respect to others. Always give respect to others, and don't hanker respect from anyone. *Amānī mānada*. In this attitude you go on taking the Name of Kṛṣṇa incessantly. And *vraje rādhā-kṛṣṇa-sevā mānase*. And in the middle, within your heart, try to understand what is Rādhā-Kṛṣṇa *sevā*. Rādhā-Govinda *sevā*, that is not to give vent to others, to advertise. Keep it within the core of your heart. And there you try serve Rādhā-Kṛṣṇa."

And that was the concise advice to Dāsa Goswāmī by Mahāprabhu. So *bhāla khāra bhāla para*, good dress and good eating, it is not good generally. At the same time Mahāprabhu says somewhere,

Akonta bhuliya khara prasādam seva utka kori nama sankirtan [?] "Fill your belly as much as you can, up to throat. And also, don't be miser to use your energy fullest, and cry aloud 'Kṛṣṇa, Kṛṣṇa, _____ [?]' To use your energy to the fullest degree, and take from the store of Kṛṣṇa as much as you can, take it. Utilise energy for the service of Kṛṣṇa in any stage of life. And don't be self centred, be God centred."

Elephant and ant. Elephant eats much but gives her service also. And ant cannot eat much but may bite a devotee. So less eating is not very important thing. Nor in the store of Kṛṣṇa no want of things, supply. So whatever suits you take that sort of energy and use it to the fullest extent for the

service of Kṛṣṇa in any duty. But generally from your particular case you are tempted by the taste, and this,

atyāhāraḥ prayāsaś ca, [prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati]

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāsa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - talking unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyaṁ* - being greedy for mundane achievements."] [*Śrī Upadeśāmṛta*, 2]

Three *vega*, *udara-upastha*, *jihvā vega*. Tongue wants to eat sweet things, tasteful things. And belly also wants to get more, to fill up, this is *udara vega*. *Jihvā, udara*, and they produce some bad effect in the union of men and women, *upastha vega*, they generally produce.

[vāco vegaṁ manasaḥ krodha-vegaṁ, jihvā-vegam udaroprastha-vegam
etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīṁ sa śiṣyāt]

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."]
[*Śrī Upadeśāmṛta*, 1]

So by controlling the food we can also - it may be help to control the other senses also. So generally we shall not eat much. But if independent of other misuse we can utilise the full food energy for the service of the Lord no objection. The very spirit of the thing should be taken, and not only form. The amount of service, the quality service.

In our Maṭha, those that did brain work they were given some milk. And those ordinary physical, they may eat this curry and this *dāl*, sufficient for them. But those that will have to do this writing and this reading, all these things, some milk food is necessary for their brain. In this way, this is *yukta-vairāgya*, according to necessity. Anyhow the purpose will be the service of Kṛṣṇa and the Vaiṣṇava.

Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura says, "*Vaida bhaktas* should guard themselves against offence in serving God and chanting *Nāma*. Offences arising during service, and offences arising while chanting *Nāma*, are shown separately."

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura also has written in *Kṛṣṇa-saṁhitā* in the end. *Bhāvagrāhi*, *sāragrāhī*, two sections. There is a section who bears the burden in the memory so many advices of the scripture, one section, bears the burden in the memory. Another who understand the very gist, the substance of the advice, *sāragrāhī*. The *sāragrāhī* section also may be divided into many sections, though even apparently they're engaged in the physical affairs, but at

heart they're there. It is possible. Doing, even as a king he's conducting the government administration outwardly, but inwardly he may have his life in Vṛndāvana, even in the secret camp of Rādhārāṇī, Kṛṣṇa, service. It is also possible.

Dayādhara Gaurāṅga: So his understanding is more developed, than the one carrying in the memory.

Śrīla Śrīdhara Mahārāja: Ah. Carrying in the memory, lower. But who has got the very gist, very substance within, they can withdraw from the physical connection and devote most intensely for the service of the Lord. And when they come outside then he's also conducting administration and so many business also. It is also possible they say. They're *sāragrāhī*. Double phase of life is also possible. Though they're seen in the public works and affairs, or in his family affairs, so much engaged, but it's possible that when they have finally got that pure conclusion, this is all mortal and that is real. And when they attain that real they can do it fully, and their existence in the outside is formal one. It is also possible.

So in different type of cases, but real thing is that the degree of purity in the surrender and service, whatever be the outward adjustment. The internal adjustment is independent of outward expression. It is possible, but not always. Specially in the lower case, physical adjustment helps the inner. We shall try to convert our valuation of the physical things to help us to reach the internal valuation of everything.

Dayādhara Gaurāṅga: He says, Bhaktivinoda Ṭhākura says, "According to *Varāha-Purāṇa* and *Padma- Purāṇa*, offence of service is five-fold." And then the first one he says, "Want of taking care according to ones mite." He's talking about Deity service, or he's talking about *vaida bhakta*, more generally. He says, "Want of taking care according to ones mite." And then he explains. "There is wealth but no timely festival is performed about the Deity. In spite of ability service is made by inferior kinds of materials."

Śrīla Śrīdhara Mahārāja: *Vittha śāthya*, to deal miserly.

Dayādhara Gaurāṅga: Yes. So he's saying, "You have ability to serve Deity nicer...

Śrīla Śrīdhara Mahārāja: "But you do not care." That is you are not using yourself fully, not dedicating fully according to your capacity. That is miserly dealing about that. Of course that is bad.

Dayādhara Gaurāṅga: But then on the next page he says, "During service you should consider yourself as the most humble servant of God. Without doing this, if you praise yourself or consider yourself as superior worshipper, there will be pride at the time of service. If you worship with many materials with pomp and show, thereby thinking yourself great, then it is also a pride in service."

Śrīla Śrīdhara Mahārāja: Yes, of course. The common thing that is according to your surrender everything will be useful. Your understanding, your realisation about truth, the real realisation, it will depend on that, the common thing. So many stages it may take.

Dayādhara Gaurāṅga: These items that I wanted use in Deity service, they were items I had bought in order to sell to make money. But I was unable to sell and make a profit, so...

Śrīla Śrīdhara Mahārāja: Not only money making business, it should not be thought so low, it has got its benefit, but still it is meant for the lower section of devotee.

Dayādhara Gaurāṅga: Yes, yes, yes, yes. But *I* had done this.

Śrīla Śrīdhara Mahārāja:

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

Who are making much of the idol worship, and disregard the devotees, they're of lower type. But the higher type they'll regard more the devotee than the *Arcā*. Because in the devotee also there is also expression of the Deity in more original form. In the heart of the devotee there is the Deity Who is guiding him always. And that is higher expression of the Deity than in the physical plane. So the middle class of devotee he will have greater appreciation for the devotee than the *Śrī Mūrti*. Ignoring devotee, if he goes to worship the Deity that commits offence.

When I first came to the Gauḍīya Maṭha there in Calcutta in a hired house, Mahāprabhu's *Mūrti* was in an out room. And our Guru Mahārāja used to live on the first floor, only one room there on the roof, and he used to stay there.

I asked one day one gentleman, I'm coming and going, "This *Mūrti* of Mahāprabhu it is made of the wood, or earth, or minerals, what is it?"

He was enraged with me. "What do you say? *Sākṣād* Mahāprabhu, He's Mahāprabhu Himself. Don't think of wood and this or that."

"Is it?"

"Yes. Mahāprabhu Himself is there. Don't think otherwise."

"And if Mahāprabhu Himself is here, then who is the best devotee amongst you, your Gurudeva, he must remain with Mahāprabhu. Can we not expect like that? Mahāprabhu Himself is there, and best devotee amongst you he must be with Mahāprabhu. But he has engaged one of his junior devotees to take care of Mahāprabhu, and he's above. What is the reason?"

Then he told me. I could catch somewhat. "That he's also near Mahāprabhu always in his heart. And that is the higher expression of Mahāprabhu, than this." I could follow somewhat.

So in the heart of the devotee there is also Mahāprabhu. And that is more living Mahāprabhu than in this Deity. So Mahāprabhu, Kṛṣṇa, all, it is going to the natural conception of *sat*, *cit*, *ānanda*, *cetan*, spiritual. And He has come down for the lowest section in this form to take physical service from us. He has come down to attract the lowest type of devotees He has come down. But higher form of devotee, without the *Śrī Mūrti*, they can go on with their services. And the highest

class, everywhere they cannot see anything which is not connected with God. Everything connected with God. The highest class all connected with God. In this way. Hare Kṛṣṇa.

Whenever any forest He sees, "O, Vṛndāvana." Any hillock, "O, Govardhana." Gives that sort of impression in Him, and He enjoys that *līlā*, everything.

A naughty boy is moving here and there against the memory of Kṛṣṇa. Kṛṣṇa was such, ha, ha. Very over energetic, and doing this and that, and destroying, breaking so many utensils. And so many things wasting. And disturbing mother. A little boy Kṛṣṇa. These things will come. Gaura Hari bol. So I close here.

...

Dayādhara Gaurāṅga: The devotee is always going to worship, do *bhajan* in the evening. But if he chances on Hari *kathā* then he does not care for the *bhajan*, the *pūjā*, the *arcana*, like this, if he happens on Hari *kathā*. Because all of these things are - the goal is Hari *kathā*.

Śrīla Śrīdhara Mahārāja: *Kīrtana* is better than *arcana*. He's engaged in Hari *kathā* with a devotee, and the time of *āratīk* or *sandhyā* that is crossed.

That He won't mind it, the Lord won't mind it. "You're engaged in another form of worship. He was talking, he was also making a *pūjā* of Mine in another form." He'll take like that.

That sincerity of the heart, that is all. Ha, ha. You see, once Kṛṣṇa was guest at Vidura's house, Vidura was out for begging, and Vidura's wife was there. Kṛṣṇa suddenly came. And Vidura's wife perhaps was in the bathroom, she was forgetful of the... Kṛṣṇa has come, His voice perhaps she could catch, and she... they were very poor, their style of life was very, very poor, no cloth. But she's forgetful of her own position she's coming out. Kṛṣṇa has to throw His over cloth to her body, and then was wrapping her body with that cloth. She came to Kṛṣṇa and after making Kṛṣṇa to sit somewhere, then how to serve Him? Apparently nothing they had in the room, only some plantain fruit. Then she took that plantain and she's uncovering the plantain and instead of giving the fruit to His hand she's giving the cover to His hand. And Kṛṣṇa is eating that cover of that plantain.

Just at that time Vidura and Nārada, both of them reached there and they found this scenery.

Then Vidura cried aloud, "What are you doing? Leaving the fruit you are giving the cover to Kṛṣṇa and He's eating."

But He's unconscious about that. "Yes, am I doing like that?"

Then Nārada remarked, "Here she's forgetful of her own self with the joy suddenly finding Kṛṣṇa in her house, overjoyed, lost all her senses. I don't blame her. But our Lord, what He's doing? How He's eating the cover? Why He cannot suggest that, "O, give the fruit not the cover." I blame not the devotee but the Lord."

Then Kṛṣṇa remarked, "Nārada, I'm neither eating the fruit nor the cover. I'm eating her devotional sentiment."

Then how to assert things, what is what?

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

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

"Whether it is a leaf, or it is a flower, or it is fruit, or it is water, it does not matter. But what is given, offered to Me with devotion, with dedication, I accept that. *Bhāva-grāhī-janārdanaḥ*. Only I take that mental emotion, that regard towards Me. I eat that, and not the outer representation."

Something like that. Gaura Hari bol. So I close here. Eh?

Dayādhara Gaurāṅga: I had one more question.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. What is that?

Dayādhara Gaurāṅga: I just wondered if you could elaborate. Because the first time I ever hear of this, Bhaktivinoda is telling that there are, he says, "Knowledge by senses is possible to all *jīvas* having senses. Knowledge of feelings of the external world is carried by senses through the nerves to the brain. These feelings are carried from the external world by the first faculty of mind which is the inner sense. Then, by the second faculty of mind these feelings are kept in memory. By the third faculty they are united and separated."

Śrīla Śrīdhara Mahārāja: Assimilation.

Dayādhara Gaurāṅga: Ah. "Resulting in imagination and contemplation. The fourth faculty determines the quality of these feelings and minimises their number." Differentiation I suppose. "And again dividing these feelings increase their number. By the fifth faculty a common meaning is obtained from these assorted feelings. This is called reasoning."

Śrīla Śrīdhara Mahārāja: Yes. Psychological analysis. That is applied in the experience of this world. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: This is all the subtle body. So, but I never hear this division before, five faculties. But then he goes on to say that, "Man is not satisfied by that."

Śrīla Śrīdhara Mahārāja: This is inductive process. But deductive process is independent of this. Knowledge coming down from higher to lower. This is the *āroha-panthā*, the ascending method, from the world of experience it is going for higher utility in the human plane. Not possible in the animals also with such analysis. But the deductive knowledge is something else, deductive, descending from higher to lower, *śrauta siddhānta*. It captures the centre and then it comes to the senses. From higher to lower. And this can help to certain extent, to help the people of the worldly scholars, these analytical things may be used. They're collected from outside and through this particular process it comes to some universal position, and reckoned that this is this, this is that, of different kinds. They're all deeply ascending method collected from outside. But the descending process first captures the centre heart, and then it extends itself to every quarter and corner, to the

physical plane, then come to the senses also. And without coming to the level of senses also it can fill up the whole heart and whole mental system.

Hare Kṛṣṇa. *Ke*?

...

Dayādhara Gaurāṅga: ... appears contradictory. It's confusing to me. He says something about power.

"In the original decision of *tattva*, or truth, there is no other independent being than God. He's all powerful. Out His unthinkable infinite power all *jīvas* and *jagat* have sprung up. Power is not different from the powerful. When *jīva* and *jagat* are the evolution or *pariṇāma* of God's power, then they cannot be separate entities if judged from the angle of root or first cause. But if judged impartially power cannot be said as powerful."

One he says, "Power is the same as the powerful." Then he says...

Śrīla Śrīdhara Mahārāja: That is applicable everywhere. Every stage that is applicable. *Taṭa-stha*, a relative and absolute consideration. *Acintya bhedābheda*. So Mahāprabhu in a generalised statement He represented that everywhere there is common and difference. And that is *acintya*, unthinkable, because that depends on the sweet will of the Lord. Everything is different in some way, and common in some. You can compare anything with everything, something common something different.

Dayādhara Gaurāṅga: Hmm. Depending on angle of vision.

Śrīla Śrīdhara Mahārāja: And depending on the sweet will, so it is *acintya*, not comprehensible within you in any time.

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]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to understand My peculiar position, you Arjuna, what am I."

This is inconceivable, the relative and absolute principle, it depends on His sweet will. The key in His hand. It's applicable everywhere, from gross to subtle-most.

Dayādhara Gaurāṅga: So we're independent, but yet we're slave.

Śrīla Śrīdhara Mahārāja: Also slave, both existing together, sometimes this side, sometimes that side. Everything is possible.

Bhaktivinoda Ṭhākura has written in one place that, "Even if He wishes the whole plane of *jīva śakti*, the *jīva* potency, may be destroyed."

In philosophical jugglery also, "God is free, can He commit suicide?" Ha, ha, ha. The questions were there. "If He's free then He can commit suicide. And if He committed suicide then He's no more." Ha, ha. These are fallacies, disease of the thought. But in other words He commits suicide in Brahmaloka. In Brahmaloka is there, non-differentiated plane, there is suicide, after suicide He's represented there, as non-differentiated Brahman. And highest assertion in Kṛṣṇa conception.

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

This is a very peculiar *śloka* and the basis of all philosophical thought.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

Contradiction, a pure, straight contradiction, and that is harmonised.

Dayādhara Gaurāṅga: Inconceivable.

Śrīla Śrīdhara Mahārāja: "Try to understand what is My peculiar position, Arjuna. I'm not mad that I'm giving contradictory statements to you. The inner substance try to catch. Everywhere, I'm everything, I'm nothing. Everything in Me, nothing in Me. What is this? Pure contradiction. I'm there."

Then what am I? Try to adjust. What can go beyond the jurisdiction of this statement? Nothing. _____ [?] So I take leave of you. I shall go to shave.

...

... intact, to purify spiritually, Ganges water. So Vaiṣṇava not baring mentally or physically he should be weighed. But soul's property is devotion. Vaiṣṇavism is souls function, the quality of the soul, neither the mental system nor the physical system. Physically he may be blind, he may be lame. Mentally also he may be little lower, and little greedy also. But that won't disturb his Vaiṣṇava characteristic, that is faith, faith in Kṛṣṇa.

dṛṣṭaiḥ svabhāva-janitair [vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ]

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become

polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

Svabhāva means that nature. *Vapuṣaś ca doṣair*. And physical defects, deficiency. *Na prākṛtatvam iha bhakta-janasya*. We should not go to give our judgement seeing all these things taking into account. 'Why a Vaiṣṇava should be blind? Why the Vaiṣṇava should be lame, or deaf? Why that Vasudeva Vipra was attacked with leprosy? Why that Sanātana Goswāmī had so many itches oozing so much bad juice from the body? Why that Vaiṣṇava is attacked with fever? Why Mahāprabhu had fever when He was going to Gayā?' All these things not to be accounted.

Just as Kṛṣṇa also told, "O, I have got a severe headache." Kṛṣṇa also told of His headache, also in Vṛndāvana, sometimes told, "The dust of the holy feet of My devotee will cure."

And here also Mahāprabhu told, "The foot-wash water of the *brāhmaṇas* will cure My fever." When going to Gayā.

And Vṛndāvana also wants Kṛṣṇa, he fainted. And in another body He came as a physician, and He came to see and He expressed the opinion, "O, a serious disease, and it can only be cured by a medicine, but for that medicine some water is necessary carried from Yamunā by one lady who is chaste beyond any doubt. She should carry by an earthen pot which has so many pores, thousand pores, in an earthen pot. And a chaste lady will carry water from Yamunā in that pot. It is necessary, and I shall give some medicine, then the boy will be cured. Otherwise no further."

Then Yaśodā she looked around. She asked Kuṭilā and Jaṭilā, [Rādhārāṇī's mother-in-law and sister-in-law] they were blaming Rādhārāṇī always for Her character. So Yaśodā she found among the crowd that Kuṭilā and Jaṭilā. With folded palms she prayed to Jaṭilā, she was advanced stage, age.

"Your character is beyond all suspicion. Please save my Son. Go with this porous pot and carry some water from Yamunā."

Then Jaṭilā told, "How is it possible? So many holes, pores, how water can...?"

Then the physician, Kṛṣṇa, told, "Yes, it will be possible if one is a chaste lady, then she's be able to do."

Then Jaṭilā anyhow entreated by Yaśodā extremely, she tried but no water. She's taking water but the water going away through the pores, holes. Then impossible, what to do, so many followers also went. Then next Yaśodā appealed to her daughter Kuṭilā.

She also, "This is absurd, impossible. How can anyone fetch water in a porous pot?" So anyhow by the request of Yaśodā she cannot avoid, so much earnest appeal. She tried, but the same thing. Then no one in the crowd agrees to go to fetch water...

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Śrīla Śrīdhara Mahārāja: ...your knowledge will come, will try to do here. It is above. And all sincerity. No pleading of the barristers or advocates about law. Simple, sincere. No diplomacy. Everything is there, but not like this. Diplomacy is also there, but all sweet. Just as the leaf of this neem tree, tamarind little sour, the neem is bitter, but if it is made of sugar, then it is not bitter, it is not sour. Something like that. All possible fashions there but the very material is sugar. The cost is the highest cost; wholesale presentation, then you can get. Not partial value, that I shall purchase

that thing partially. Existence, independent existence cannot be maintained. Nor treachery may enter there. Through sincerity, it is sincerity of such a degree that treachery is not possible. Wholesale giving, wholesale surrender. The land of wholesale surrender, and there is play of diplomacy. No separate interest, all show. _____ [?] Difficult. But looking at the other stages of existence we have to be assured of that highest goal. *Aprākṛta*. *Prākṛta vat*, the difficulty is there, we have to differ from *sahajiyā* section. *Prākṛta vat*, just like mundane, there's the trouble, the highest transcendental quarter is very similar to this mundane. They're extremely selfish, that extremity; and extremely God-ward, Godly. That extremity, extremely, there is the similarity. Extremely selfish and extremely Godly. In that extremity, there is some similarity. But just opposite.

[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]

Farthest distance, but similarity, that extremely in character, extreme character. Enjoyment, exploitation at its highest intensity. And that is also sacrifice for the highest extreme pleasure of Kṛṣṇa. So Mahāprabhu said,

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]

Bhāgyavān, unknown good fortune which is not to be traced now, the seed of good fortune. *Guru-kṛṣṇa- prasāde pāya bhakti-latā-bīja*.

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

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

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'para-vyoma' 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]

To dive deep into reality, I told. Mahāprabhu's characteristic showed us how one can dive deep. How much diving into the depth is possible, that is shown clearly in the life of Mahāprabhu

in His search for Kṛṣṇa. He's unconsciously jumping in the ocean, thinking Yamunā. The thorny place He's running through. Sometimes unconsciously hands and feet enter into the body, and falling on the gate of Jagannātha. Sometimes rubbing His face on the walls, can't find any door. Sometimes crossing over unconsciously with the compound walls and running hither, thither. How much withdrawn consciousness, withdrawn from the world of our reality. Dive deep into where? Kṛṣṇa consciousness, how powerful it is.

And so sweet consciousness He's experiencing there, when He comes out to this worldly consciousness by the attraction of the Kṛṣṇa *Nāma* uttered by Svarūpa Dāmodara and higher grade of their personality.

"Oh, this noise! How sweet experience, inconceivable, I was feeling, and where have you taken here? And you were creating some noise in My ears, disturbance."

Diving deep into Kṛṣṇa consciousness to what degree, what intensity? It is possible.

We go to have a *darśana* of Jagannātha. Mahāprabhu when came to have *darśana* of Jagannātha first, from few, one or two miles began to run by the attraction. Entered surprisingly in the temple, and went to embrace the body but fell, fainted. He was not a fool. Even in the external sense, the brightest scholar of the ordinary historian, wrote it. Born of a *brāhmaṇa* family at Navadwīpa and was the brightest scholar of the day. And His *jñāna-śūnya-bhakti*, that *jñāna*, that scholarship, where? Running to embrace the Deity and fainted. How deep, what sort of depth is there? Dive deep into reality, to have the experience of the holy pastimes of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa. And He says,

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]

"Not a little drop of divine love is within Me. I'm shedding tears so much. It is all show, all show to capture popularity, that I have got. That rare divine jewel I have got in My possession. To canvass to the people, this is My mercantile hypocrisy, to canvass Me to the people, "I'm a devotee."

Then where the standard of purity lies? *Pavitra*, *śuddha-bhakti*, where is the standard? Hare Krṣṇa. Inconceivable, *acintya, acintya bhedābheda*. So *bhakti*, pure devotion to Kṛṣṇa is somewhat of this type. We may not make any bad bargain, beware of bad bargain.

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

ātmārāmāś ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīṁ bhaktim, itttham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 176]

Śukadeva in his assembly of the great religious scholars, "It is unknown and unknowable, but still there are signs here and there, where the stalwarts, who commands the great religious prestige, they are attracted towards that, somewhat, in some corner in the spiritual world. *Ātmārāma*, self-satisfied. Nothing within this mundane world but they feel attraction towards that. My case is so, such. I'm clear, my life is clear to you all. I have no affinity for this world, anything. But some regard for transcendental has captured me wholly."

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]

Like this mundane *līlā*, activity, play. But it's towards some higher unknown quarter it is to be located. That central and pure, divine quarter. Such is the thing. Throw off this *Veda*, the *Upaniṣads*, there is so many scriptures, holy scriptures. *Aham iha nandaṁ vande, yasyālinde*.

[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]

They're all interested people who want to get above this mortal world, they are after this *Veda*, *Upaniṣad*, *Koran*, *Bible*. But who has got no fear of this mundane, I want to fall on the feet of Nanda Mahārāja. Where the Parabrahman, tale of the wonderful story is crawling on the ground and sucking the breast of Yaśodā. In such a concrete way it can be handled, impossible. Why I should go to read *Koran*, *Bible* etc.? I find here concrete thing. That Parabrahman, the wonder of the wonderful. So anyhow, leaving everything aside I want to take shelter of that Nanda and Yaśodā. The direct attempt. Why the indirect path I shall lose my, waste my labour? Hare Kṛṣṇa. *Jñāna-śūnya bhakti*. Anyhow fortunately try to have a devotee's association and nothing will be necessary. By following him you will be able, through that quarter, the shortest route. *Jñāna-śūnya*.

"*Eho bāhya āge kaha āra." Eho bāhya, eho bāhya, eho bāhya* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

They may connect gradually or may not connect. May take other way. But if I accept this path, life is ensured. Devotion, pure devotion, pure devotee. Company, association, service of the pure devotee, life is ensured. And in other processes, may or may not be, many troubles, difficulties.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Nityānanda. Such Gaurāṅga, Nityānanda wants to distribute to us. From door to door He's wandering, door to door in this Navadwīpa Dhāma. "Anyhow have some recognition, have some relationship with Gaurāṅga. You don't know what gain you will have

in future life! Accept Gaurāṅga, He has come here to your door." With folded palm Nityānanda appealing fervently. "Only connect, have any connection with Gaurāṅga, My Lord Gaurāṅga. And nothing you will have to do, only some connection with Gaurāṅga you have. You do not know what highest thing is wandering by your door here." Nityānanda Prabhu, He appealed in the fervent way, fullest degree of His heart. "Anyhow don't dismiss Gaurāṅga. He has come to your door. You do not know what you can get in your future life. What fulfilment of life He has taken for you. You souls fortunate." Navadwīpa in the banks of the Ganges Nityānanda was wandering, roaming.

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."]

"My very inner life and bosom, if you connect yourself anyhow with Gaurāṅga, your place is in the throne of My heart. I shall worship you."

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

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra
ye āge paḍaye tāre karaye nistāra, ataeva nistārilā mo-hena durācāra

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified."] ["He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 5.208-9]

Whoever is coming across His view, He cannot but connect, grace, show His grace towards him. His grace means Gaurāṅga's grace. Gaurāṅga's grace means Rādhā-Govinda, in different, common and little distinction in the play, of same *rasa*. In one place They're tasting One Another, in another place it is being distributed to others, the same *rasa*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Gaura Hari. Gaura Hari. Jaya Nityānanda Prabhu.

I close here.

...

Śrīla Śrīdhara Mahārāja: ... Caran dāsa's Guru was Bhāgavata Bābājī. They are disciple of Jagannātha Dāsa Bābājī. Bhāgavata Dāsa Bābājī, he accepted anyhow, he was not really pure, but still the Rāmadāsa Bābājī, he came in the line of Bhāgavata dāsa Bābājī and Caran dāsa Bābājī. And

that Caran dāsa, he devised that, *nitāi gaur rādhe syāma hare kṛṣṇa hare rāma, nitāi-rādhā, gaur-syāma*. So this fundamental blunder in the *siddhānta*, that can never be encouraged, so we cannot have any connection with them.

Akṣayānanda Mahārāja: So Bhāgavata Mahārāja was *veśa* guru of?

Śrīla Śrīdhara Mahārāja: Bhāgavata and Gaura Kiśora Bābājī they were Godbrothers in *veśa* from Jagannātha Bābājī. Two disciples, Bhāgavata dāsa and from Bhāgavata dāsa came Caran dāsa. From Caran dāsa came Rāmadāsa. Caran dāsa he founded that mantram and different things, so he was _____ [?]

Akṣayānanda Mahārāja: And Bhāgavata Mahārāja was *veśa śiṣya* of Jagannātha Dāsa, no?

Śrīla Śrīdhara Mahārāja: Bhāgavata dāsa he was a _____ [?] criminal pleader in Mymensingh court. Then he left and went to Vṛndāvana and took *veśa* from Jagannātha Dāsa Bābājī.

But Caran dāsa, his history is otherwise. He was a _____ [?] something, and he was working under the *zamīndār* of Jessore. And there was a riot, and that gentleman, what his name was previously, that Caran dāsa, he committed a murder. And he absconded, and in the meantime he was in Vṛndāvana in disguise. Then when after twelve years he was safe from criminal orders, then he again went to home and after a few days he again came back. So this took *veśa* from that Bhāgavata dāsa. And he began to preach very forcefully. He was a man of gigantic type. And of high voice, he began to chant and dance, and he created that *nitāi-gaur-rādhe-syāma*, all these things. And he wanted Prabhupāda also to support him, Bhaktisiddhānta...

Akṣayānanda Mahārāja: Yeah, but Prabhupāda smashed him.

Śrīla Śrīdhara Mahārāja: ... from the beginning he approached him and asked him "Where have you got this? Is it mentioned in the *śāstra*? You have created a new mantram?" And so many things were charged.

And that man was also characterless. He asked that, "You should not build a paka latrine." Meaning that don't marry. "Whenever there is necessity to pass stool, wherever you are, you may pass the stool. But don't built any permanent latrine. That is, don't marry." That was his idea we're told.

Akṣayānanda Mahārāja: So that Bhāgavata Mahārāja was *veśa śiṣya* of Jagannātha Dāsa then, is it?

Śrīla Śrīdhara Mahārāja: Bhāgavata dāsa Mahārāja and Gaura Kiśora Bābājī, both took their *bābājī veśa* from Jagannatha Dāsa Bābājī. And Bhaktivinoda Ṭhākura later he connected with Jagannātha Dāsa Bābājī, directly. Jagannātha Dāsa Bābājī lived for one hundred and twenty five years, very, very old.

Akṣayānanda Mahārāja: Yes, I heard it. We were told that Gaura Kiśora Dāsa Bābājī and Bhaktivinoda Ṭhākura were good friends, as brotherly friends.

Śrīla Śrīdhara Mahārāja: Godbrothers. Bhaktivinoda Ṭhākura, later he took *veśa* from Jagannātha Dāsa Bābājī. And Gaura Kiśora Dāsa he took *veśa* from Bhāgavata dāsa Bābājī, so little junior. Bhaktivinoda Ṭhākura took *veśa* direct from Jagannātha Dāsa Bābājī, so he comes in the standard of Bhāgavata dāsa realm, Bhaktivinoda Ṭhākura. And Gaura Kiśora Dāsa Bābājī comes from Bhāgavata dāsa, so a little lower rank. And Gaura Kiśora Bābājī he used to hear *Bhāgavatam* from Bhaktivinoda Ṭhākura in *Svānanda-sukhada- kuñja*, in Godrumadwīpa. There is a small paka, room is built there in Godruma where Gaur Kiśora Bābājī used to take his seat and hear *Bhāgavata* explanation from Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Then if these people would give up that conception, then we could allow them to stay with us?

Śrīla Śrīdhara Mahārāja: If they disassociate with them, they may be accepted. _____ [?]

Akṣayānanda Mahārāja: Yeah. I was worried about that. I knew there was something wrong, nasty. Hare Kṛṣṇa. That we shall see. Caran dāsa. And Sakhībhekī is another, not the same one?

Śrīla Śrīdhara Mahārāja: Sakhībhekī was another. Lalitā Sakhī. He was also living in the same place, that _____ [?] same place, Sakhībhekī. I saw him, before joining Gauḍīya Maṭha, once I visited this Navadwīpa to find out any *sādhu*, if I can take initiation. I went to see Caran dāsa's camp and I found that Sakhībhekī, Lalitā Sakhī, he passed in the name of Lalitā Sakhī..

Akṣayānanda Mahārāja: So he was a friend of Caran dāsa.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Contemporary. So in Navadwīpa we see now and then quite a few *bābājīs* are walking around. They're in that line, or maybe Lalitā Prasāda line?

Śrīla Śrīdhara Mahārāja: All mixed together. Some others came, disciples of so many Goswāmīs, the flesh Goswāmīs.

Akṣayānanda Mahārāja: Yes. They wear this Rādhā kuṇḍa, not *gopī candana tilaka*. And of course we adore Rādhā kuṇḍa *tilaka*, but then we see on them and it gives it *aslisa dosa*. What can be done?

Śrīla Śrīdhara Mahārāja: We may say we are generally, not particularly Rādhā kuṇḍa, it is very, very high. But we may not disregard it, Rādhā kuṇḍa.

Don't venture to assert that I'm holding such and such position, because it is uncertain. Super subjective. Always we must think like that. That wherever I am, that is a grant, a gracious grant. If necessary, next moment I may be thrust down from that world of thought, pushed down.

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."]

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."]

Rāmānanda, tabe sei-kṣaṇa-ghaṭī-pala. "I have worshipped the time, to fix it, so automatically the Kṛṣṇa conception will be in the background. If I can make the time a little permanent, propitiate the time, and to make it stand, wait for some time."

Hare Kṛṣṇa. _____ [?] Strategy, what is strategy? What is the meaning of strategy?

Akṣayānanda Mahārāja: Adopting some very intelligent method, some very clever course of approach, special approach.

Śrīla Śrīdhara Mahārāja: The cleverness in this line we hear that we shall try to see that it is the property of my Gurudeva, not mine. He's there. Guru jana sine puna sobha pai sata guna [?] Shines very beautifully on the head of Gurudeva. We are required the regulate our vision in that way, that he's there. So Guru jana sine puna sobha pai sata guṇa [?] Very beautifully that can be seen, can be traced there, on the head of my Gurudeva, there his abode. But just beyond my touch, transcendental. Come very close to Gurudeva, he has come down, so far.

Gurudeva in his personal capacity in Vṛndāvana *līlā*, he may be seen as a particular *mañjarī*. Prabhupāda told once that, "My Gurudeva is Guṇa Mañjarī, Gaura Kiśora. But if we can look at him at heart, in a very spacious way, very generous way, then I can find Rādhārāṇī in her." *Mañjarī*, they are supposed to represent the partial *līlā*, not the general. But he told, "If I look with a very high tension, broader outlook, I can find Rādhārāṇī in her."

Antaryāmī, in that way. She's representing Her, Her whole heart is devoted to Rādhārāṇī. In that way we can follow. And everywhere we can, if possible, everywhere we can see that. Mahaprabhu says, "You are *mahā-bhāgavata*." – to Rāmānanda Rāya. "Wherever you cast your glance, you find Kṛṣṇa easily."

[rādhā-kṛṣṇe tomāra mahā-prema haya] yāhāṅ tāhāṅ rādhā-kṛṣṇa tomāre sphuraya

[Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see — anywhere and everywhere — simply awakens your Kṛṣṇa consciousness."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.277]

Deeper sight, insight, eliminating, everything, when we are thinking of Her. By Her grace it is possible, it may be possible for us to think about Her. And that may be more intense, spacious, by which we can have some estimation or some conception of Her. In this way everything, Vaikuṇṭha *darśana* means this, transcendental view. But something, some sort of ecstasy is there that these so-called concrete things does not capture our mind, our heart. And that is more than imagination, that can attract us, so that is reality.

And this is rubbish, these concrete things, they seem to be rubbish for their character, the mortal characteristic and so many other. This is our opposition. Soul will have contact with soul;

that is natural. But soul, forced to come down in the material conception; that is abnormal, that is *māyā*, illusion. Soul cannot feel himself. Soul is forced to focus to feel fossil. What is this? Soul cannot move in his own soil? Soul is forced to move in the soil of the fossil, that's abnormal. Then soul must live in his own soil and then he can go up to the higher soil.

Even we're told in this worldly *kāma śāstra* of Bharata bhumi, the lady-love, they're also, ladies are also classified, and men are also classified.

Generally in four headings; men, *arsrajatiya* [?], the lowest, in the type of horse. Then the next higher is *visajatiya* [?], ox-class section, that is little better. And then *mrgujatiya* [?], this deer, they're second class. And the first class *sasojatiya* [?]. *Saso* means carcase [?], hare. The four classes of men.

And the women are also four classes; *hastini* [?], the most crude class, fourth class, *hastini* [?]. Then next higher is *sankini* [?] And the second class is *citragnini* [?] And the first class is *padini* [?]

And the classification is according to their temperament of gratification in the gross. And the higher class, their union and their pleasure is only singing, dancing and talking, not gross sense experience. Higher class, only they are satisfied with talking, conversation, these things, giving, taking; in this way. And the grossest sense experience, carnal desire, that is in the lowest. So accordingly that has been classified. So the fine things satisfy us, that must be higher class, not existing in the fossil world. High thinking men they're always busy. Newton, Einstein, in their zone they're always engaged with fine things, not so very gross things here.

So in this way it may be conducted in the spiritual side. Their satisfaction is therein with the fine things. They do not require for their satisfaction anything gross. That existence is higher existence. Satisfied with the high ideals, they can live, move, everything. Always, twenty-four hours they can retain that position and from there again to higher, in this way. But a gross mentality they cannot maintain that sort of life in the very subtle world. They want gross things for the tongue, for the nose, this sensual attraction is the main thing in their life. Some more attached towards tongue, some towards touch, some towards sight, in this way, in the level of the sense experience. But higher type of creation they find their satisfaction in the higher plane. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

So Prabhupada told, "If I look at my Gurudeva with some higher aspiration I can find Rādhārāṇī in her." That was his expression. "In her." That look deeply at his heart, inner existence...

83.10.05.B

Śrīla Śrīdhara Mahārāja: ...in the service of Rādhārāṇī. In this way. Rādhārāṇī means this *aṣṭa-nayikā*, their different departmental service, of departmental sentiments etc, full found in Rādhārāṇī. Others a partial distribution, not holding all the *rasa* to serve Kṛṣṇa. Partial presentation more or less.

Hare Kṛṣṇa. *Aṣṭa-nayikā*. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

At the same time Prabhupāda uttered, "What other *mañjarīs* do I don't know. I'm indifferent to that. But in my Gurudeva, though he's externally *mañjarī*, I can find in there full thing in his heart. But what the other *mañjarīs*, what are they doing, and what position they hold, I do not know. I'm quiet indifferent." That also. High things. Ha, ha. But relative to Absolute. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: That gentleman from *Samājbhari* [?] he may be given if he lives here and takes some food, may be given this cultivation, activity outside. Not connecting with the Deity or food, *prasādam*, not that connection. External, just like labour.

Samāj means *samādhi*, tomb. From the tomb of Caran dāsa it has got the name of *Samājbhari*.

Vidagdha Mādhava: Are doubts after one has begun the process of devotional service, are doubts necessarily bad or are they part of developing faith? A deeper faith? If doubts come...

Akṣayānanda Mahārāja: _____ [?] Is it necessary, or if we still have some doubt, when even advancing, progressing, it seems, is it necessary that doubt will also be there? Will it help us?

Vidagdha Mādhava: Is it good or bad or...

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Doubt?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: What does he say? In the progress, when I'm in the progress a doubt may continue?

Akṣayānanda Mahārāja: Yes.

Vidagdha Mādhava: Different ones may come sometimes.

Śrīla Śrīdhara Mahārāja: Different planes, doubt, according to plane it may change. Some quarter is unknown, and which is unknown, there may be some doubt. Possible doubt may enter there.

Akṣayānanda Mahārāja: *Na prema-gandho 'sti darāpi me harau,* [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45] That is also a kind of doubt? _____ [?]

Śrīla Śrīdhara Mahārāja: "I don't know Him. I can't know him. Can't get Him."

Chidyante sarva-saṁśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] In a general way, all doubts cleared. That may be applied to the basic, or fundamental position, if there is no God, yes God is, and God is almighty. In the basic understanding no doubt. And I'm His slave, servant. I'm subordinate and He's master. These things clear. But how much He's gracious to what type of devotion, all these things, still it will be unknown. And where there is the unknown relation there may come doubt.

Even so many Vaiṣṇava Ācāryas, Madhvācārya did not speak of any Svayaṁ-Bhagavān. Rāmānuja also, that Kṛṣṇa is incarnation of Nārāyaṇa, that is their feeling. So about the general

fundamental principles they are beyond doubt. Rāmānuja's position, but still for the highest conception there is doubt, there is misconception. In this way.

Vyāsadeva gave so many things, even *Gītā*, *Vedānta*, but still when *Bhāgavata* came, he told plainly that, "What I gave so long, that is not everything, not perfect. Now what I'm going to give, that is perfect."

In this way gradation is always there. Guru-tattva is not limited, Vyāsadeva not limited, Bhagavān not limited.

As Caru Swāmī says, 'Yesterday's Guru, today's Guru and tomorrow's Guru.'

Every day's Guru may give some new light, a dynamic, living Guru. But static Guru, dull Guru, that may be static, stereotype. Disciple also living, Gurudeva also living. Living means progressing. And a *śiṣya* means new light he'll receive and make progress towards the high. And the highest position has got no limit.

As Mahāprabhu says that, "I do not get even a drop of *prema*."

This is the idea. As Newton told that, "I'm just on the verge of the ocean of knowledge."

That should be the practice. Who says 'I know everything,' he does not know anything.

'I do not know' - there is possibility of my...

Because the known thing is infinite, and who is making assertion, he's finite only. So as much as he's in connection with the infinite, there he's true. And detached from the infinite, there he's undone.

All crying, Mahāprabhu and Rādhārāṇī, the highest ideal of two types. What do They say?

"I can't have." Rādhārāṇī also says, "They say that I'm in connection with Kṛṣṇa. But My heartfelt cry that I did not come to touch His feet."

So much hankering, so much degree of hunger is there for the service. Personality representing infinite, what is this? Everything is infinite if it's to be looked to from that standpoint. Kṛṣṇa is infinite, and Rādhārāṇī is also infinite to us, to Kṛṣṇa also, in something.

Infinite minus infinite is infinite. Infinite plus infinite is infinite. If we take infinite from infinite, minus, that is infinite. What is this? Only from the position of zero we can follow to certain degree. A zero added to zero is zero. A zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. That we can understand.

But opposite, infinite, un understandable, it is so. So dealings of the infinite, to approach that, everything is infinite, every point is infinite, everywhere there is.

In *Māyā's Essay* we read, "Everywhere there is centre, nowhere circumference." The position of infinite has been given in *Māyā's Essay*, we read in school. That everywhere there is centre and nowhere circumference. We may approach to infinite with such idea. Hare Kṛṣṇa. Still it is not imagination, it is reality. And not only that, that is controlling everything. So we have got our interest. We can't reject its relationship.

Athāto brahma-jijñāsā. It is the demand of our reason to understand the infinite. Where from I have come, where I am living, where to go? Any sane man cannot avoid all these questions. So, if we're to go on little reasonably and systematically then it comes to *brahma-jijñāsā*, or *kṛṣṇānusandhāna*, culminating. If it is reasonable it is rational, that to enquire about the

environment where we are. If it is rational, then it is rational that we search after Kṛṣṇa. And Kṛṣṇa is *raso vai saḥ*.

[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]

We cannot eliminate our hankering for pleasure, for happiness from us. And that is search for Kṛṣṇa, in a systematic way, search for Kṛṣṇa. What is, that our intrinsic, born of our innate tendency to get pleasure, or joy, or happiness, or something like that. If it is true then it must become scientifically to the extent of search for Kṛṣṇa. Only a developed conception of our innate, most innate unavoidable tendency or existence within. That is search after Kṛṣṇa, on the systematic and developed position. That is our life extended, what we are, if that is analysed and developed, then it cannot but come to search for Kṛṣṇa. None can deny, that I don't want it. But your very existence is that. You can't deny. Your material hankering, self-satisfaction. Self-satisfaction, you are trying.

Śrī Guru and His Grace, in my article, I wrote it in Madras. I began, "To err is human. Not to err is also an internal tendency in him. Then how not to err? To seek that process, Guru comes. From where I am to get that, that I may not err?"

Professor Sanyal appreciated the article very much. "Oh, so much argumentative article Śrīdhara Mahārāja can write." Ha, ha. He expressed his astonishment.

So began from that plane. To err and not to err. We're in want but we're also to remove that want. Two phases, that we're in want, and also our inner tendency to remove that want. We can't deny it. And from there it will take birth, and when in a systematic developed form, it cannot but come to search for Kṛṣṇa. The *brahma-jijñāsā*, Paramātmā *jijñāsā*, Vāsudeva, Nārāyaṇa, all passing in the way. And the acme it will come as Kṛṣṇa, He's autocrat, He's all-good, He's independent, so many things will come to constitute He's Kṛṣṇa.

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]

So it is unavoidable, inevitable. It is not thrust on anyone's brain and that by brainwashing it will vanish. It is not of that type. It cannot be oust of one's sane brain.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

... wanted to send me to the foreign countries for preaching.

But I hesitated that, "I'm not fit to preach in the west." I replied. "So anyhow, but if you order I must go." That was my expression.

Then he sent some other gentleman who has established a Maṭha in London, Vinode Vani Maṭha. That Vinode Vani [dāsī], Mrs [Daisy] Bowtell, she took *Hari Nāma* in nineteen thirty six, and she dedicated her house for the Maṭha purpose, and still that is there. Only one *brahmacārī* from Bagh Bazaar temple, he's in protection of that place.

But in my last days, though I'm here, but anyhow the burden of preaching to the west automatically came to my head.

Swāmī Mahārāja also requested several times to go to the west. Even so that, "You take the chair of the president, I shall work under you, or along with you."

But I did not feel any inspiration from the upper. "No, it is not possible." In young age I avoided, and in old age it is not possible. But the divine will is otherwise. He's thrusting over me some sort of service for the westerners. And what to do? As much as I can I'm trying to help them.

Devotee: Kṛṣṇa could not keep back the treasure.

Śrīla Śrīdhara Mahārāja: This is the position. And they're taking so many tapes from here and preaching outside. In this way it has begun. But some sort of party feeling has grown. And ISKCON, instead of thinking me as their friend, they're thinking otherwise, to my great misfortune.

Anyhow, who are coming to me, I cannot but to help something, as little as I've got for my own. That is my position. Poor man, passing my days with the scriptures, at this time. Through the scripture we get the association of the higher past nobles, and my life is mainly like that. To associate with the noble personages of the ancient time through their voice, through their writings. In this way I'm passing my days, generally. And by their grace I also find many a time a new light within them.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

This Bhakti Sudhīra Mahārāja, he was the pushing man. He began preaching in my favour there in the beginning. He collected the tapes from the time of Swāmī Mahārāja. He was in charge of an important centre where the tapes recorded in the time of Swāmī Mahārāja were preserved, I heard. And finding those tapes he got impression and he began to preach in my favour.

Swāmī Mahārāja also was very intimately connected with me. When he was in Allahabad as agent of a big medical firm I met him first there. And connection with this Maṭha began at that time. After that in Allahabad he took initiation from Guru Mahārāja. Then afterwards he took, he moved, when he was in Bombay, then left Allahabad and went to Bombay for business purpose. There also I'm in charge of Bombay Maṭha in closer connection. Then leaving Bombay, came to Calcutta, began his business, laboratory. And just the next building of his house, dwelling house, there was his laboratory. Ground floor laboratory and first floor, four rooms we took on rent and lived there for some time. At that time closer connection with him. He was translating *Gītā* and *Back to Godhead* first issue published from there. And my article was there, nineteen forty three, four, something like that. In closer connection. After preaching for some, from the west he came here direct, so many photos are there, group photos. I tried to give here a reception from the municipal office, from Navadwīpa municipality. I made arrangement to receive him, gave reception.

And I also suggested Acyutānanda selected the place where now ISKCON temple Chaitanya Candrodaya, I selected the plot for him, tried to acquire land there in that place. And with Acyutānanda. And Jayapatāka says that I also just reached the helm at that time. And both of them acquired land there. And gradually going. Several times I was to visit Swāmī Mahārāja when he used to come. He used to take me there. Closer connection.

...

Devotee: I have met one disciple of Śrīla Prabhupāda, one old disciple, first time he has heard of you. I have given him some tape in Vṛndāvana and he was immediately attracted.

Śrīla Śrīdhara Mahārāja: We were attracted by the teachings of our Guru Mahārāja. Only attracted by the principle he was preaching, we came. Especially myself, attracted by the ontological aspect. Where we are, what is our destination, how to attain that destination? *Sambandha*, *abhideya*, *prayojana*. The Vedic literature has tried to understand things in this way; three divisions, *sambandha*, *abhideya*, *prayojana*. In *sambandha*, where we are, what I am, what is my position in the whole, in the absolute? And the second; what is amiss with me, wrong with me, how to redress that? And then the third; what is the highest end of our life, what is the destination, *prayojana*, the aim of life? Who are we, what is the highest position, and how to attain that? Three things to be considered, and it is necessary for everyone to try to live in eternity, to have conception of eternal life. Hare Kṛṣṇa. Who are we? Hare Kṛṣṇa. In *Bhagavad-gītā* and *Upaniṣad*,

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]

Who are we? To help us to understand. You see the world of experience, but your senses are more important. Without your senses the world is nothing to you, in which you think you are living. So your senses are more important than the outer world. *Indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ*. Then your mind, mental faculty; to take something, to dismiss something, that principle within you that is more important than your senses. That is sitting in the centre, and through the channels of your senses you are introduced to the environment. *Manasas tu parā buddhir*. Then the faculty of judgement is higher than your mind. Your mind only wants something, and does not want something. But judgement faculty, reason will say "Don't want this, you try to get that." That is higher thing within you, try to understand that. *Buddher yaḥ paratas tu saḥ*. That is intelligence, and go further up; there you are. You are not the world of your experience, not the senses, neither you are in the mental impulse, nor you are in the reason. But above that, beyond that, try to enquire who are you. *Buddhir ātmā maham para*. And in *Gītā*, *buddher yaḥ paratas tu saḥ*. *Saḥ eva*, you are there. What is above intelligence, you are there, your personality, your person. Try to understand what is that thing. That is like a spark of consciousness, spark of light, the feeler who can feel, *bhokta*.

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]

The feeler is the *puruṣa*, the person, *puruṣa ete*, who is living. This is all abode. And who is living in this abode, in the house, the person, he's the enjoyer, of good and bad, peace and pain, peace and trouble, something. The feeler, that is *puruṣa*, that is you, a person is that. And what is felt, that is *prakṛti*. Energy is *prakṛti*, potency. And the feeler of all the activities, that is the person, you are that, soul. Soul is the feeler, *sukha duḥkha*, pain and pleasure, the feeler, you are the feeler. And whatever is being done here, that is the result of *prakṛti*, potency.

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

Combined by these two; energetic-al movement and the feeler of that movement. So whatever is going on, happening here, they are all development of energy, *prakṛti*, force. And categorically different thing is the feeler, the onlooker of all these happenings, events. *Drāṣṭā*, *śrotā*, *bhokta*, that is the qualification of a person. Take him out, this is all blind movement, no purpose. But that *puruṣa*, that feeler is in relativity with this mundane. He's attacked with some mania, to become 'monarch of all I survey.' Exploitation, that 'I must be master and everything, whatever I feel, I see, that must be subservient to me.' That tendency is the root of all his evils, has taken him in connection with this mortal world, treacherous world. Now this; now that, changing its position every second, frustrating us. Frustrating, and when we're in connection with this exploiting atmosphere, we're fettered by ignorance and we're influenced by a force of action and reaction. By exploiting we're losing our intrinsic position, incurring loan. Enjoy means to take loan from the environment, and to clear up the loan we're to go down, to clear. I'm in higher position I'm exploiting that of the lower position, and to clear the loan I shall have to go to lower position, and he's coming higher and exacting the loan.

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]

In this vicious circle, going up and down; action, reaction, action, reaction. Vicious circle. To get out of that vicious circle, that is to get out of the mania of exploitation. 'I am master.' No.

Buddistic, Śaṅkarites school, they try to show the path of renunciation. 'Disconnect you with this evil vicious circle. Give up the principle of exploitation. Don't allow yourself to exploit anything. Retire in the deep slumber-like position, *samādhi*. Don't awake in this mischievous world. They will all attract you to enjoy, offer, 'Enjoy me!' And you're in the trap when you're going to enjoy and then you're being enjoyed. So don't allow yourself to be enticed by the mania of exploitation or

enjoyment. But try to retire finally, no charm. 'I don't like this useless movement, action reaction. I am disgusted. So slumber, deep slumber. Never rise from sleep.'

But the Vaiṣṇava school, they are the fortunate who got connection of the superior world. From soul, Supersoul, that can come down, he cannot go up. And when they come down here, gave some news of the upper position, and they then come to know that there is just a opposite form of life. Life of exploitation, life of dedication, the opposite, that is the positive and proper life. And this is a vitiated, where everyone wants to live at the flesh of another, at the cost of another, wants to live. That is a vitiated, a lower form of, mean form of life. But the higher, noble form of life is to give, to dedicate. There is higher, noble life on the upper world. The soul, Supersoul, Super-Supersoul, in this way.

Here also has developed the ether, the air, the fire, the water, the earth. And from earth also some mud, stone, developed in the material. There also in the spiritual higher substance there is also development, developed condition. Then Brahmaloka, Vāsudeva-loka, Vaikuṇṭha-loka, Ayodhyā, Dvārakā; Vṛndāvana; all going up. And the standard is of dedication. As much as dedication, self-surrender, he will get more and more. And dedication not temporary, not wilful dedication for the time being, but eternal. And eternal life in that plane is possible. Die to live. As much as you can forget, be self-forgetful of your nasty present ego, it is dissolved, higher form will come from within, higher self. Noble self can come within and you'll find that that is the member of that world.

In this way we can, with the help of the *sādhu*, Guru, we can have real progress in that line. This what seems to be concrete to us at present, this will vanish. Everyone, the scientists as well as spiritualists, they all say that this was created and this will be dissolved. But that fine thing, that is not to be dissolved; it is eternal, not created. So no possibility. So if we can find our position in that subtle world, that is really a real world. That is concrete and this is all illusion.

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]

The materialists they're awake in this world of matter which is sure to be dissolved. And the spiritualists they try to live in a subtle form which is like imaginary at present, but that is concrete, not to be dissolved. And if we can develop our internal self to that extent, then we...

83.10.11.A

Śrīla Śrīdhara Mahārāja: ...portion of my own inner self, I'll be sure that the paraphernalia is also similarly sure and concrete and reality. So dive deep into reality. This is outer cases, eliminate this body of flesh and blood, all external. Go on within, in the mind, from mind to intelligence, from intelligence *ātmā*, from *ātmā* to Paramātmā, Vāsudeva, then Vaikuṇṭha, Lakṣmī-Nārāyaṇa, in this

way *rasāmṛta-murtiḥ*. The *rasa*, inner demand everywhere is for ecstasy, is for *ānandam*, that is happiness, joy. That is the inner-most principle everywhere. Everyone is searching for maximum pleasure, joy. And according to that the standard will be measured, what is what.

Just as gold is the standard, the mark is there, and the rouble, the pound, the dollar, but the common measurement is gold. Something which as got real value, instead of papers and stamp.

So the *rasa* is the measurement like gold standard. And thereby we're to judge the value of things, how much *rasa*. *Rasa* is the most intrinsic necessity, necessary thing for our satisfaction, not knowledge. And *rasa* is mercy, or beauty, or love, *rasa* - similar thing. And our inner hankering, our inner cry is for that *rasa*, that beauty. Reality the Beautiful, and Reality the Love Divine, harmony. So that is the inner hankering, demand, or cry, and we must march towards that, consciously not blindly, eliminating all unnecessary things of different gradation.

That from *Bhāgavatam* the full fledged theism, Śrī Caitanyadeva came, Kṛṣṇa as Caitanya came and pointed out. "This is your destination My boy, My friends, this is your destination. Try - eliminate all other proposals that will come to you on the way."

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]

Gaura Hari bol. So who will come to seek the same thing, the destination, they're our friends. By mutual help we shall march towards that. That is our campaign. This is ISKCON. Search for Śrī Kṛṣṇa. In *Vedānta* search for Brahman. Brahman means all accommodating, all comprehensive Brahman, *athāto brahma- jijñāsā*. And Mahāprabhu, when that *brahma-jijñāsā* of *Vedānta* came in the hand of Mahāprabhu He gave *kṛṣṇānusandhāna*, the living Brahman, not abstract. Not only the power of knowledge, but power of heart. Heart is the main thing, not the brain. Brain utilised for many things, but the recipient is the heart. Heart's satisfaction can really give us fulfilment. So when that *brahma-jijñāsā*, the enquiry after the all comprehensive which is comprehending everything, what is that, where we are? When it came to Mahāprabhu it became 'where is Kṛṣṇa?' My beloved friend, the Lord of My heart.' That was transformed into Kṛṣṇa, Brahman, the Lord heart. *Brahma Vedānta, brahma-jijñāsā*, that intellectualism came here in the form of service for the Lord, dedication for the Lord wholesale, and to be gratified, enlivened, got life. The *Vedānta* got life in *Bhāgavatam*. And Mahāprabhu's Personality came, how to do that practically. He hinted, came and by His own practice He taught us. In this way we shall go on Kṛṣṇa. Through the Name, through the service of the devotees, *śravaṇa*, *kīrtana*, Name, and everything connecting this heart's satisfaction. *Kṛṣṇānusandhāna*. Lord of our heart, we must search for Him.

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

...

...automatically, we may not care for these little comforts here and there, more than that.

Devotee: Yes, something higher. Yet such high comfort you're giving us, we cannot compare to the best comfort in the material world.

Śrīla Śrīdhara Mahārāja: A sincere man will look after that. That is all. Anyhow to go on with this material life, but our attention will be towards that. Food and comfort for the self. Bodily comfort and food etc anyhow of middle class, not very bad and not very good. Anyhow to...

Devotee: We found very good. We've already feasted three times. Very good food here, everything.

Śrīla Śrīdhara Mahārāja: Gaura Hari.

Devotee: Because of Your Grace we're having this hope of proceeding towards what you have described to us. Otherwise we could not go on, because we would not see where we're going. But you're describing to us where we're going. Therefore by Your Grace we're feeling some necessity to go that way.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Kṛṣṇa is dealing correspondingly with you. As we deserve so we have.

Devotee: Ha, ha, ha. I do not deserve but by causeless mercy He's brought me here.

Śrīla Śrīdhara Mahārāja: Then what has taken you here? Eh? You don't be ungrateful to your inner hankering. So many things to hanker after. That noble awakening within you, ignoring the charming environment and taking you to somewhere else. *Śraddhā*, faith, that is our guide, faith.

Devotee: I have no choice. By your charm you have forced me.

Śrīla Śrīdhara Mahārāja: _____ [?] easily got.

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]

While wandering through the eighty four *lākhs* of species, so many different births, innumerable, very fortunately can get, have, a point of that faith, a drop. A drop of that faith, that is acquired unconsciously by the grace of the devotees, the divine agents, anyhow acquired, differently. Suppose I'm a cow, my milk is taken for the service of Kṛṣṇa: I'm a creeper, my body has been cooked for the curry of Kṛṣṇa: in this way unconsciously I have collected. Anyhow my energy is taken towards Kṛṣṇa's service by the so many agents that are moving here to distribute Kṛṣṇa. In this way we have collected that faith, *sukṛti. Sukṛti* can produce that faith, and when faith comes we associate with persons that have similar faith. And then by their help, glory.

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

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

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

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, ['virajā,' 'brahmaloka,' bhedi' 'para-vyoma' 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]

Different stages of this material life of exploitation here we're to pass through and goes to Vaikuṇṭha, then to Goloka, in this way. So you also should be grateful to your faith that was acquired by the grace of so many *sādhus*, saints, in your past. It is their grace, accumulated, combined, has opened your inner tendency. And that is searching for the proper soil, that is discoursed, opened, the inner hankering, and that is trying for his own soil, where we can live, where we can thrive. In the association of the *sādhu* I can thrive. Inner _____ [?] crops, from the seed the first sprout, that sprout has come and wants the soil where I shall live and grow.

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

So valuable thing, that *śraddhā*, so *śraddhā* is a most valuable thing which has differentiated from the world outside, _____ [?] of the world, crying for exploitation of different types, madly running for exploitation tendency facility outside. And to try to save from that struggle, and in a peaceful way to grow so that to catch the Holy Feet of the Lord for service. The affection, the friendly Lord, not Lord, Fatherhood of Godhead. "Lord, Father, give me bread." Not only that, enter into the family of God. Eternal service, family service, very intimate service of God. *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]

"They come and enter Me, that enters My family, enters My group, and gets the confidential service."

Always under the guidance of the higher eternal servitors they can attain that, that friendly life ____ [?] different group, Rādhārāṇī. Eh?

Devotee: _____ [?]

83.10.13.A

Śrīla Śrīdhara Mahārāja: ...and joined the allied party, thinking that the allied party is sure to win the war. So you may, if you join this recruitment list, then you'll have great prospect in your future life. You students consider and come. In the first great wartime Wilson was the President, and the second perhaps Roosevelt, maybe? Second great war? Who was the President, Roosevelt? And the General in the second great war was Eisenhower was the Commander in Chief of the whole allied party. And the first great war General _____ [?] he was the Commander in Chief of the whole of the allied party.

And Kaiser, then Makinson [?], Goering. No, Goering with Hitler. Kaiser, his Makinson [?], I forget.

With Hitler, Goering, Goebbels, the Generals. And the first was Hindenburg, he was the General appointed on the eastern side. And he captured twenty thousand perhaps of Russian soldiers in _____ [?] Hindenburg. And there was revolt in Russia at that time. Hindenburg, big General on the eastern side fighting with Russia. Czar at that time.

His part came from very small occasion. Serbia and Austria. Austria a very big area. Serbia was small. But Austrian Prince went to visit Serbia - he married there, and anyhow Austrian Prince was _____ [?]

And that was the spark of the conflagration of that first great war. Austria declared war against Serbia. And Serbia is that Slav country, Slav nationality. So Russia came to side Serbia. As Russia came, Germany at once sided Austria, Austria and them combined at that time, a big area, Austria __ [?] When German Kaiser came to help Austria, then France joined Russia, that Serbia. British kept aloof for the time being. But Kaiser, German nation they're very gifted nation, Germany.

Badrinārāyaṇa: Guru Mahārāja. Śyāmānanda prabhu is German by birth.

Śrīla Śrīdhara Mahārāja: Ah. Some mystic connection there is between Germany and myself. I do not know why. When I was a student in the school, when I read about Germany, some sort of mystic connection. Later I knew that they're great appreciator of the Hindu civilisation, Hindu culture, Vedic culture. They're called Huns. "Furious Frank and fiery Huns." I read in an English poem. "Furious Frank and fiery Huns."

['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]

They're known as Huns. Huns means *haṁsa*. In the beginning there were two sections in the civilised nation, two developed, *haṁsa* and *paramahaṁsa.* In *Bhāgavatam* we find in the beginning of the first Satya- yuga there were only two divisions in caste, *paramahaṁsa* and *haṁsa*. Hans, *haṁsa* has been known as Hans. Rajaput they're also told they come out of Hans origin.

And Swāmī Mahārāja has told that when Paraśurāma He began to exterminate the *kṣatriyas* from India, many *kṣatriyas* they migrated towards Germany and settled there. They're of Indian origin, direct.

Hans, fiery Huns, so they're appreciator of Indian culture.

I loved Hitler also, liked him very much, because for his social reformation.

He asked all the ladies, "Go to the family, from the office and other positions. Go to the family, give me good children, I shall reward you." He sent all the ladies back to the family. "I want good children."

And also he ordered to sterilise the diseased and ordinary undesirable persons for marriage.

"No. I don't want that Germany will be filled up with diseased persons. I want that Germany will be filled with brilliant and able young men."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. These were very appealing to me, that quality I... At that time I was preaching in Karachi, I had a discussion with some British officer. I told him that I appreciate these dealings of Hitler very much. He's sending the ladies to the family, and he wants to sterilise the undesirable persons, not allowed to produce any bad defective children in the country.

"I want that the whole country will be filled up with strong and brilliant young men."

Prajar grha-medhinah [?]. Marriage is not for sense pleasure. Marriage is meant to produce children. And children, that should be the aim of marriage. The aim of marriage will be to get good children. Prajar grha-medhinah. Where it is in *Bhāgavatam*. Prajar grha-medhinah, Raghu vaṁśa, and _____ [?] in *Bhāgavatam*. The marriage meant not for sense pleasure but to produce good children.

And in *Gītā* [10.28] also *prajanaś cāśmi kandarpaḥ*. "I am *kandarpaḥ*. I am that lust, that principle, but only where it is required for - to produce children, and not for any sense pleasure."

In *Bhāgavatam*,

kāmasya nendriya-prītir, lābho jīveta yāvatā [jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

["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*, 1.2.10]

Sense pleasure is not the object of life anywhere.

So Hitler did it. "I want good children in Germany, and not for sense pleasure. Who has got money he will marry and diseased children he'll produce, I can't tolerate that, barred." That was his idea.

German thoroughness, there is an expression, German thoroughness. What they do they do perfectly. In British period also here, Japan gave things very cheaply but they're not very useful. You want, get, supply good things but costly. Cheap and good things supplied only Germany.

After first great war Germany of course was bound to pay an innumerable quantity of loan, debt to clear. It was the burden of great debt, to cover the cost of the war was thrown on his head. What to do? He'll have to clear. But anyhow he managed, Germany, she managed that. "I shall pay off the debt as you've fixed, not by money but by supplying industrial things."

They had to agree otherwise at present that devastated Germany how can she pay by money. So industrial things they wanted, they admitted that. "Yes, you'll give up things."

But German commodities as loan they took, England, France, they took, and when they began to sell in the market that had the first choice. And their own industry began to die. Ha, ha, ha. So much so that at last they abolished that, "No, we don't want any loan from you. No industrial things we're going to take. Our market is finished."

Germany. And that Hitler classification. Clever and industrious. He told, "I try to fill up all my worker's position from this section." He classified them. "Clever and industrious, clever and lazy. Stupid and industrious, stupid and lazy." Four classifications.

"So clever and industrious I want to fill up my whole acting campaign. And clever and lazy, I want to make them as leader of the department." A peculiar thing. "Because they're clever they'll be able to manage the office, and lazy, they'll not be spent up, their energy will be saved. They'll always save their energy, at the time of need I shall get their help. So I make them the officer class, from the clever and lazy, officer class." This is peculiar thing, clever and lazy, from that section officers are selected. "And clever and industrious they fill up the general workmen."

"And stupid and lazy, if I can I shall try to find something, some job for them. But stupid and industrious, I keep them far away. Because industrious they must do something, and stupid they'll do wrong. So another group will be necessary to undo their action. So stupid and industrious I keep very far away."

And we also think stupid and industrious is the *karmī* class. And stupid and lazy is the *jñānī*, the renunciationist, stupid and lazy. And clever and industrious are the Vaiṣṇavas. And clever and lazy is Kṛṣṇa.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. One Vaiṣṇava classified in this way. Ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Eisenhower he was a German by birth, but he had that task to fight against Germany. He was German by birth, Eisenhower.

Hare Kṛṣṇa. And Einstein, first he was in Germany, but afterwards he fled from there. He was Yehudi by birth. So when Yehudi murdering campaign, that is a very black spot on Hitler, heinous actions. Because in the first great war Yehudis they betrayed Germany. I was told at that time. So in this second great war Hitler was very much, too much anti Yehudi. So much so that heinously murdering them in cold blood. *Ke*?

Badrinārāyaṇa: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh. At last Akṣay...

...

...if some filth thrown that side, that will surely come over my body and make me dirty.

So these Ācāryas are direct appointment of Swāmī Mahārāja. In the first occasion I...

...

Wholesale faith and wholesale surrendered to the divine idea, personified in one place. And I'm asked, just as we can give up one suit or shoe, leaving one and take another. To change Guru like that is horrible thing. Crush the innermost sentiment of the soul. The finest sentiment in the soul will be there, and if that is to be plagued like this that is very, very intolerable, disastrous, unfortunate. What can we do?

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

Then the next man is Kīrtanānanda...

...

Ha, ha, ha. Hand shaking of different kinds. It may be formal. Suppose Reagan comes to see the Russian President, for courtesy, formality sake, may shake hands, but the opposite.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: It may be formal, and it may be real, hand shaking.

When Lal Bahadur Shastri, for one year he was the Prime Minister, he went to visit Russia, and he gave *namas te*, not hand shaking, *namas te*. And that was very much appreciated by them. By hand shaking and the courtesy as *namas te*, folded palms from far away without touching the body. Some made some remark there may be some contagious disease also by hand shaking. That is not very good. But *namas te* from far away, that sort of courtesy that is well and good.

Akṣayānanda Mahārāja: Giving fitting honour to our leaders from a distance.

Mahārāja, I also have one letter from Mañjuālī.

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Akṣayānanda Mahārāja: She's in England now.

Śrīla Śrīdhara Mahārāja: How long, how many days?

Akṣayānanda Mahārāja: She hopes to leave London by the sixteenth or seventeenth, that's within only three or four days.

Śrīla Śrīdhara Mahārāja: She's expected here?

Akṣayānanda Mahārāja: No. To leave there, to leave London.

Śrīla Śrīdhara Mahārāja: To leave London.

Akṣayānanda Mahārāja: Sixteenth or seventeenth.

Śrīla Śrīdhara Mahārāja: Sixteenth or seventeenth. Then from there to India? Direct?

Akṣayānanda Mahārāja: Yes. But the plane ticket is a little uncertain. So - got this letter from America.

Śrīla Śrīdhara Mahārāja: Any possibility of her meeting with Jayatīrtha Mahārāja?

Akṣayānanda Mahārāja: Doesn't say that.

Śrīla Śrīdhara Mahārāja: Or Vaiṣṇava Charan?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja may try to see Vaiṣṇava Charan at least.

Akṣayānanda Mahārāja: She's staying with Aranya Mahārāja and maybe with Mr. Sharma.

Śrīla Śrīdhara Mahārāja: Hmm, that's good. Gaura Hari.

Akṣayānanda Mahārāja: But the men of Jayatīrtha are giving some trouble to Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha?

Akṣayānanda Mahārāja: Yeah. They want one of his - he had a big painting, a life size photograph of Swāmī Mahārāja. Aranya Mahārāja has got that. So Jayatīrtha's men say that 'You must give us that big picture, otherwise we'll go to court.' Childish dealings.

Śrīla Śrīdhara Mahārāja: They're asking Aranya Mahārāja?

Akṣayānanda Mahārāja: Yeah. They're threatening him.

Śrīla Śrīdhara Mahārāja: "You've no right to keep Swāmī Mahārāja's photo."

Akṣayānanda Mahārāja: Yeah. It's a special picture which they like very much also. It's a like, big like.

Śrīla Śrīdhara Mahārāja: Yes, but Aranya Mahārāja he's continuing to be the disciple of Swāmī Mahārāja.

Akṣayānanda Mahārāja: Yeah. Of course.

Śrīla Śrīdhara Mahārāja: Then, why? They may go to court, but how they can ask him to remove that?

Akṣayānanda Mahārāja: Idle *brāhmaṇa*. Also one letter from Sudhīra Mahārāja. You might have heard it.

Śrīla Śrīdhara Mahārāja: What is there? I forgot.

Akṣayānanda Mahārāja: That in Africa, Yudhāmanyu says there's one boy there, Tulasī dāsa, one ISKCON man, Tulasī dāsa, he had Yudhāmanyu arrested for distributing *Search For Śrī Kṛṣṇa*.

Śrīla Śrīdhara Mahārāja: Yes. He was?

Akṣayānanda Mahārāja: He was arrested, Yudhāmanyu was arrested by the order of this Tulasī dāsa, in one shopping centre in public place in Africa.

Śrīla Śrīdhara Mahārāja: So none will be allowed to sell any other book?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How it can be the law? I can't understand.

Akṣayānanda Mahārāja: Well, because the police they do not this selling anyway, they don't like the book selling anyway, so Tulasī dāsa has made this cross, tactic...

Śrīla Śrīdhara Mahārāja: So they're trying to oppose this book, by hook or by crook?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: A dangerous bullet.

Akṣayānanda Mahārāja: Dangerous bullet. Cannon.

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

Akṣayānanda Mahārāja: That's all the news.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Gaura Hari.

Acyutānanda remarked a very good expression. "Kṛṣṇa dancing." When he was sent to Dāmodara Mahārāja by me for the negotiation of the land at that place where ISKCON is at present, for some days he had to stay there. And Dāmodara Mahārāja giving some food he fled away for *bhikṣā* or something. And what was given to him that was finished, and after few days fasting he came here suddenly.

Then someone asked, "Why did you stay there for - one day nothing, you could have come earlier? Why after two days fasting you've come here?"

"Kṛṣṇa dancing, He's dancing, He has no time to cast glance to any. He's mad in His own dance. And also dancing in that flow He's pushing so many things in different directions. He does not care for it. He's dancing in His own sweet way. And by that wave so many things are thrown aside by His autocratic type of dancing. So no attention possible for Him to give to us. Whether I'm fasting, or I'm dying, or I'm living, does not matter to Him. He's dancing in His own way, careless of the environment."

I also read in B.A. class in the Preface of a book, Mudalakha [?] the author was a Śivaite, devotee of Śiva. In the introduction he wrote one poem, there he told that, "Śiva wanted to dance, Mahādeva, Rudra, who is supposed to be the destroying agent of the whole creation, Rudra. He wanted once to dance with His full sentiment. But if he pushes, moves his legs a little strongly then the earth going down. If he throws his arms and hands over, so many stars are being displaced. Then what to do? The poor Mahādeva wanted to dance but he could not get the opportunity to dance in his fullest way."

So big vibration flows are like that, *nirguṇa*. That is *nirguṇa* is the highest type of automatic flow. And we're asked to join the dancing in that plane. That is the dancing of Kṛṣṇa. The most fundamental plane having its flow, not ether, but further, more, most fundamental plane. That is *bhakti*, devotion. That is For Itself. Reality is For Itself. This kind, the flow of this quality. Everything For Him without caring so many local interests and provincial interests of so many other agents. *Ahaitukī apratihatā*.

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

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

The great declaration of *Bhāgavatam*, Śukadeva. Already there is the fundamental plane, the flow, the dancing is going on there. Everything wants to satisfy the whole, not any partial demand, not provincial interest, but the Absolute Interest. And everything is dancing to satisfy that most fundamental plane that is Kṛṣṇa, the Autocrat.

Ahaitukī apratihatā. What is *bhakti*, devotion proper? What is the absolute duty of the *jīva* soul, of all of us, absolute call of duty, absolute nature of duty? What is that? *Sa vai puṁsāṁ paro dharmo*. The highest duty of everyone is this. What is that? *Paro dharmo, yato bhaktir adhokṣaje*. Our adherence, our faithfulness, our submission to the unseen, to the transcendental. What cannot be reckoned by any interested sentiment of us. *Yato adhokṣaje*. *Ahaitukī* and *apratihatā*. And that is causeless, and that is eternally flowing, no beginning, no end. And none can oppose it. Irresistible. Causeless and irresistible. That is no past, all present, no future, all present. No transformation, always new brand continuing, continuous flow, *nitya*, eternal. The eternal most fundamental flow for the satisfaction of the Absolute Whole. That is the most undercurrent fundamental wave. And we, leaving all our provincial and local interest to join that. That is what is necessary, that is *śuddha bhakti*. Kṛṣṇa is dancing and we're to connect us in that sort of wave of dancing.

Akṣayānanda Mahārāja: Mahārāja. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje. Adhokṣaja* means transcendental, which is not to come with your sense perception, whether gross or fine, whether

physical or mental, beyond that. Beyond that a flow is going on that is *nirguṇa. Guṇa* means that separate interest, local, provincial interest, group interest, extended selfish interest. No. Wholesale.

So Hegel says in his philosophy, "Reality must be By Itself and For Itself." That will be the main sign of reality. If He exists to satisfy any other thing then that will be higher. And if He's caused, created by another then the creator will be higher. So if we say anything absolute then the cause is within, and the future, the satisfaction, the purpose of existence, also within. These two things must be given - Everything is For Himself, For Kṛṣṇa. Kṛṣṇa *priti*. Every point in the Absolute Existence, they enquire after satisfaction of the Whole.

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

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

"I'm the enjoyer of everything here. And you come to harmonise with Me in that way, you'll be saved, you'll be normal. Otherwise you'll be abnormal and there'll be hitch between you and ABC, so many. But that plane you must find out, and you must tune yourself with that layer."

That is what is *nirguṇa*, this is *nirguṇa*. And not summation of all negation as the Buddhists or the Śaṅkarites, 'summation of all negation, sum total of all negativeness, that is *nirguṇa*, that is zero, an abstract philosophical zero.' That is not *nirguṇa*. Zero is not *nirguṇa*. But it is positive, and it is full fledged flow, and it is For Itself, and it is eternal. That is the concrete thing underlined. And that is beautiful, that is love. That is not power, neither power nor knowledge only, intellectualism. But that is love, that is beauty, all attractive, all accommodating. And that is the highest force, highest justice, all within that. Justice as well as power are subservient to that beauty, such absolute beautiful. Harmony, beauty, love, affection, all similar things.

And that is the finding of *Śrīmad-Bhāgavatam*. And Mahāprabhu Śrī Caitanydeva recommended for us only the same. Try to go that side. Try to achieve the wholesale. The whole fortune you may get there, highest fortune of all of us is there. That is His call, approach generally through the sound, that will be easy. Without approaching - eye experience, but ear experience you try to use, it will be very simple. Very simple to try to utilise the ear experience. Then all other experience also may be used to help it, the eye experience, the Śrī Mūrti, Arcā, so many other experience may be utilised. But ear experience should be given the lead of your approach towards that world. With the subtle most, hear, the ether, sound, and nearer to that most subtle sense experience is sound. So with sound only you can approach, but sound must be surcharged with truth, not false sound, *nāmākṣara*, *nāmāparādha*. No.

Where did you get the proper sound, Vaikuṇṭha *śabda*, the sound which is surcharged with Divinity? Through the agent, *sādhu*, Ṣaḍ Guru. With the help of the scriptures you're to understand Ṣaḍ Guru, the real bona fide agent, and connecting through him you may take the course of the sound experience mainly. The scripture, that is also sound, visualised sound, scripture is.

So anyhow, that is the world, that is your inner most hankering there for beauty, for affection, for love. Neither for justice, or knowledge, nor for power. Power cannot quench your thirst, and knowledge also can't quench your thirst. But without knowledge, without power, only that love can quench your thirst, independent of knowledge and power.

Karmīs, they're seekers after power, they want to become masters of potency. And the *jñānīs* their ultimate goal to know things and finish the negation. All that experience to be cast off, nothing to keep, they find ultimately. Justice says all dismissed, there's some sort of defect, dismiss it. *Neti, neti, neti*. In this way. *Tamna, tamna, tamna*. This is not, this is not, this is not. In this way, in this process they'll eliminate everything and go to nothingness, nothing is good. So all things of experience eliminated, only knower alone, that is *samādhi*. Subject living alone, divorcing all sorts of environmental experience, that is known as *samādhi*. If you wake, that is deep slumber, if you wake you will be conscious of so many things and they're all mortal, you're contaminated. So you're not to wake, not to come in connection with the environment. If you do that you'll come in connection with the mortality, with the change undesirable.

But the Vaiṣṇavas say that soul eliminating all this mortal environment, he can with the help of the higher agents, if he can secure a visa then he can enter another land, happy land. The passport won't be effective. Visa is necessary to enter there. And visa is given only to them who will have some contribution to that particular land. With this consideration visa is given. So when we shall be prepared to do something good for the land, that is serve the land, then we'll be allowed there. So with the spirit of service, that is the inner most function of the soul, we can come across that spiritual land, land of dedication. Land of exploitation, land of dedication, in the middle the abscissa, the land of renunciation condition. Mainly these things. *Bhoga*, *bhukti*, *mukti*, *bhakti*. *Bhukti*, *bhoga*, enjoyment. *Mukti*, renunciation, release, relief from reaction. And then *bhakti*, dedication. By dedication we can enter, have the opportunity of entering into another land, another plane of life, which is grand. But there is also sense of duty and some regulation in the beginning, but...

83.10.13.B_83.10.14.A

Śrīla Śrīdhara Mahārāja: ...enters into labour, dedication, then no regulations, no duty consciousness - all disappears, only labour of love. If we do not do our service we don't feel any better within us. That is *rāga*, *anurāga*, that is the labour of love. They cannot sit idle, they cannot but do the sweet service of the Lord. Very sweet, sweetness is the urge which gives them impetus to work for his Lord. That is the highest position of life, labour of love, sweet labour of love. And that is all satisfying. That is found in Vṛndāvana, Vraja, or Goloka, the higher sphere.

Vaikuṇṭha has got straight angle hemisphere, two and a half *rasa*, *śanta*, *dāsya*, *sākhya* half is found in Vaikuṇṭha. No confidential service, half confidential, and mainly with the attitude of Master and man the service is done. And also respect is there.

But in the other half more friendly, then it takes the shape of filial service, affectionate. And then in the service of consort-hood, the wholesale transaction is possible there. There are also different groups. We're told that the main group of the highest type of service is in the camp of Rādhārāṇī. Our attraction is that line, our Guru Mahārāja. In our Guru Paramparā we find that, in the Guru Paramparā.

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

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

[Brahma-Mādhva-Gauḍīya Sampradāya, 6] [Compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

All in the camp of Rādhārāṇī's sweet service rendered by heart. The acme, highest conception of the realisation possible ever in the whole. Rādhā *dāsya*, Rādhā *kaiṅkaryyaṁ*. So not to be pushing enough to approach direct towards Kṛṣṇa, but to try to enter into the camp of Rādhārāṇī and there to become adjusted in any particular line of service there. Also many things in details are there. So mainly we're part of potency, and the whole potency is represented by Rādhārāṇī in its fullest form. And anyhow to be adjusted there within Her camp, that should be the highest aim. Gradually we shall understand that. It is mainly given in the Guru Paramparā, and in the mantram also which we get from Guru. There also the meaning is there in that, and it will lead us there. So the formula is there, and by the formula we shall give attention, and we shall try to find out what is within. And also what is within in me.

'My finest element in me, and the finest element in the formula, that will be connected and harmonised, adjusted. This is my goal. And I'm also mixed with so many things, thoughts and ideas, but my inner existence is found in this formula. Eliminating all these outer dress, I shall try to find out myself, according to this formula. This is - here is myself. I have acquired foreign things, so many, wandering in this material world of exploitation, but this is all foreign, unnecessary. Eliminate, eliminate. And what am I? It is mentioned in the formula. That is my inner self, and I must reach that goal.'

Hare Kṛṣṇa. And all our spiritual advices in the line of Guru Paramparā, they're also in that line. Any way we shall have to go to merge in that line, following them, we shall be their followers, strict sense followers.

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

Long and short of the whole thing is like this.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

_____ [?] The success of *karma* is in *jñāna*, in attainment over *jñāna*.

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]

But proper *jñāna* is *sambandha jñāna*. And this is artificial, undesirable *jñāna*, which is going towards Brahman conception and limit that. And gradually from the material conception comes to spiritual conception, and then that Brahman and *jīva* in the same rank. And again Parabrahman, Vāsudeva, Nārāyaṇa, in this way it is proceeding towards.

[śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa]
sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate

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

tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati [*Bhagavad-gītā,* 4.38]

śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati

["After internal purification through non-fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] [*Bhagavad-gītā*, 4.39]

Then, *jñānī namapi*.

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]

In this way gradation is passing through, that sort of *jñāna*, not artificial *jñāna*, abnormal *jñāna*. Knowledge proper, which is not promised to avoid personal conception of the Absolute, that sort of *jñāna*.

Akṣayānanda Mahārāja: *Niṣkāma karma* proper therefore means *bhakti*.

Śrīla Śrīdhara Mahārāja: *Niṣkāma karma*, that is which is ordered by the *Vedas* in *varṇāśrama*, to do that without any particular object, or aim.

Akṣayānanda Mahārāja: Duty.

Śrīla Śrīdhara Mahārāja: Because the *Vedas* have asked me to do I do. That is *niṣkāma*. Then knowledge proper will come out of that. And that knowledge also if rightly followed, then Parabrahman *jñāna* will come. After Brahman there is Parabrahman. In this way in a fair way it will make progress. And that is unfair way, *jñāna yoga*. In that chapter perhaps *jñāna yoga* is being dealt _____ [?]

Akṣayānanda Mahārāja: Yes. Previous chapter *karma yoga*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...means that the actual *jñāna yoga* is...

Śrīla Śrīdhara Mahārāja: *Niṣkāma karma* _____ [?] Not forced knowledge but automatic outcome of *niṣkāma karma*. That is sure to lead towards *bhakti*.

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]

Just as according to the classification, the stage of the audience, instalment is given, something.

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

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

In the mind, just as a scholar is giving training to a boy, he knows much, but in that way he's giving some small instalment to him. But in his mind that gradually he'll lead to this side, that thing, *adhikāra*. *Niṣkāma karma*, then *jñāna*, and *jñāna* proper, when he's guided towards Bhāgavata, Personal God, not impersonal. Impersonal, that is an artificial thing. In general the natural way must go to - *jñāna* means person. As I say, that I'm a person, I'm a particle of knowledge, I'm a person. And the ocean of knowledge, that is not person, that is substance like ocean water, or ether? But a particle, I'm endowed with individuality, so,

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]

When a *jñānī* can feel that He's Vāsudeva, it is not Brahman, inner substance of spirit. But spirit means automatically person. He's a big person. Big knowledge means big person, the biggest person. Knowledge means person. I'm a particle of knowledge, I'm person. So knowledge means personality. *Anu caitanya* is *anu* person, and *bṛhat caitanya* is *bṛhat* person. He's Vāsudeva.

Then *bhakti* begins, head bends to His feet. Otherwise I'm one, I'm a particle of the ocean of consciousness, all inert thing, or impersonal, one and the same. But the big person, the ocean is personified, and I'm a spark, or drop personified, *anu caitanya*, and the ocean's personified, so I must submit to the ocean. That is the natural flow of the knowledge proper.

Vedic knowledge is drawing towards that direction. So *jñāna yoga* means knowledge of that type. And this is mislead knowledge which is taking towards *brahma jñāna, so 'ham. So 'ham*, it is all right, *so 'ham*, but what is *sa*, there the difference. 'I'm spirit,' so far common, but there is also qualitative difference, in spiritual substance. Just as in material - material stone and water is not same thing. Ether also material and stone also material. So in the spiritual substance also gradation, *taṭa-stha*. Then Vaikuṇṭha spirit, then Goloka spirit, then differentiation there.

And Kṛṣṇa also. Kṛṣṇa in Vṛndāvana, and when Kṛṣṇa in Vaikuṇṭha They're different Kṛṣṇa. They're inseparable, all Avatāra, They're rather treated as functional position. Kṣīrodakaśāyī Viṣṇu, Kāraṇārṇavaśāyī Viṣṇu, They're all Supreme, but Supreme with the difference in function. We're to take like that. Even Kṛṣṇa conception there is gradation. Svayaṁ-Bhagavān only by the side of Rādhārāṇī. Svayaṁ-Rūpa, then Svayaṁ-Prakāśa, Prabhāva, Vaibhava. In this way in Kṛṣṇa conception also there is gradation.

So in realisation there is always gradation. But they cannot be divided into separate parts, so we're to think like limited function, and bigger function, in this way small and big. In this way we're to think.

Nārāyaṇa and Kṛṣṇa, continuous, same one, but functional difference.

Just as king in the court, king in the harem, different man, but same man. He's in the court, he's in the war field, battle field, and also he's in the - making donations, or in family interest with wife and children. There's difference there, so many, such difference we may think about him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

... stage of consciousness where we're awake, but that is something like imagination, misconception. It is within misconception of the truth, no proper conception of the truth. So whatever loss and gain, all misconception, it is not so. This is not mine. This belongs to the Supreme, everything.

Raja _____ [?] A king's empire, that is nothing, it is evaporating ____ [?] within few minutes. That is all transient. If we want to have real knowledge, real gain, we're to eliminate all these mania. Our own interest is being thrust on the universal interest. It is false. Universe has got its own interest, He's moving in that way. And I'm trying to thrust my interest over it. It is imaginary, futile, it is mania, and we're suffering from mania of *māyā*, all imagination, illusion, *svapna-vada*, like dream. Dreaming coming from within. We see in a dream so many facts outside me, but really it's coming from me, from within, not in the outside world. So also whatever we do here, the universal movement is not affected at all. All concoction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In our Guru Mahārāja's time we did not observe all these things. Here also we don't observe. Did Śyāmānanda Prabhu come back?

Badrināràyaṇa: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: She has got no question?

...

Devotee: ...heard that Śrīla Prabhupāda mentioned that there are Deities of Lord Kṛṣṇa on every single continent, but that some are known and some are hidden. Do you have anything to say on this?

Śrīla Śrīdhara Mahārāja: What does she say?

Badrināràyaṇa: She said that she's heard Śrīla Prabhupāda Swāmī Mahārāja said that there are Deities on every continent, all over the earth. But some are hidden and some are revealed. Do you have anything to say about that? The Deities of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not clear. Deities of Kṛṣṇa everywhere it may be, if we've got the eye to see. Otherwise how can They be everywhere? Sarvatya krsne murti kali jal mal _____ [?]
Everywhere the Śrī Mūrti of Kṛṣṇa is dazzling in Its Own glory. But only those can have a view of that whose eyes are clear, not covered with so many thousands of prejudices. Viṣaya dhuli te _____ [?]
So many prejudices, so many demands, desires, that are covering our mental eye, rather the eye of the soul. The real seer inside is the soul, and so many thick prejudices, good, bad, are covering our

eyes so we can't see Him. If that is cleared, the prejudices are removed, then we can see that Kṛṣṇa is there, everywhere. He's everywhere.

Mahāprabhu when He's seeing a forest, "O, this is Vṛndāvana." Any hill, "O, Govardhana." Any river, "O, this is Yamunā."

Everything, always the seer, always on the level of the standard where he can have direct contact with Kṛṣṇa, the Loving Autocrat. The Autocrat, the Beautiful, everywhere He is. He's my Master, He's my Lord, and I can't see Him. He's my owner, everything, and I can't see Him. What a farce. Why such? I have made Him a foreign thing. I have, rather, made Him far away, far away.

Now the question will come. If anyone being in connection of Kṛṣṇa, can he come far away? The *māyā* can handle and overtake him, or her? So it is told *anādi-bahirmukha*. Our position is in the *taṭasthā*, in the marginal plane. But our two kinds of opposite adopt-ability. In the inner most plane there is Kṛṣṇa, and the outer most plane we can come to this world of *māyā*.

Just as a *jīva*, a soul, in human position he may be of different mentality, sometimes woman mentality, sometimes man mentality. Sometimes a cow, the bird, the tree, he's accommodating with his paraphernalia in different ways here. It is possible. The soul is one, but sometimes the soul, sometimes a man he's a king, sometimes he's a beggar, but that man mentality is there. And sometimes a politician, sometimes a philanthropist, but the central soul is a separate thing. But adopt-ability makes him to be shown in different plane, in different way. So also not only human species but so many species also.

So the soul may have different planes and position and understanding, and achievement differs accordingly. And the soul when outside focus, and inside focus he can see many things upwards. When with the tendency of exploitation he comes into some world. And when the tendency of dedication is utilised he enters into another world. And there also the Vaikuṇṭha, Goloka, all these things in the Kṛṣṇa world, they come to be the object of our experience.

So my inner most wealth or property is Kṛṣṇa. If we can see, look at the deepest insight. And with the tendency of exploitation we come outside. And by the help of the dedication tendency, that Yogamāyā, centre carrying current, out carrying current, in carrying current. If I take advantage of the in carrying current I can go and see Kṛṣṇa. And out carrying current I can go to the other things. At present our condition that we're in the midst of deep out carrying current. And anyhow by my previous action I have come across some agent who are saying about my inner wealth. And with the help of the in carrying current, the current of dedication, we can enter into another world where everywhere there is Kṛṣṇa. Everywhere my Lord is there.

I'm to be exploited by Him. I'm not an exploiting agent, but I'm to be exploited. I'm potency, I'm not potency possessor. Potency possessor is He. And I'm a kind of potency to be utilised in His service. That is what is necessary. So He's there, but we cannot see Him. We see so many things according to our position. Our different positions are showing different things outside. But if we can be placed in normal position we can see that Kṛṣṇa is everywhere. He's everywhere, at the back of everything He's there.

Stava jangam dakhe nadaketi murti sarvatya svure ta istha deva sphurti [?]

On the background, He sees everything. Apparently we see this matter and life, material cover and then mental cover, all these things. But nadaketa murti, but deeper vision will see no, Kṛṣṇa is at the back of everything, otherwise nothing can exist if He withdraws. But depth of intelligence, depth of our sight, our seeing is different.

Just as the politicians see, that Korea there was a plane crash, some say that American misdealing is at the bottom. In an ordinary plane they put some political inspection. And some say

Russia's misunderstanding is the cause of the slaughter, all these. The backside, one reads backside. Here is Mr. Reagan. Here is Mr. Russia. In this way, at the background. Superficially is something, and deeper vision says that no, at the root is another energy.

Similarly, we see generally many things apathetic to our interest, clashing to our interest.

But *Gītā* says, "Be indifferent to your environment and go on with your duty."

But *Bhāgavatam* says, "No. Everything is positively good to you. Try to find out that. Nothing is bad. Through every incident Kṛṣṇa's will is approaching you. You try to find out that."

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]

With sincere attention you try to find, try to read your environment, everywhere there is good will of Kṛṣṇa. If you can try to read your environment in this way, very soon you'll find 'yes, really it is so.' All transaction with you only coming from Kṛṣṇa. All affection, and no bitterness. We're taught to read the environment in this way. If you can follow this path you will find very soon that you are free from all wrong prejudices, and you'll be in the domain of Kṛṣṇa. Try to find out, with your best sincerity, try to read the environment. It is Kṛṣṇa at the back. All good, nothing bad. Try to take up in this way.

That is search for Kṛṣṇa, and He's there. Search for Kṛṣṇa. Don't search for your temporary satisfaction, pleasure, or any retirement, rest. Neither temporary pleasure nor rest, but always search for Kṛṣṇa, to serve Him. And Kṛṣṇa will be in your sight in no time. Search for Kṛṣṇa. *Brahma-jijñāsā*. Enquire about where you are. The All-Comprehensive Entity, which includes your existence and all the existence of the whole. Enquire about *brahma-jijñāsā*. And search for Śrī Kṛṣṇa, not the All-Comprehensive Principle, but the heart's satisfying Lord, where is He? Try to search Him and you'll find Him.

You'll find it is mentioned in *Bṛhat-Bhāgavatāmṛtam*, one soul through a particular process of *sādhana*, first meeting with Kṛṣṇa. When Kṛṣṇa coming back with the cows from the forest to home, in the way, that soul had got his emancipation and connection with Kṛṣṇa. Suddenly Kṛṣṇa found him and embraced him. And with the ecstasy of His joy He fainted, Kṛṣṇa fainted.

Balarāma only could detect that. "That a newcomer, a new friend has joined Our *līlā*. From long, long bondage he's released and he joined, and met Kṛṣṇa here. And Kṛṣṇa is so satisfied to find that old friend that with the ecstasy of joy He's fainted." Then Balarāma managed to take Him in the consciousness.

Then Kṛṣṇa began to say, "My friend, how could you pass so many days forgetting Me? How was it possible for you? I'm longing for you for so many days. And you were - I know everything, but when for search of Me you were begging from door to door, and some were treating gently, and some were harshly. All I know My friend. Anyhow after long separation you have joined us. Come, come after." In this way.

He's waiting with His hankering heart to meet every one of us. He's infinite, He can accommodate all of us with our full satisfaction. No bankruptcy there. Our heart's full thirst, we can be satisfied in Him, every one of us, thinking that as if He's only for me.

So we're told that the other world, that the motherly affection, she's waiting for the son who has left her and wandering in the street, lost. Son is lost, wandering here, there. Mother with affectionate heart waiting to get the son back. And when the son comes, she's always watching, she's ever ready to accept, to take him in the lap. Something like that.

That is everything. This is meek and in a partial consideration. *Māyā* is in the negligent part. Just as prison houses occupy the negligent part of a country. Free souls are moving in the broad land. And here and there the prison houses. And when one is released from the prison houses he comes to live in the country at large.

Infringement, hater of our own self satisfaction in exploitation, or renunciation, two phases. Either to lord it over everything, or to go to sleep, but both is abnormal. Only to be always attendant in our own function, what is attached in the universal necessity. We shall be always alert there, to do my function towards the universe. And the universe is Kṛṣṇa, His interest, He's personified, everything, every interest personified, universal interest personified there.

Some sham love, imitation love we find here, and we're mad for that. But love proper, how beautiful, how attractive that must be. And the centre of all such real love, how much beautiful, desirable, will that be. A drop of love, here, there, Romeo, Juliet, Dusanta, Śakuntalā, in the drama we find so many ideals of mundane love here. But love proper, how desirable that'll be, and when that is personified how beautiful that should be.

Can't see? Eh? When we're in that plane we can see Him, and nothing else. He and His paraphernalia, His *līlā*. But searching another plane.

Just as a dog cannot understand the ways of the human society, our position is like that, somehow or other. A dog mentality can be transformed into human mentality, then of course the dog can see, feel, things of the human society, good, bad, everything. So stage of consciousness.

Kṛṣṇa *jñāna*. And from here to reach to that level, *sādhu saṅga*, then *bhajan*, then *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *bhāva*. When we reach the stage of *bhāva bhakti* then we can have some glimpse. And then *prema*, then we can be lifted in that plane, we can see Kṛṣṇa. And *prema*, *sneha*, *mana*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. So many stages there are in Kṛṣṇa conciousness. Everywhere development to be traced in this way from one to another. In the passing road we're to finish, and then we can have that.

83.10.14.B_83.10.16.A

Śrīla Śrīdhara Mahārāja: ...may be felt in picture. But in reality if we want to have that we're to march the long way mentioned, in this way. In *Caitanya-caritāmṛta* [*Madhya-līlā*, 19.151] it is said,

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."]

While travelling through this *brahmāṇḍa*, this worldly area of eighty four *lākhs* of species, one fortunate soul can get a seed from Ṣaḍ Guru, a bona fide agent of the Vaikuṇṭha world, of the transcendental world.

mālī hañā kare sei bīja āropaṇa, [śravaṇa-kīrttana-jale karaye secana]

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

He puts that seed into his heart, and accepts it in his heart, and nurtures it, just as with water and fertiliser. Then the sprout will come and the creeper will grow. *Virajā brahmāṇḍa bhedi' yāya*.

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

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

It will pass through different stages of this exploiting world. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. Then Virajā, the stage of equilibrium, buffer state, abscissa. Virajā, Brahmaloka, then Paravyoma, then the world proper. Paravyoma. That the exploiting negative side, and dedicating positive side. He enters into dedicating life, *latā*. Then, *tabe yāya tad upari 'goloka-vṛndāvana'*. And passing through Paravyoma in its lower stage of dedication, he enters into the loving stage of dedication where the duty, where we render service not as duty but out of love. That is the domain of Kṛṣṇa, Goloka, Vṛndāvana, enters there and touches the feet of Kṛṣṇa. And then so many fruits the creeper can produce in connection with Kṛṣṇa. And that fruit of different types comes, and this man who has grown that creeper, he can taste of that fruit.

'prema-phala' pāki' paḍe, mālī āsvādaya / latā avalambi' mālī 'kalpa-vṛkṣa' pāya

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.162]

And ultimately with the help of that creeper, the man himself can go there, and live there finally. This has been, in a figurative way, this has been extended to us for our understanding. What is the matter? How we can go there. Bhaktivinoda Ṭhākura,

je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya [caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-38]

Bhaktivinoda Ṭhākura says, "When I see in my own house here the real temperament of Kṛṣṇa *bhajana*, it seems that Goloka has come down here. Kṛṣṇa with His paraphernalia He has come down to show His grace to me here. He can do anything, everything, He can come everywhere."

The king can enter, as king, his representative he can enter the prison house any moment he can come to see particularly. I'm under the law of prison house, but high officers or king, he's not under the law of prison house. He can come and go, anywhere, to see any culprit. And when he likes he can release anybody any time. When he thinks that he's no longer a culprit he can take him away with him, personally. So many things.

When our inner fortune will awaken we'll be able to see things. 'This is Dhāma, Gaṅgā, the play of pastimes, the place of pastimes of Mahāprabhu, His Vigraha. These creepers, trees, all connected with Mahāprabhu Śrī Caitanydeva. Navadwīpa.' Navadwīpa Dhāma, another representation of Vṛndāvana, something more. In Vṛndāvana in a fixed group they're enjoying that divine *rasa*. And in Navadwīpa not only enjoying but that very *rasa* is being distributing here for the public, so generosity here, more magnanimity. It is no other ontologically than Vṛndāvana. Whatever we find in Vṛndāvana in Kṛṣṇa, that thing only dealt here, with this difference, that magnanimously it is open to the public.

"How public can go to Vṛndāvana direct, in the special train, this is Navadwīpa Dhāma. No other concern, no other destination." Mahāprabhu declared, "Only Vṛndāvana is our destination, no stoppage anywhere else, direct special train to Vṛndāvana. That is the acme of our realisation." He announced. "And how to go there? Come, I'm giving admission ticket, and do this and that, this is the fare. You want it sincerely." *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]

"You desire, you hear about the nobility of the thing. And if you say, 'yes I want,' your sincere hankering that is the ticket, and I shall book you. *Laulyam api mūlyam ekalaṁ*. Only your sincere hankering, that is the ticket, nothing else necessary. *Laulya*, that is the seed of love, our sincere greed, innermost urge to have a thing, that is what is wanted, nothing else. That is the coin, all others are auxiliary things. You are traced in your taste, where your real inner taste is you are there. And I want that. If you give Me that I shall at once book you to Vṛndāvana. You'll get Kṛṣṇa."

Innermost hankering, neither knowledge, nor your energy in the form of wealth, men, and other things, power, nothing else. Only the inner man, innermost taste for the thing, that is what is necessary. That is the wealth of that land. Without that none can live there. Sincere hankering.

...

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]

Neither intellectualism is necessary, nor the political knowledge, neither financial knowledge, *vaiśyo*.
Or skill in labour, nothing is necessary. Only this is necessary. So *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *mleccha*, nothing is necessary. The innermost awakening of the heart. There is Kṛṣṇa. And that is the qualification which can admit, give us admission in the school of the pure devotion.

Vidagdha Mādhava: Guru Mahārāja. There's *sādhu saṅga* and different ways of developing this hankering. Could you...

Śrīla Śrīdhara Mahārāja: That is only *sādhu saṅga, śravaṇa kīrtana*, etc., what is done under the guidance of *sādhu*. Devotion is devotion's cause. *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]

Nothing than *bhakti* can produce *bhakti*, only *bhakti* can develop *bhakti*. So from *sādhu saṅga*. Just as light - a candle is lit from another light. So in the heart of *sādhu* the light is there, Kṛṣṇa consciousness, and from there this candle can be lit, in this way. Or the innate, it is under deep cover, anyhow to discover it. It is elementary thing, fundamental element. Nothing can produce devotion. It is the most fundamental plenary substance, dedication. Dedication. Many can stay in a harmonious place only through the nature of dedication. Otherwise disorganised, dispersed, scattered. How many means outcome of the dedication of all the units together. So *bhaktyā*

sañjātayā bhaktyā, so dedication only helps dedication. No exploitation, nor renunciation, can help dedication. Dedication is the original subject anywhere to be found.

In the *sādhu*, his dedicated life, that association may help your inner dedicating spirit. Or the scriptures, that also in a passive way can help your dedicating principle within to awaken. In this way, association. It is within me, and our external association to strengthen that, to develop that, similar things are necessary. By associating which I can increase the inner strength of my inner principle.

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-śastra, when in passive or in active form, there is dedication, that will awaken my dedicating principle within, make it dynamic. It is now something like static, paralysed, in meagre stage, and that must be made active, developed form.

Sādhu saṅga, or *śāstra saṅga*, that does not only mean physical connection. There also must be inner hankering, where there'll be dedicating spirit. One cannot have the association of the *sādhu* by the spiritual exploiting a *sādhu*, or being indifferent to a *sādhu*. But earnestly to utilise his precious influence, *śraddhā*, otherwise that will be *aparādha*, offence against *sādhu*, or *śāstra*. Only physical connection is not *saṅga*, association proper. Association means our earnest necessity. We must be conscious of our earnest necessity, that I shall want some help from him, with this spirit. I want to emulate my condition. Only physical nearness that does not mean *sādhu saṅga*.

Then the librarian of a religious library he may not do *sādhu saṅga*. But so many mosquito and bugs they're now taking *sādhu saṅga*, they're very physically close. The inner transaction must be present there. The appreciation of *sādhu*, that is *śraddhā*, faith. We must associate with the *sādhus* with the interest of some higher faith development. And the faith means the principle of surrender. If I find any goodness I want to surrender myself, and not to exploit that thing for my lower purpose. Faith's symptom is to have a thing by surrendering, higher thing. Faith necessarily takes us to higher association, so if we find any higher I want to surrender, I don't want to exploit. If I approach a *sādhu* to exploit then that will be offence. But *sādhu saṅga* will be when I shall feel superior position, I want that high divine thing, I want to surrender. I don't want to keep my separate account. I shall want to merge into his divine account.

Badrināràyaṇa: At what age is service to Kṛṣṇa most desirable?

Śrīla Śrīdhara Mahārāja: What age? Ha, ha. No question of age. Prahlāda Mahārāja, Dhruva, they were child. Life is continued from previous, development of previous life also can come in this life. So age is not a factor. _____ [?]

...

Under the guidance of a proper agent of the transcendental world.

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]

Knowledge is our guide, that is general conception, the knowledge guides us. But *Bhāgavata* comes to say that knowledge cannot guide to our highest destination. To certain extent, it is fallible. But real guide is our inner taste, our *ruci*, our heart's necessity, *ruci*, *lobha*, and that leads only to the land of beauty. Knowledge cannot give full satisfaction to our achievement, neither power nor knowledge. That is the revolutionary finding of *Bhāgavatam*, which claims to be the ripe fruit of the whole revealed doctrine. Revolution is there.

So knowledge is the source of power. Knowledge can produce power. Knowledge is of higher plane, it can play with power. And potency holds the higher position than power, can create power. So knowledge had the supreme position so long. But *Bhāgavata* came with another revolutionary declaration, and no, knowledge is actuated...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When I was a student of seventh class I heard one *śloka*, perhaps from any part of *Veda*, revolutionary.

Satyam briyat priyam briyat, ma briyat satyam apriyam [?]
Priyam ca namritam briyat, tesa dharmasya sanatana [?]

What is real *sanātana-dharma*? Satyam briyat. Speak truth. Then next, priyam briyat. Not only the naked truth but priyam, what is favourable, what is tasteful, soothing, affectionate, priya, pleasing. Ma briyat satyam apriyam. Never speak truth which is unpleasant. That gave a suggestion to my brain in that young age. Satya, one must say truth, this must be the universal statement. Then, the priya, it must be pleasing. What is pleasing to others say such truth. That qualification to the truth is necessary which is not absolute? We shall speak the truth, that must be absolute teaching, advice, but that is going to be modified, 'it must be pleasing.' What is this? Truth is not independently highest thing? Satyam briyat, always try to speak truth. Then priyam briyat, you'll remember that you must say what is loving, what is pleasing. Ma briyat satyam apriyam. Never speak truth so harshly, with harsh truth which is not pleasing, apriyam, don't speak. And priyam ca namritam briyat. At the same time don't be a sycophant, only you'll talk pleasing eliminating the truth, neither do that. Tesa dharmasya sanatana. The real purpose of our duty, direction, how we shall go on, in the line of our direction is such from the *śāstra*. So priya means that is pleasing, that has got a supreme position. And beyond truth I came to know *jñāna śūnya bhakti*.

Kṛṣṇa is asking Yudhiṣṭhira, "Speak lie." Ha, ha. To Droṇācārya. Aśvatthāmā hatta. The Raja was a big hero, invincible. But to kill him some tactics necessary, that some inactive temperament must be created in him. And when Bhīma killed an elephant whose name was Aśvatthāmā. Aśvatthāmā means Aśvat thāmā, Aśvatthāmā when he was born Droṇa's son he cried in the voice of a horse, Aśvat thāmā. So this elephant parts he used to sound like imitating horse, so its name was also

Aśvatthāmā. So when that Aśvatthāmā elephant was killed they reported it to Droṇa that Aśvatthāmā is killed.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then when this was put to Droṇācārya he did not believe. "No. Aśvatthāmā he won't die in this age, so he can't die. I know he's one of the _____ [?] immortals, of the whole age."

"No, no. Aśvatthāmā has been killed by Bhīma."

Then, "I don't believe you. If Yudhiṣṭhira says then I'll believe you."

Then party requested Yudhiṣṭhira to say that Aśvatthāmā is dead.

Kṛṣṇa also, "You say, if you want to conquer the battle, you must have to take such tactics. Otherwise Droṇa is invincible."

By the pressure of Kṛṣṇa, Yudhiṣṭhira Mahārāja told, "Aśvatthāmā hatta, but it is elephant."

But when that first syllable, especially 'Aśvatthāmā hatta,' then they beat the drum, and Droṇa heard only that part, 'Iti Gaja.' The 'Aśvatthāmā is killed, but it is an elephant,' that part he could not hear, Droṇācārya.

So in Kṛṣṇa conception of Godhead, as in Rāmacandra conception of Godhead, we find this *nīti*, this moral conduct, has been laid much stress by Rāma Avatāra. But in Kṛṣṇa Avatāra we do not see like that. Moral or immoral, mixed march towards truth which is not under the laws of so-called truth. Above truth of your conception. Real truth is of Autocrat. Everything For Himself. The nature of real truth, above law, a dynamic autocracy. So obeying the moral laws in your plane, that cannot help. That is total submission, surrender, to that autocracy Who is not under any law. No law in His country, He's despot, autocrat. Whatever He likes that is more than law. So the highest realm is not under the guidance of your law which you experience here. Surrender. Good or bad, what you conceive here all false. It is all false. His sweet will is everything. This is the proper news of the highest quarter, that His sweet will. So anyhow, by hook or by crook you surrender to Him, without any special attraction to so-called truth that is found in your society. That has got no value.

'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]

It is all mental concoction. All law is law so long as it's backed by His sweet will. Otherwise no value. The Supreme Sanction must be at the back of so many laws of conduct. If that is withdrawn it is nothing. So He's above law, and surrender to Him, that is the most universal thing. And this is all partial, and temporary, not eternal. Such conception came from Kṛṣṇa. Through stealing, through speaking lie, all these things, He's marching towards His goal, without attaching much value to all this. That is *nirguṇa*, above all so-called qualities, or good attributes what you say.

Devotee: We can tell lie for the good of the humanity.

Śrīla Śrīdhara Mahārāja: You know humanity, but humanity is a negligent part of the infinite. What position has humanity? This is a mania of the present so-called civilisation. But the vegetable kingdom, the animal kingdom, they're all divorced? Eh? Who is human being? Who is he? The next day a man after death he will go to become a dog. Then? You will abhor him? Your father after death he went to the dog species. Then? Or serpent, in this interchange of birth, who are the human beings? Who are they? They're the most notorious exploiting agents. They're robbing the whole animal and vegetable kingdom, and everything. They're the first class robbers, human beings means. This is a row of the day. These few human beings, everything is meant for them. Who are they? In the infinite, what is their position? So many living things, if you kill a goat, or any animal to feed human beings, there is no vibration when he's crying, wailing? The goat is wailing, wailing, crying in pain, and you're killing to feed humanity, eh, no reaction? That sort of painful vibration in the atmosphere, no reaction of that? Even the meek vegetable kingdom they're also dealt roughly, there is also reaction. Human beings means the first class robbers, in the name of human beings.

Human life is valuable, it is mentioned in the *śāstra*, but what for? Just as you say that in human life you can, you have the possibility of knowing the truth, so it has got some value. Otherwise they're exploiting, the first class exploiting section in the society. But their position is higher, it is admitted. Why? From there, that is the gate of emancipation, liberation. From human being, human species, you can come in contact with a real *sādhu*, and scripture, and thereby you can work out your salvation from this prison house. That is human here. But if you lose that chance then you're worst culprit.

Pasubi samana āhāra, nidrā, bhaya, maithuna ca saman _____ [?]

This is common. The *āhāra*, to eat. *Nidrā*, sleep. *Āhāra*, *nidrā*. *Bhaya*, fear. And *maithuna*, to produce child. This is common of human beings and animals, all. But, dharma hete sami kovi sesa [?]

One thing is speciality in them that they can find out the religious life, what is not found in the animal kingdom, or vegetable kingdom. This is āhāra, nidrā, bhaya, maithuna ca saman _____ [?]

dharma hete sami kovi sesa _____ [?] But their religious consideration minus human beings they're all animals. Animality and rationality. If rationality fails to accept the higher call then they're all so-called animals. So *sudurllabhā*, but valuable that only in human position they can have the chance of enquiring into truth, which in other sections we do not find. So it is valuable.

Just as when a party is playing football, when the ball went just near the goal, but if it missed the chance then there's much disturbance. "O, coming near the goal, goal was not given." So repentance.

So when moving through eighty four *lākhs* of species one has come just near the goal, human form, from where he can contact with the divine agent and the *śāstra* and can work out his salvation, if he misses that chance then it's a great loss. We're to mourn. In that sense if we kill a human being we commit more offence, than killing an animal or a vegetable. Why? It is nearer the goal, valuable. But if he returns from there we repent. But for the goal, the valuation is there. Otherwise nothing. If coming near the goal, it again comes to the broad field, wide field, the vegetable and the animal, then that is useless, no value. But you can catch that, then it is valuable.

The fossilism, when we accept the philosophy of fossilism, everything has come from, developed from the fossil, no God. Then the highest section is human beings, and everything meant for them. But they're the product of the fossil, that is the old material world is evolving, and the human race that is the most advanced stage of the development of the fossil. So they may think that 'we're the lord of the whole, and everything meant for us.' That is pure atheism.

Hare Kṛṣṇa. Ha, ha. Nationality, humanity, no number of farce can make the infinite. No number of finite can make infinite. Infinite is - is the difference - finite and infinite is fundamental. No number of finite can make infinite. Infinite is not the sum total of finites. Just as one is not the sum total of innumerable zeros. Innumerable zeros, that cannot produce one. So innumerable finites cannot produce infinite, it is something else.

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

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

If you add infinite to infinite it is infinite.

83.10.16.B

Śrīla Śrīdhara Mahārāja: Infinite minus infinite is infinite.

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

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

You take infinite from infinite, the remainder is infinite. Can you conceive? Present mathematicians also admit this, and this is from *Veda*, *Upaniṣad*. *Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*. We can understand only from the example of the zero. Zero plus zero, zero minus zero, zero into zero, everything is zero. Such is the nature of infinite.

And the Lord is such, He says, "That infinite is My bed, that Ananta Śeṣa. I lie down on infinite. So infinite won't do."

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnaṁ, 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]

"Whatever you can conceive about your infinite, that is only in My one negligible part. I'm such."

So He's there, and we say that everything meant for humanity. Ha, ha, ha, ha. A judicious exorcism, and they'll be punished with more heinous _____ [?] suffering.

...

_____ [?] He's awake. The religious men are sleeping there, in sleep. And where the religious men are fully awake, the ordinary persons are sleeping there.

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]

A saint, he's not awake to these mundane necessities of life, he does not care for it. *Ke*?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: So you are deceiving you _____ [?] You are committing suicide, so you should cry. If you come to proper sense you should cry.

"That what have I done for me, and for others also? Nothing. I'm marching towards negative side, undesirable side. All my energy I'm engaging only for the loss of myself, and also the environment. Suicidal march, we're all engaged in a suicidal march. Whatever we're doing that is pernicious to me, as well as to the environment. So I should cry for that, repent."

That should be the normal tendency of the world. We should repent for our past deeds.

"What have I done to help my own soul, or for the outside world? Are they flesh and blood, or the soul living inside? Who is the party? The inner soul, he's the party, his benefit, who is the beneficiary? Beneficiary is the soul, but we have taken the flesh and blood, and the mental system beneficiary, at the cost of the soul's interest. So opposite direction we're marching. So we come to senses, then we must cry, repent. What have I done so far?"

A sane man he must cry, he should cry, what he has done, for him or for others. Just the opposite. So read and cry.

When Mahāprabhu showed, when He came back from Gayā - before that He was talking with this, that scholarly conversation, this, that, came from Gayā. He once met Gadādhara Paṇḍita. Gadādhara Paṇḍita's very sober, meek, gentle, from childhood, and religious minded.

"Gadādhara. My life has been spoiled so long. My past days I have spoiled Gadādhara. You are very happy. You are so good. From the very childhood you are religious minded. But what have I done? I have talked, discussion with the scholars, and I could boast that I'm a big scholar. Talking with them I've spoiled My time so long I'm lost. But you Gadādhara from very childhood you were utilising your time. You're religious minded from the very beginning." Mahāprabhu says for us. "I've spoiled My whole time." And He's crying. "What have I done?"

So read and cry. Then we can see that now He's come to His senses. He's crying, He has come to His senses. He's repenting His past life. Now He's normal, crying He's normal. Hare Kṛṣṇa.

When a patient is crying for his pain, he's in better condition. But before that _____ [?]
Convulsion, when unconscious and moving hands and feet, that is bad, but when there's no feeling of pain. But when he has come to feel his pain and crying, now he's coming towards normal condition.

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

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 highest quarter where Kṛṣṇa *līlā* is found, that is found in human form. And from that this human section has been created. So you human section you're very fortunate that in imitation of the highest *līlā* you have been created. The original is in this form, Vṛndāvana *līlā*, in human form, and human society. That is the highest, and you have come here, that perverted reflection, so you are fortunate. *Kṛṣṇera yateka khelā, sarvottama nara-līlā*. This Vaikuṇṭha *līlā* of Nārāyaṇa, and other *līlā*, is not so good. *Nara-līlā* is very good, *aprākṛta*, *adhokṣaja*, *aprākṛta*. Transcendental world divided into two mainly. One grand, awe inspiring. And another is very human like, and that is the highest. And you human beings you're created after that, so you may consider yourselves to be fortunate.

Caṇḍīdāsa also says, suno he manusa bhai, savar upare manu sashata, tare upare nai [?]
"Kṛṣṇa, the highest truth in Kṛṣṇa conception that is in human conception, not God conception."

Braja *līlā*, the highest quarter, that is in human society not God society. So human society can feel pride, feel themselves proud that they're after that highest pastimes of the Supreme Entity. That is the meaning.

And not that all human forms are more than Gods. 'And if we serve them, we satisfy their senses, then we'll be taken to the highest quarter.' What is that? Is this the highest quarter? 'I'm here, and how I'm happy, we know ourselves. So the human position is the highest position. If we serve the humanity we do the best utility of our energy we're there.' So no other further, higher region to live, to aspire after? What is this? This is suicidal argument, to serve humanity. 'I'm also human, this is the highest stage, I'm there. Then after serving human beings, what more development I shall have? This is the limit.' What is this? *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] When Karṇa had insulted Yudhiṣṭhira in the battle of Kurukṣetra, Yudhiṣṭhira came back from the battlefield. Afterwards Arjuna came with Kṛṣṇa.

Then Yudhiṣṭhira told Arjuna that, "Your Gāṇḍīva is useless. You are proud of your possession of this Gāṇḍīva, and you were there, and Karṇa has insulted me. Where were you with Gāṇḍīva? Don't speak so high of your Gāṇḍīva, it does not sound well."

But Arjuna had some previous promise that, "Whoever will talk ill of my Gāṇḍīva, insult my Gāṇḍīva, I shall behead him." And Arjuna remembered that promise. "That I have a promise, whoever will blame my Gāṇḍīva I must behead him. With this honour, this commitment to Gāṇḍīva I have got that." So Arjuna, to fulfil his promise he was going to draw his sword to behead Yudhiṣṭhira.

Kṛṣṇa was there. "What do you do My friend? You are going to keep your promise, to behead your elder brother, to keep your promise? You fool, how many promises have you made previously? Did you not promise previously that you'll make your elder brother the emperor of India? Did you not promise this? What about that promise? Eh? And you're going to carry out this promise? So what to do? To keep that promise, or keep this promise? And so many other promises also you've made. What to do, you like at present?"

Then Arjuna was puzzled. "Then what to do? I have made promise. What can I do?"

"Eight types of death there is. One of them is to admire ones own self. Do that. That is a kind of death. Do that, admire your self, your qualities, qualification. And that is like a death to a gentleman, to admire his own self. Do that sort."

Then Arjuna began that, and that was released from the...

This type of direction from Kṛṣṇa, not this material law abiding, the promise. The spirit, the purport, is more valuable than the form. The spirit is more valuable than the form. That should be kept in mind always. Sometimes we _____ [?] we sacrifice ourselves on the altar of form, neglecting the spirit, that is misguidance.

[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]

"Yes, where you are, do the needful of the immediate call. That is good. But,"

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

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

"That is temporary. But universal call is there on your head. Give up every, all sorts of duties and try to come, march towards Me. That is the main guidance, main direction. Give up everything and come to Me. And because you may not go down, so to maintain your position it is said, *sva dharme nidhanaṁ śreyaḥ*. To keep your stand at the cost of your life, don't go back. This is for that purpose."

And march towards the Absolute, that is universal call. So all sorts of so-called sacred duties we must give up when we'll march towards the Absolute Truth. Everything For Himself. Not for me, not for my wife, or children, or father, or my nation, or this human section, or the god's section. None, but for that one Absolute. Everything For Him. That is *the* truth. And every part will come to be Absolute. And, "O, come to serve me. Everyone. The nation will say, the country will say, the religious section will say, come to serve me." Not that. Only one to be served. And what is that thing? That is to be found out.

And Mahāprabhu says that, "That is love, affection, beauty, harmony. Neither power, nor knowledge, nor justice."

We're to discriminate here. What is the conception of the Absolute? What is the urgent tendency of our inner self? What is the real need of my inner self? We're to examine, we're to analyse, we're to ascertain that. Inner hankering. All hankering is satisfied.

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 we come in contact with that plane, then we find wonderfully these things. *Bhidyate hṛdaya- granthiś*. From long, long time, the real heart is sealed by the external ego outside. And internal ego has been covered. There is a seal, the seal is broken, and the natural flow from within the heart comes out, and runs towards his own elementary existence. *Chidyante sarva-saṁśayāḥ*. It is so natural, flow is going towards the centre of that plane, that no doubt has got any room to come there. It is automatically proved. No suspicion, no doubt, they all disappear. The natural flow of the inner heart is going towards his own elementary source. Then all doubts and suspicions they

fly away, no trace, *sarva-saṁśayāḥ*. And *kṣīyante cāsya karmāṇi*. The tendencies of our past duties, the reaction, they also evaporate, if you come in connection with the Absolute, *Śrīmad Bhāgavata* says. You are one, a drop of water when it comes in contact with the ocean, one, something. The inner feeling of the ecstasy meets the ocean of ecstatic joy, one, natural. No proof, no evidence is necessary, it is automatic. He's his own.

Hṛdaye nābhya nujñāto. In *Manu-saṁhitā* [2.1] Manu says, "What is *dharma*, you will get your approval from your inner heart. That is one of the symptoms." *Vidvadbhiḥ sevitaḥ*. Manu says the definition about *dharma*, what is religion. *Vidvadbhiḥ sevitaḥ, veda-vidbhiḥ*. Which is approved by the revealed scriptural scholars, not these mundane scholars of the empirical world, but the scholars of the revealed scriptures. They must approve. Here all mundane, all in doubts and falsehood. But independent of falsehood, doubt, there is a standard world, and they can extend the true, proper knowledge here. And who are experts in that knowledge which is over suspicion and over limitation, scholars who are expert of that, there must come approval from that. That is revealed religion, one symptom. *Vidvadbhiḥ sevitaḥ*. *Sadbhir*. And who has got their practical life, not only theoretical scholarship about the Vedic scripture. But their real practical life they're leading according to the scriptural rules, approved by them, *sevitaḥ sadbhir*. How, what sort of *sādhu*, saint? *Nityam adveṣa-rāgibhiḥ*. Who have got no aspiration, neither hatred, for the worldly things, *adveṣa-rāgi*. Neither hankering for the material achievement, nor apathy, abhorrence for the environment. Such who are in balance, such saints must have approval. *Adveṣa-rāgibhiḥ*. And *hṛdayenābhyanujñāto*, and the last symptom, that your inner heart will approve. "Ah. I'm searching such things." So you are the real test, your heart is the real test to give judgement that whether it is good or bad. This is *dharma*."

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata
[*Manu-saṁhitā*, 2.1]

"The religion of such characteristics, such symptoms, I'm going to say to you." In this way Manu begins his religious book *Manu-saṁhitā*. "In our heart's approval, that seal of the present *ahaṅkāra*, ego, that will be broken, and the inner flow will come and he'll select his own plane and mix. Then all suspicions will be removed. And then all the debts in the form of prejudice, previous *karma*, that were trying to draw their own plane, they'll also evaporate, disappear."

If you come to connect yourself with Kṛṣṇa consciousness, *Śrīmad-Bhāgavatam* says, the Kṛṣṇa consciousness is such, if you come to approach it to certain extent then you'll find this change within you. A natural progress you'll be able to feel, not any artificial progress, all clear on all sides, your march.

Here I close. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

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

Vasu Ghosh says, "If Gaurāṅga did not appear in this world then how could we live? Who could give us such high type of nectar? *Prema-rasa-sīmā*. The acme of the divine love. And *rādhāra mahimā*. And what is the magnanimity, magnanimous position of Rādhārāṇī? How Her sacrifice is the highest? That type of sacrifice, that sweet sacrifice can bring up such sweetness. As much as we can sacrifice, so much sweetness we can get in return. How sweet. All these things, who used to know, to bring to our door, if Gaurāṅga did not appear? Then how could we maintain our life, how could we live? That is worth living, otherwise life is worth nothing, it is zero. Gaurāṅga has taken to our door that life is worth living, it has got such great prospect, such sweet prospect. It is Gaurāṅga Who has taken to our door. Otherwise how could we live? This is my ancestral property and I was dispossessed of that so long. And Gaurāṅga even took it to us, this property, our inner property. Who is He? What sort of friend is He to us, all mankind and animation?"

So Kṛṣṇa Himself has come as the preacher, of Him. He has come to canvass Himself. Ha, ha. Kṛṣṇa has come, Kṛṣṇa and Rādhārāṇī combined has come here to canvass Themselves for the good of the people. What are They, how generous and benevolent? Gaura Hari kī jaya!

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... Bhīma and Hanumān. Madhvācārya himself said that, "Rāmacandra, Hanumān. Kṛṣṇa, Bhīma, and Vyāsa and Madhva." Their *sampradāya* in that way, Madhvācārya is incarnation of Hanumān and Bhīma.

His physical force was also very, very great. It is written that one piece of big stone, what twenty persons could not move, he only with his left hand removed that stone, replaced from one place to another. Such physical strength he had. _____ [?] he's supposed to be the most strong amongst the gods.

So Madhvācārya he took *sannyāsa* from one *māyāvādī* disciple of Śaṅkarācārya, Acyutaprakāśa. But his inner tendency was from his childhood towards Vaiṣṇavism. He went to meet Vyāsadeva. Vyāsadeva of course living for the whole age, seven or more there are, one is Vyāsa. And anyhow he could meet Vyāsadeva in Badarikāśrama. Just above Badarikāśrama that Vyāsa *kṣetra sannyāsa* place. And when he came back from there he declared war against Śaṅkara philosophy. First he converted his *sannyāsa* Guru, Acyutaprakāśa. His *sannyāsa* Guru was converted by him, and his name was given as Padmanābha. And next, many scholars of the time were converted by him. He started one Brahmā *sampradāya*. By the name of Brahmā *sampradāya* he started his new line of thought, mainly opposing Śaṅkara.

So 'ham. Śaṅkara says, "*Brahman* and *jīva* are one and the same."

"No, this is two, different. _____ [?]

The principles have been depicted in such *śloka*, Madhvācārya. And preached very vigorously against Śaṅkara, especially in the south. Their favourite place of pilgrimage was Gayā.

And Īśvara Purī, Mādhavendra Purī, they took *sannyāsa* from that - came in connection with Madhva *sampradāya*. And from there Mādhavendra Purī, Īśvara Purī. From Mādhavendra Purī the

initiation of Īśvara Purī, who is the spiritual guide which Mahāprabhu has accepted, and Nityānanda and Advaita. All These three, Īśvara Purī, Nityānanda Prabhu, and Advaita Prabhu, They're disciples of Mādhavendra Purī. And Mahāprabhu took initiation from Īśvara Purī. In this way, formally, the Gauḍīya *sampradāya* is emanating from Madhva *sampradāya*.

But Mahāprabhu's *sampradāya* has got some speciality. What was first felt from Mādhavendra Purī it could be traced, *premankur*, the *prema pradhan*. In the Madhva *sampradāya*, *prema*, that divine love is not given the highest position, so considerable position. But from Mādhavendra Purī we find that the love of Vṛndāvana, that has been given the supreme position in the *sampradāya*, line. And from there Īśvara Purī, and from there Mahāprabhu, Advaita Prabhu and others, and They began to preach about Kṛṣṇa conception, Vraja *līlā*. So Gauḍīya *sampradāya* is branching from Madhva *sampradāya*.

Formerly four *sampradāyas*, Śrī, Brahmā, Rudra, Sanaka. Śrī *sampradāya* Rāmānuja. Brahmā Madhvācārya, and Nimbarka *sampradāya* Catuḥsana, and Rudra *sampradāya* Viṣṇusvāmī. Śrīdhara Swāmī's _____ [?] comes from Rudra *sampradāya*. So Mahādeva, Lakṣmī Devī, Brahmā, and Catuḥsana. The original flow of four types of devotion coming from them. And in this middle age _____[?] Madhvācārya, Viṣṇusvāmī, Nimbarka and Rāmānuja.

But the Gauḍīya *sampradāya* has its speciality begun from Mādhavendra Purī and culminating in Mahāprabhu. And Mahāprabhu's feeling and sentiments have been fully expressed by the Six Goswāmīs, Rūpa, Sanātana, Jīva, etc. And we find that in that position by the Ṣaḍ Goswāmīs.

Their special value is that hitherto Kṛṣṇa *līlā* would have been considered that Kṛṣṇa is there, the God, Kṛṣṇa, a part of Nārāyaṇa He came in Vṛndāvana and showed His *līlā* with the human beings, to grace them. And it is one of the lines by which we can go to Nārāyaṇa.

But the Goswāmīs, according to the instructions of Mahāprabhu, they showed from *Bhāgavata* and other scriptures that Kṛṣṇa *līlā* is the supreme and it is on the highest position, and it is eternal, and it comes down. And Nārāyaṇaloka, that of Nārāyaṇa it is lower than this Vraja, Vṛndāvana. This all has been distributed by the Goswāmīs, followers of Mahāprabhu, according to His Own instructions.

So anyhow Madhvācārya, our respective Ācārya, we give respect to him from a little distance.

Because we find also in him that he told the outer side that, "The *gopīs* were prostitutes of the heaven. And they came in connection of Kṛṣṇa and their life was fulfilled."

Not that in the original they hold the highest position - not. Not human beings getting grace of Kṛṣṇa for the time being, in the beginning. They're eternally there in the *līlā*.

esab gosai jana braja karila vasa rādhā-kṛṣṇa nitya līlā koiliya prakāśa.

Their speciality was to clear, to show clearly that it is not a by-product in the course of time of Bhāgavata *līlā*, but it is the most original position they hold. And that has graciously come down here. We're to see in this way, the most original thing, not outcome, not product of any other divine pastimes, but this is *the* original. And how, why? In such way they proved it by the process, by the analysis of the *rasa*, the ecstasy, the *ānandam*, the joy. That is the most plenary substance in

the world is joy. And by scientifically analysing the different types, and positions, and qualities of joy, they proved that it cannot but be that Kṛṣṇa *līlā* holds the highest position.

Gaura Hari bol. Nitāi Gaura Hari bol.

83.10.18.A_83.10.20.A

Śrīla Śrīdhara Mahārāja: ...in the shape or some force it may come to the tongue and dance, in the form of sound. So there is distinction between *nāmāparādha*, offence against Name, and the Name proper. And in the middle *nāmābhāsa* also. We're to differentiate and to go on.

In the process in the formal we must begin from the big and go forward towards small. And when we come to the finish we shall again return from the small towards the big. Between big and small there's one giant bead, that is known as Sumeru, that must not be crossed.

And we must put in the bag and take the Name. This [index] finger should not touch the beads when we're counting, so this should be outside, and with the help of the thumb and the middle finger we shall count in this way.

At least, as Swāmī Mahārāja has recommended, sixteen rounds we shall try finish every day. If any special case of uneasiness, or too much engagement in the service, then at least four times we must take. We should not keep the *mālikā* fasting. This is the food of the *mālikā*. We shall think like that.

Now, this sound, this Name is found in *Kali-santaraṇa Upaniṣad*, which is the highest portion of the *Veda*, considered to be *Upaniṣad*. And also we find in *Agni-Purāṇa*, *Brahmāṇḍa-Purāṇa* these lines. And this has been also recommended in the general almanac of *sanātana-dharma* as purifying in the main, purifying the main ages, in Kali age. *Kalau brahmanah kali yuga*, every age has got its own *kalau brahmanah*. In Satya-yuga,

nārāyana parāvedāḥ nārāyana parākṣarā, nārāyana parāmukti nārāyana parāgatiḥ

["O Nārāyaṇa, the Supreme Personality of Universal Truth, origin and worshippable object of all divine knowledge. O Nārāyaṇa, the fundamental, causal cosmic potency which is by nature unlimited, all pervading and omnipotent, that validates, maintains and sustains the whole universe. O Nārāyaṇa, the bestower of pure liberation, attained by achieving an eternal devotional relationship with You. O Nārāyaṇa, You the supreme ambrosial goal and shelter of life."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 16-17]

This meant for Satya-yuga. In Tretā,

rāma-nārāyanānanta-mukunda-madhusūdanaḥ, kṛṣṇa-keśava-kaṁsāri-hare-vaikuṇṭha-vamanā

["O Rāma, the splendid ocean of divine pleasure and enchanter of the heart. O Nārāyaṇa, the shelter of the universe and all life. O Ananta, the unlimited omnipotent reality. O Mukunda, the giver of pure liberation and perfection. O Madhusūdana, destroyer of the demon Madhu, the embodiment of all demonic forces and elements. O Kṛṣṇa, Keśava, all attractive personality of divine ambrosial beauty and ecstasy. O Kaṁsari, destroyer of Kaṁsa, the embodiment of sinister

powers. O Hari, who takes away the devotees' hearts with His unparalleled superb super excellent attractiveness, unique loveliness, beauty and glory. O Vaikuṇṭha, the supreme reality, transcendental to all limits and doubts, invulnerability and unsteadiness. O Vāmana, possessor of unlimited range of ability. I worship You with all devotion, may You compassionately embrace me in Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

For Dvāpara-yuga, the third,

harer-murārenadhu-kaitabhāre-gopāla-govinda-mukunda-śaure
yajñeśa-nārāyaṇa-kṛṣṇa-viṣṇu nirāṣrayaṁ māṁ jagadīsa rakṣa

["O Hari, captivator of heart by Your unique divine loveliness, beauty and glory. O Murārī Madhu Kaitavari, the destroyer of Mura, Madhu and Kaitava who represent demoniac consciousness of different patterns, inauspiciousness and evil. O Gopāla, the protector, nurturer and maintainer of the universal creation. O Govinda, giver of delight to the heart and senses. O Mukunda, giver of blissful liberation. O Śaure, the supreme almighty. O Yajñeśa, the exclusively worshippable object of all auspicious spiritual sacrifices and devotional endeavours. O Nārāyaṇa, the eternal shelter of the universe and all life. O Kṛṣṇa, the all attractive reservoir of pleasure and ecstasy. O Viṣṇu, the all pervading supreme personality. The preserver and maintainer of the whole creation. O Jagadīśa, the supreme creator, controller and enjoyer of the entire universe. I have no other shelter but You. Please protect me, maintain and nurture me in the ambrosial embrace of Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

And for Kali, especially,

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

Only address and no petition, 'I want this or that,' nothing, only main address. He will, 'I want to go nearby, or I want to invite Him towards me. And whatever is to be done He will do of His own accord.' That is the underlying purpose. So only the vocative case, address, Hare Kṛṣṇa, all.

Now, there are ten kinds of offences which are generally connected against the Vaikuṇṭha Name, transcendental Name. The Name, the meaning, and the sound, no different in Vaikuṇṭha. And here of course the sound and the object of the sound is different.

So when we shall take the Name, the first thing we're to reckon that, *satam ninda namnah paramam aparadham vitanute*. The first great offence is to abuse the devotees, the agents that are sent by the Supreme to uplift me. And if I blame them, abuse them, the Name is dissatisfied. The object of taking Name, to satisfy Him, that He may be gracious with me and deal me favourably and gradually attract me towards His service, Name, and the purpose of the Name, one and the same. Kṛṣṇa means Kṛṣṇa Himself. So in this way that *satam ninda*, if we blame the *sādhus*, the agents that are, *yatah khyatim kathamu sahate tad-vigaraham*, who have come here to chant the greatness, nobility of the Name, and I'm abusing them, committing suicide. So the Name is dissatisfied. We must not put blame to any *sādhu* who are devotees of this *Nāma bhajana*. At this time we're to understand that the worshippers of other demigods, they're not reckoned as *sādhu*. *Satam ninda* only Viṣṇu *bhakta*, Kṛṣṇa *bhakta*, because that is the universal truth, others are partial

representation. So the *sādhu* only are those that are in Nārāyaṇa consciousness, or Kṛṣṇa consciousness, Vaikuṇṭha, transcendental mentality, they're *sādhu*. And we must not abuse them.

The second, *śāstra ninda* [fourth offence], to blame the scriptures, there also those scriptures that express to us, reveal to us Kṛṣṇa consciousness, Nārāyaṇa consciousness. Not other demigod consciousness, those scriptures are only meant for some purpose. Gradually they may be allowed to accustom in worshipping demigod, then they'll be given instalment for the further progress. In this way they've been provided in the *śāstra* for the lower classes.

Then the third is not to think the Gurudeva as mundane person. Though he may be seen with so many symptoms, eating, then sleeping, so many things common seen with other mortal animals. Still, he should not be considered. Because, if I'm true in my search of Kṛṣṇa, that Kṛṣṇa is there, He's also coming near to me to connect and help me. So if I'm sincere in my search, Kṛṣṇa is also approaching to respond. So there we should see His representation, the agent of Kṛṣṇa. Kṛṣṇa has sent him to deliver us, to guide us towards Him. In this way the Gurudeva should be seen as a representative of Kṛṣṇa. Not less.

Then, fourth, is not to blame the other demigods like Śiva, devotees and other *śakti*. We should be indifferent to them, and should not put blame, or should praise, neither, indifferent. Should not be very much busy to blame other gods in this way. My temperament should be I'm after the fulfilment of my own aim, no time to disturb others. Only in the positive direction I shall go. But when preaching is necessary that we should come to give the comparative study, then of course impartially we should say what is dealt in the *śāstra*.

Then fifth is the *namni arthavada*. We should not go to consult dictionary what is the meaning of the Name. Kṛṣṇa, Rāma, or Hari, what does dictionary, the root meaning, derivative meaning, no. If we can analyse everything scrutinizingly, the source of all potency is the main centre, Kṛṣṇa. Every potency has its source in Kṛṣṇa, starting from there. So all words, all meanings, in its fullest extent cannot but mean Kṛṣṇa, the main centre, where from all waves are getting birth. So ordinary dictionary meaning we should not hunt for.

Then sixth, *nama bali aparādha*. We should not try to compare the purity and efficacy of the Name with any other forms of worship, or holy activities.

'O, you are taking Name, it's well and good. But at the same time if one chants the scripture that is also good. If anyone makes gift to the poor, or to the *sādhu*, that is also good. Any pilgrimage to holy places, that is also good. Making penances, that is also good. All good.'

Not that way. There's no comparison of any auspicious activity with taking the Name. It is considered the foremost, this *Hari-Nāma*. No other functions, no other process of *sādhana* can be compared to this *Nāma bhajana*, direct sound transaction. That is the most subtle, does not depend on anything, not only sound which is one with Him, same with Him, but it is the highest form. But only this *aparādha*, offences should be eliminated.

We should not think that this Name is to purify, to cleanse me. 'I shall go on committing offence and take Name and Name will purify me.' This sort of trading, trade mentality, must not be there. That will be offensive. 'The Name is only to purify me like my servant. I shall go on doing

such things that will make me dirty, and I shall take the Name and Name will purify me.' With this mentality if we take Name it is offence, and not the proper method of taking the Name.

Then, *asraddha namni nama dhana*. To give, to confer the Name to anyone and everyone without considering his position, his *śraddhā*, how much faithful he is, confidence he's got in the Name. Without considering, if I'm very eager to make disciple and give, distribute this Name to anyone and everyone, then knowing fully well that they're not fit for, then it will be committing offences against the Name.

Then the ninth [tenth offence] is if we make too much of any particular attraction, pull down, in any particular material achievement, and we go to take the Name it commits a sort of *aparādha*, because my mind is centred there only. Just as if a ship has got anchor, and rowing also at the starting, but it will move round the anchor. The anchor must be taken out, and then the ship should be allowed to go, and it will go to the destination. So if any particular attachment that should be uprooted. And we should allow the Name to take me wherever it likes to take me. Not so much prejudice that 'I won't budge and inch from my position.' With this determination then it will commit offences and not real Name.

And the last point is we must be with friendly relation with the Name. The Name will take me wherever it will, but that is that I'm going to my friend. This sort of internal conception I must have within. Back to God, back to home. A very sweet place, and my own inner satisfactions quest, I'm going there. The Name will take me to that place. Not only towards the place of absolute power and strict law that I may not find that very pleasant, it is not. It is friendly, it is very sweet, it is my home. Back to home I'm going. This Name will take me there. These are the ten kinds of *aparādha* we shall note.

[*Padma-Purāṇa, Brahma-Khanda*, 25.15-18, 22-23] & [*Gauḍīya Kaṇṭhahāra*, 17.69-75]

And *nāmābhāsa* also. *Sānketyaṁ*, *parihāsya*, *stobha*, *helanam*, four classes. And that can give us emancipation, liberation from this mundane bondage, but cannot give positive thing, Kṛṣṇa consciousness.

That is *nāmābhāsa*, *sānketya*, we begin one thing and are reminded of another thing. I may go to take the name of a person whose name is Kṛṣṇa, but my mind is attracted by the name, by Kṛṣṇa Himself. That is *nāmābhāsa*, may be *nāmābhāsa*. But no object of service, serving attitude, so it is *ābhasa*. It may effect liberation but thereby we cannot get the eternal service there of Kṛṣṇa.

Parihāsya. In a joke. 'O, you're taking Kṛṣṇa Kṛṣṇa. Very nice. You have become a very good devotee I see.' So in this way joking, in ridiculing temperament also one takes the Name of Kṛṣṇa, *nāmābhāsa* may come. '*It will come*' there is no guarantee, but *may* come. But that can give only liberation and not the positive achievement.

Then third, *stobha*. Sometimes we use as symbol. When we're perhaps playing on the *mṛdanga* and 'Gaura-Nitāi, Gaura-Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa,' we use as a sound symbol. Not regular Name taking from the Gurudeva and with that attention to go on taking Name. But only a chance coincidence while taking the Name as a symbol he's using. That may sometimes be the cause of our liberation, but not permanent attainment of the service.

Helanam. Sometimes neglectfully we may take the Name of the Lord, very neglectfully, even contemptibly. 'Hare Kṛṣṇa. Hare Kṛṣṇa. You have become a very great devotee. Hare Kṛṣṇa will give you food. Hare Kṛṣṇa will give you clothing. Hare Kṛṣṇa, what it will do? Hare Kṛṣṇa.' In this way

pronouncing the Name, still *nāmābhāsa* may come and give him, not always, but even it *may* come, *nāmābhāsa*.

So these four kinds of *nāmābhāsa*. Avoiding them with the object and earnestness of serving Kṛṣṇa and His devotees, with this temperament we shall go on taking the Name.

That is the positive direction we should try to follow, that we shall want the service. Service is not labour - labour of love. It is paying, the service is paying. And what will be the remuneration, the paying? That is love. They take, and the remuneration will be given to us in terms of love, so we shall make progress towards. So in this way we're to take Name.

Now, the *dīkṣā*. *Dīkṣā* will be _____ [?] One by one you'll come there, it will be private...

...

Vidagdha Mādhava: ...should not be spoken unless it's pleasing.

Śrīla Śrīdhara Mahārāja: Yes. Not harsh truth. One should not be eager to speak the harsh truth to pain others.

Vidagdha Mādhava: That will cause pain.

Śrīla Śrīdhara Mahārāja:

Satyam briyat priyam briyat, ma briyat satyam apriyam [?]
[Priyam ca namritam briyat, tesa dharmasya sanatana [?]

Which is not pleasing, such rough truth we won't be eager to force others to listen, something.

Vidagdha Mādhava: Yes. But...

Śrīla Śrīdhara Mahārāja: Ha, ha. Priyam ca namritam briyat. At the same time, whatever pleasing he'll speak that, that is also barred. No. Hitam manohari ca durlabha manava ca [?] True and pleasing, your aim should be always in this, that your manner to speak truth should always be pleasing. So Mahāprabhu says,

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

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

Your attitude to preach Kṛṣṇa devotion, Kṛṣṇa consciousness, must be very modest, honest, sincere...

Vidagdha Mādhava: I see. There are different ways of presenting the same.

Śrīla Śrīdhara Mahārāja: Not like the Mohammedans, the sword in one hand, *Koran* in another hand. "Either accept or I shall behead." Not that policy accepted by the *Vedas*, or Mahāprabhu, *Bhāgavatam*. That does not stay for long, that forcing preaching, forceful preaching, that has got its reaction. Ha, ha. But soothing preaching, peaceful preaching, that will bring victory in the end. That will stay for long time. So clever preaching also not very recommended, by tactful preaching. That's got some effect but not permanent effect.

Vidagdha Mādhava: Tactful preaching - not recommended?

Śrīla Śrīdhara Mahārāja: Yes. Tactful preaching.

Vidagdha Mādhava: Is recommended?

Śrīla Śrīdhara Mahārāja: May be accepted to certain extent. But in general, tactfully, real acceptance is necessary, heart's acceptance, inner heart's approval. But tact does not reach into the heart. It can play jugglery with the intellect. _____ ke? Ranga Devī?

Devotee: Ranga Devī.

Śrīla Śrīdhara Mahārāja: Ranga Devī, and Śyāmānanda. None else?

Devotees: Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja. Heart should be conquered. Tact, diplomacy, cannot be successful to conquer anyone's heart.

Vidagdha Mādhava: Another question Guru Mahārāja. Ethical practice, if one does not practice...

Śrīla Śrīdhara Mahārāja: Diplomacy can meet diplomacy. Diplomatic aspect may be defeated by another diplomatic aspect. Anything which is meant for the good, that will fetch some value in goodness.

[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]

Any sincere attempt cannot have any bad reaction. Sincere. So sometimes punishment also brings something. Mother sometimes punishes her child, but the affection in the back, that will also fetch something, but not so much.

Gandhi explained that why he came to take that *ahiṁsā*, non violence. He told that in his young age he was a very naughty child. And he used to take this smoking habit, and so many others, perhaps liquor also. And his father was a good soul, he used to chastise him for that. Then

one night he came late. Father called him, he was just on the bed. He came late and went to meet his father.

Then father sat down in his bed and asked, "Why are you so late? Did you go to that club? And have your taken wine, or smoking, all these things?"

"Yes, I did."

Then other days he used to rebuke him, and also sometimes gave him punishment. But that day his father he sat on his bed, and out of despair, hopelessly cried for some time.

"I tried so much for your correction, but I failed, O Lord."

So did not say anything, again after crying he laid down on the bed.

The reaction came in the mind of Gandhi. "Father rebuked me other days so much. But today only he cried. And out of disappointment he took his bed. Did not utter a single harsh word to me, only simply cried and cried. But that came to me as reaction and I left that bad habit. And from there I could gather that non violence has got more power than violence. His violent treatment could not cure me, but his non violent attitude impressed me so much that I could give up my bad habits. From that day what wonderful strength there may be in non violence began to grow in my mind.

Then one day in England in a hotel, "then I promised that I won't" - when there was a proposal of going to England to be barrister, then in a hostel they lived. And he was pledged to, before going, his father or mother, anyone, he won't touch any more wine or any meat.

"If you promise then I shall help you to go to England for study."

He promised and he was doing accordingly. But one day in the company of his friends, perhaps in a feast or for some purpose, he was going to take wine and meat, all arrangements he was going to take. Suddenly his mother's request came to his mind.

"O. I promised to her I won't touch, and I'm going to." And he suddenly gave a jump from the position.

His friends were surprised. "What is this? You were just going to take the food and you jumped up."

"Yes. Something came to my mind suddenly. My mother's tearful face.

"Don't touch all these things, then I shall allow you to go to London."

"It came to my mind my friends. Forgive me, I won't touch them."

Vidagdha Mādhava: Guru Mahārāja. If one is not truthful, practically practising that quality, that virtue of truth...

Śrīla Śrīdhara Mahārāja: Truth is not law, truth is person, and He's free, He's autocrat. That is in Kṛṣṇa conception. And in Rāmacandra we find more law abiding, truth is law. Kṛṣṇa says truth is not law. The highest truth is person, and He's free. Personal conception of truth, not abstract law. They're all subordinate. The highest truth is person, and He's sweet, He's love, and He's free, autocrat. That conception of truth given in Kṛṣṇa. So generally we think truth that is justice, that is law, that is given by the scripture, or sanctioned by the society, all these things. But highest truth is personal.

Vidagdha Mādhava: If, an example...

Śrīla Śrīdhara Mahārāja: *Sat*, *cit*, *ānanda*. So Yudhiṣṭhira wanted to abide this law truth. But Kṛṣṇa asked, "No. You cross, you say lie. Because the object for you are lying that is more noble than this man made law abiding." Follow?

Vidagdha Mādhava: Yes. I do follow.

Śrīla Śrīdhara Mahārāja: No, no. You'll ask the same question again. Ha, ha.

Vidagdha Mādhava: Well, ha, ha, ha... the *siddhānta* I understand. But Yudhiṣṭhira he's practising before Kṛṣṇa's saying that he's practising something...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is stealing and He's speaking lie to mother. "I don't know anything." He's doing something and says "I do not know." What is that, that lie or truth?

Vidagdha Mādhava: That is truth.

Śrīla Śrīdhara Mahārāja: How? Ha, ha, ha, ha.

Vidagdha Mādhava: It is coming from the Personality, the Supreme Person.

Śrīla Śrīdhara Mahārāja: The Lord is speaking for Itself. Reality is by Itself and for Itself. Whatever pleases Him that is true. And not a concocted law by a particular group for their local interest. That is not truth. A section is producing truth, law, according to their own local misconceived interest. That is not truth. Which satisfies the highest, that is true, which is in consonance with that. The satisfaction of Kṛṣṇa, that is true. And these are all false, all misconception, thrusting one's own interest into the absolute current. Follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Not so easy. *Ke*?

Badrinārāyaṇa: _____ [?]

Vidagdha Mādhava: What is conscience?

Śrīla Śrīdhara Mahārāja: Conscience, that is the principle of conception, conscience. *Vivek*, oh, that reason, in conception of reason in different planes, conscience.

Vidagdha Mādhava: That has nothing to do with Paramātmā?

Śrīla Śrīdhara Mahārāja: Paramātmā in higher position, Paramātmā dictation. In the misconceived contest, I shall do this or that, you may ask your conscience.

Vidagdha Mādhava: How does one remove his conscience by misbehaviour? How does one weaken that conscience. In some people it is strong, in some people not strong.

Śrīla Śrīdhara Mahārāja: By opposite education, association, that conscience may be covered.

Vidagdha Mādhava: For misbehaviour?

Śrīla Śrīdhara Mahārāja: Yes. Misbehaviour also. What is anti towards his real interest, that covers conscience. Ultimately when heart purified we can ultimately recognise that conscience is the dictation of Paramātmā when it reaches that zone. Just as light can help you in any misdeed, in worship also light can help, and in dacoiting also light can help. So according to the zone, according to the field, conscience works.

You are going to commit dacoiting and perhaps for this purpose it is necessary to kill a person. But conscience may say 'You don't kill the person. Only take money, rob money, don't kill." Conscience in that particular field, something.

Or, conscience to see ones self interest to the highest point, conscience may say, "If you don't kill it will go against your highest interest. You'll spoil your whole life, whole campaign. You'll be the evidence, witness, and so many things will come out, your whole life will spoil. Kill him and save yourself.

_____ [?] At every time one should save his own self, so kill him and save yourself."

That also may be conscience.

Vidagdha Mādhava: So, Guru Mahārāja. Can it be said that Yudhiṣṭhira Mahārāja he had a conflict of conscience and Kṛṣṇa gave him the order to lie, but then his conscience from his practice of truthfulness...

Śrīla Śrīdhara Mahārāja: Did not allow him to speak the lie.

Vidagdha Mādhava: Yes. So what is that? That is reason faculty...?

Śrīla Śrīdhara Mahārāja: So conscience is a relative position. For his own position, perhaps for his own jurisdiction, conscience gave dictation to go against Kṛṣṇa's order, Kṛṣṇa' will. So conscience is not dictation of Paramātmā, of Kṛṣṇa. Differs, according to the plane of our lives, conscience differs, faculty of highest judgement, suggestion. According to our plane of living the conscience varies. Even Yudhiṣṭhira, a devotee, he could not shake off the social influence, or *śāstric* understanding, could not. Though he knew that Kṛṣṇa is Bhagavān Himself, still.

Gaura Hari bol. Nitāi Gaura Hari bol.

Today our Rasācārya Mahārāja expected, but what should be the time?

Badrinārāyaṇa: We can't say.

Śrīla Śrīdhara Mahārāja: From Vṛndāvana generally one comes in the _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] does not come through Mathurā. Mathurā is the nearest. _____ [?] comes via _____ [?] Previously it was, I do not know the present table.

Badrināràyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] generally comes through Mathurā. So from Vṛndāvana the nearest position is Mathurā to catch the train. And when that _____ [?] reaches Calcutta?

Badrināràyaṇa: I don't know.

Śrīla Śrīdhara Mahārāja: You're to enquire from Subāla Sakhā, and accordingly this *prasāda*...

...

Vidagdha Mādhava: ...mention some of the other ones?

Śrīla Śrīdhara Mahārāja: No. It is mentioned in *Mahābhārata*, such occasion, when Kṛṣṇa was saying from there. Eight kinds death, and one is to admire ones own good attributes.

"You accept that sort of death Arjuna. And don't go to behead your revered brother Yudhiṣṭhira for this simple cause. He abused your Gāṇḍīva in another spirit, not in a bad motive. And the formal thing you're going to consider, leaving away the spirit of it. What is this?"

Arjuna's conscience was there, that conscience rejected. Yudhiṣṭhira's conscience rejected, by the Absolute Truth. So conscience is not a part and parcel of the Absolute Truth. It depends according to its own position.

Vidagdha Mādhava: Mental system.

Śrīla Śrīdhara Mahārāja: A relative thing, a relative decision.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. Sometimes you mention guardians. Everyone has guardians. Is that like demigods, or Spiritual Masters? Or on the subtle plane everyone has...

Śrīla Śrīdhara Mahārāja: That also is to be judged from the absolute consideration, who your guardian is. The comparison of the Absolute Truth, that will give valuation of the decision of the guardians. A dacoits guardian, he may try his son to learn how dacoiting should be committed. So guardians of different kinds.

Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: But by acting in certain ways does one gain the sympathy of certain higher beings?

Śrīla Śrīdhara Mahārāja: There was one disciple from London has written a letter to me yesterday...

Śrīla Śrīdhara Mahārāja: ... "we must come down to his level. So your men that are fond of intoxication, to canvass them we should come down to their level. And we ourselves will take intoxication and so many other objectionable things, and that is sanctioned in *Gītā*."

He has quoted one *śloka*. *Vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham*.

[saktāḥ karmaṇy avidvāṁso, yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham]

["O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the *svadharma* or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference."] [*Bhagavad-gītā*, 3.25]

"Only to capture people of a particular group, one preacher he may without internal attachment, he may accept that sort of external habit only to capture those classes that are fond of intoxication and others. And if one does that, Jayatīrtha Mahārāja, to capture the so called intoxication and other bad habits class, then where is the fault? Why do you abuse him? It is in *Bhagavad-gītā*, it is mentioned there. *Vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham*. To capture the mob he has - though internally he does not want that, not addicted to that, but externally he's accepting those habits to mix with them and then to capture them."

It is sanctioned in *Bhagavad-gītā* he says. *Tathāsaktaś, cikīrṣur loka-saṅgraham*.

At the same time there is in *Bhagavad-gītā*.

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ / sa yat pramāṇaṁ kurute, lokas tad anuvartate

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

The leader's life should be ideal so that men in general have respect for their high character. And if they do what is not admirable in the society then people will go to do that, opposite direction is also there. We're to adjust. Hare Kṛṣṇa.

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] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 9-10]

How much one should go forward to capture whom? What is his value? All these local things should be considered.

First went to America and began his independent life he had to eat many a time food which was in association with the meat and wine, all these things in the refrigerator. Here is meat and here is vegetable. And he had to take that, for the sake of Kṛṣṇa's service. But not in a normal position. Sometimes it may be necessary to go out of the way to do something. But that will depend upon the sincerity and the degree of the importance of the work, all these things. And he had not accepted that permanently for his general life. But for particular time he had to take the risk, of taking *prasāda* and to fulfil his body, which had such contamination there, and the scent also there, had to tolerate anyhow for the great work.

And we're told that once Brahmānanda and who? They imprisoned him for three days.

Vidagdha Mādhava: Yes. Rāmānuja Mahārāja.

Śrīla Śrīdhara Mahārāja: And no food, or gave some food? Imprisoned him three days.

Vidagdha Mādhava: No food.

Śrīla Śrīdhara Mahārāja: No food. So he had to tolerate that. That is not normal.
But that is not to acquire the habit. Hare Kṛṣṇa. Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. In Rāma *līlā* there's ethical culture? Some practice of virtue is there, some support for that.

Śrīla Śrīdhara Mahārāja: To certain extent. Rāmacandra took remnants of a *caṇḍāla*. That was not the lawful practice there for the *kṣatriya*. Did something uncommon, and mostly He abided by the moral law of the country, but not always.

Rāmacandra killed Bali, not in front to front fight, but as a thief, from behind the area, tree, threw an arrow to kill him. That is not moral.

Vidagdha Mādhava: No, that isn't even *kṣatriya*.

Śrīla Śrīdhara Mahārāja: Then one *śūdra* gentleman he engaged himself in penances. Rāmacandra, asked by His Guru Vasiṣṭha, beheaded him while he was engaged in penance, one Sambuka. That is also not allowed by the law of the country. These peculiar practices we find in Rāmacandra. But they're for their justification, perfect justification there is. But in general committing the moral activities, ostentatiously.

So moral laws they should be respected as long and they're in consonance with the higher. That should be the good thought about that. Our good will should be like that. They're not absolute, they've got their relative value. If they're in clash with the absolute good then they should be rejected. So, *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. Amongst the devotees they

accept what is favourable, what is unfavourable. Even sometimes truth may be unfavourable, so-called truth.

Vidagdha Mādhava: I ask these questions because I'm trying to trace out why in our Swāmī Mahārāja's Movement, why certain practices apparently seem to be missing. And there's ruthless dealings, harsh dealings. Instead of mercy, these positive qualities, we're finding some negative dealings, even amongst the Vaiṣṇavas. I'm trying to trace out how it is possible, these qualities are not being shown, in a more obvious way. Mercy, tolerance.

Devotees: _____ [?]

...

Devotee: ...in the spiritual world to merge and maintain individuality.

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: This is a tape recorder.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, do you hear, his question?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: How do you feel?

Akṣayānanda Mahārāja: He's asking how is it possible...

Śrīla Śrīdhara Mahārāja: I know what he's asking.

Akṣayānanda Mahārāja: *Adhokṣaja*.

Śrīla Śrīdhara Mahārāja: Just as man is attacked with a spirit, with a witch, you know?

Akṣayānanda Mahārāja: With a witch, haunted by a ghost, or witch.

Śrīla Śrīdhara Mahārāja: Or a ghost, man attacked by ghost. Have you heard this? No?

Devotee: Yes, I've heard.

Śrīla Śrīdhara Mahārāja: How do you feel?

Devotee: I feel...

Śrīla Śrīdhara Mahārāja: His mind is there, and again ghost has captured his mind. So also the one may be absorbed in another.

Devotee: Peacefully.

Śrīla Śrīdhara Mahārāja: So these fellows, these *śāveśa*, to serve some purpose, and they have got some *sukṛti* for which they got the chance of living closely with the soul of Nanda, Yaśodā, and the *gopīs*.

You see, soul is like light, a candle. A candle's light, if you take another the light is mixed. You cannot differentiate this is the light of this candle, and this light is from that candle. Intermingled. So it is possible in soul also. A good light there, a meagre, bad light also comes and mix together in ray. Still, it has got its special individual characteristic. Unlike physical things. In *Gītā* [2.24], *sarva-gataḥ sthāṇuḥsa*. *Sarva-gataḥ* means like light, like a flame. Light, it spreads itself in a space. Light is not in a point, but the rays, another light comes and the ray of one mixes with another and makes it more intense. It may be removed and it may be rejoined. So soul is of that character, it can accommodate another soul within it, like light.

Devotee: Is this for training purposes for learning how to serve Kṛṣṇa that state may be there for some time?

Śrīla Śrīdhara Mahārāja: Yes. That sort of connection, suddenly good fortune they have got. From a particular group, particular section, they're allowed to keep such close connection with Yaśodā. And somewhat _____ [?] in the service Yaśodā also there. And they'll get a better chance in future.

Just as there is a bona fide group of officers, and someone from outside taken in by some arrangement and asked the bona fide group officer, 'accept this in your service. Incorporate him in your office.' And he gets a good chance of helping him and becoming more efficient. That is his good fortune takes him there and gives him a good association. A very closer and practical association to become good overnight.

Such similar, gets a good chance of having a closer connection, closer constant company of Yaśodā in doing her service to Kṛṣṇa. He gets that great chance.

[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]

Whatever is intrinsic to the good, no bad effect comes from there. *Ke*?

Devotees: Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja. Come this side, you all come that side.

...

Śrīla Śrīdhara Mahārāja: Such respect should be given there.

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."]

So high, if you want to look at it a little carefully it won't come within our jurisdiction.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

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

The whole tenor of our Guru Mahārāja's preaching was this, that this should be kept always above. And we should never try to stare at Them carefully. The capital, we must reserve capital, which we must not dare to use. Standing capital overhead. Something like that. If we go to do that then we shall become *sahajiyā*. That is the highest quarter of the transcendental world.

Sometimes from far off we shall say whatever we hear through the Guru we want preach about them. But won't venture to make them in the objective line, being subject. So subtle, and so high, so respectful. So that is the be-all and end-all of our life, should be treated well. It is Infinite, the characteristic of the Infinite is like this. Don't dare to finish it, then we'll have to suffer from reaction if we attempt to finish the Infinite. Something like that.

...

...ego, he was very much eager to know about that from Guru Mahārāja. And he was called _____ [?]
Trespasser, or something. He was bold enough to enter into the plane where one should not. Respectfully, with special respect it is there. None should venture to force entry there. Always kept over our head. Still, that is all in our life, this *mañjarī* class. Not to be dealt like things in the street. Then it will drag them in the ordinary plane then value will disappear, we shall see some other thing, not the real.

If we're realistic then we shall be particular about the steps. *Ādau śraddhā, sādhu-saṅga, bhajana-kriyā, nartha-nivṛttiḥ, ruci, athāsakti, bhāva, prema bhakti, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva,* all these stages we must be particular with.

[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]

And not from the beginning the highest prospect we shall try to snatch it. That will be ludicrous.

_____ [?] Only from the ground if we want to have the fruit of the top of the tree, ha, ludicrous thing. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'.*

[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]

Steps we must not omit, then everything will be falsified.

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]

That *āśābharair-amṛta-sindhu* [*Vilāpa-kusamāñjali*, 102], the author of that poem, he himself says, "We shall always try to tend towards *dāsya rasa*, and not *sākhya rasa*, not friendly *rasa*, or friendly relationship. But if we receive a force to come down to take us to that level, demand will come from there, from higher type. 'Take him here.' But our tendency will be always to go towards the lower aspect of service. That should be genuine. And demand will come from upper. So that sort of, that particular servant should be taken up to the family to this stage. *Dāsyāya te mama raso 'stu raso 'stu satyam*. Let my real attraction be towards the service. And *sakhyāya te mama namo 'stu*. The confidential stage I try to show my honour there." That Raghunātha Dāsa says, who is the author of *āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo*.

"Without You I do not want the Vṛndāvana, nothing, not even Kṛṣṇa."

The author of that *śloka* he himself says. "Let my real internal sincere tendency be towards the service, and not there of friendship with Kṛṣṇa or the *sakhīs*."

That is the key to success. The selection must come from above, and the demand must come from above to take us to be used, inductive process. Descending method, their favour should come to take one up. So it is not a matter of trial in *sādhana*.

What about his coming here?

Akṣayānanda Mahārāja: Did not mention an exact date.

Śrīla Śrīdhara Mahārāja: But previously...

...

...He gave admission in His *saṅkīrtana* party, persons from the lower classes.

Then Advaita Prabhu one day remarked in a stern way that, "Nityānanda has come and His dealings are very generous. Anyone and everyone is getting admission into this *saṅkīrtana* party. Now it is difficult for Us and for Śrīvāsa to keep our connection with this mob party outside."

This taunting remark, of course on Mahāprabhu. Mahāprabhu ran away very abruptly, quickly, and jumped into the Ganges.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And Nityānanda Prabhu and Haridāsa Prabhu, They also followed Him with lightning speed. Mahāprabhu jumped, They also jumped. Nityānanda Prabhu caught by the hair, and Haridāsa Ṭhākura by the feet, and anyhow took Him up.

Then Mahāprabhu told, "Don't tell Advaita Ācārya that You have taken Me up from the Ganges. I shall hide in the compound of Nandan Ācārya. And You announce that I have entered Ganges."

Advaita Prabhu was informed accordingly, and He began fasting. Three days almost past, and information going to Mahāprabhu. "Advaita is fasting, and crying, wailing."

Then Mahāprabhu after three days perhaps He came away, came out of the Nandan Ācārya, from His hiding place, and met Advaita Ācārya, and told Him that, "The higher officer of a king, by whose order, so many men are hanged, even king has the power to hang that very officer." Ha, ha. "Who is the master, who is the dictator of allotting hanging, the highest capital punishment to all the subjects, even he may be allotted capital punishment by the king. So Kṛṣṇa is autocrat, and we're to mind that we're to abide by the decision of such autocratic order. Must be prepared. _____ [?] Ācārya. So you should not think otherwise. Give up Your old prejudices and come out."

So divine dispensation may be very cruel, even to the high officer. They're nominated Ācārya of Swāmī Mahārāja, but they have also to undergo such severe punishment from the high. We shall try to adjust ourselves accordingly. *Amāninā mānadena*. We have come to deal with infinite autocracy, so always careful about our position. No pride may enter into our heart.

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]

Ultimately we must have that sort of ideal in our mind, whatever we do, in whatever field, in whatever engagement we are at present. The highest trial is always awaiting me, so we should not

be allowed to be pumped up, in any way, at any position. At the same time we're to maintain that our Guru's position is not like that, they're still up. The Ācārya may be banished, but the mob, the lowest class event with the disciples. They came to their full, whole-hearted faith in one place, and now they're being robbed like so many properties _____ [?] That is more painful. So many articles, so many things. The men with his spiritual regard is being treated like that, so rashly, roughly, just be troublesome. How the faith is being... Of course those that are connected with false relationship their misfortune must be _____ [?] there, otherwise it _____ [?] But still it's painful scenery.

One country is defeated by another country, one nation by another nation. But the after effect when the victorious party come to loot the defeated that is a very painful scenery. When fighting mood they're fighting with one another, that does not matter. But innocent persons are sometimes...

But if we see, look at to the extreme, then of course nothing is bad. *Tat te 'nukampāṁ susamīkṣamāṇo*. The test comes to give us promotion. Examination only for next promotion, we're to take like that. That sort of encouragement is with us, examination means promotion in the background.

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]

No error on the other side, with the highest authority. Highest authority is not erroneous, no faults, it is all perfect. We're to adjust with such an environment, and that will be very near to the highest plane, Vṛndāvana _____ [?] All cruelty that is shown, including whipping of the Lord Kṛṣṇa that is also service. Whipping of Yaśodā to Kṛṣṇa that is also service. Very peculiar thing. And that is Vṛndāvana.

Gaura Hari bol. So let us consider there must be some greater good on the back. Apparently it may be deplorable, it is all for the best. We're to adjust ourselves with that principle. That will be good for everyone.

Madhyama adhikāra, uttama adhikāra. We can't maintain our position in the plane of *uttama adhikāra*, highest position. But we shall always try to have our highest regard, and with that help we shall try to minimise our pains in the *madhyama adhikāra*. *Para-duḥkha duḥkhī*. There is one stage in the lower *uttama adhikāra*, they have got no pain for themselves, but they cannot tolerate the pain of others. There is such a stage in the soul. They do not care for their own pain, but they cannot but care for the pain of the others. That is a stage. After that *madhyama adhikārī*, after that they're above all feeling of pain of any type. It is all good. The depth of their vision is so much, that things which are very far is seen to them very near. So they cannot see any reaction, their deeper vision. And we cannot see, the length of our vision is small, so we cannot see the highest and the longest end, so we deplore.

Mother punishing the boy, in an abrupt vision mother is very cruel, but if the vision, the sight is little extended, 'O, to correct the boy then it's all right.' Something like that. All harmonising. Harmony is to be understood, to be read, and to be at ones nature earned, *sundar*, *sundaram*. *Satyam*, *śivam*, *sundaram*. Nothing bad can come from Absolute Good. *Sundaram*. To that extent our vision must be extended, must go. *Sundaram*. All harmony, all good, all love.

83.10.22.B_83.10.23.A

Śrīla Śrīdhara Mahārāja: ... "such abnormal way He's using me. But whatever transformation within my body or mind, but I find that a nectarine solution is always all pervading also in me. _____ [?] *kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya sei mora sukhera*. Gradually I come to realise that He's my Master. In whatever way He may utilise me, if He's satisfied, let it be fulfilled. He's my own heart's friend. And He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully." _____ *mora citta-vitta saba hare*.

lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala
[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]

"He's the Master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender, complete, arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from my innermost heart, that by His handling, independently over me, He's Lording it over me, and I'm finding that is the way of my fullest ecstasy."

premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]

"Gradually I come to find that if it's a seed containing a marvellous quality happiness is there. And it is oozing from there, and it's spreading through the whole of my nature. *Īṣat vikaśi punaḥ, dekhāya nija-rūpa- guṇa, citta hari' laya kṛṣṇa-pāśa*. Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana, inherent in my nature."

...

[03:30 - 04.30 silence]

Infinite is not Absolute. Infinite plus finite is Absolute. His opinion is also of this type. A provincial, partial consideration. So many parts and their own centred consideration cannot but be there. All not universal standpoint everywhere. But they have got their own world of interest. That should be merged in the world of Kṛṣṇa interest. It is there. *Advaya*, Absolute is *advaya*.

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]

Threefold conception of the Absolute generally we find here among the scholars of India. All-comprehensive, all-permeating, and all-controlling. Then again divided, creation, preservation, and destruction, here. And there also in the original. This is in the shadow. And in the original also that sort of movement. This is the shadow. That is *līlā*, dynamic character. The original world that is also dynamic, not static. All-comprehensive aspect is not static, all-permeating, all dynamic, *līlā*.

The clash is between province and centre, something like that. In the province also so many units, different sections, different families. Even in a family, the husband, wife, the son, some sort of different interest, and sometimes clash. That may be soft or little but it is there in any form or other.

So separate interest and universal interest, bigger and smaller. Reading, feeling, all these things cannot but be a little different. But here in the exploiting stage it is bitter, and in the dedication stage that is beautiful, the difference.

"I shall take it. I won't give it to you."

"No, no. You shall take it. I won't take it."

This is the difference. Dedicating unit, competition, but from that dynamic character what comes out that is nectar. The competition of dedication produces nectar. And competition of exploitation produces poison.

And the dedication is not between ordinary individuals. The highest form of dedication including the centre, the Absolute. Otherwise it will be only some moral value. The Absolute owner _____ [?]

The Absolute ownership must be present there. Otherwise not only moral things, they're not masters. Man and Master has got some difference, some categorical difference.

What is unnatural that is artificial, and what is artificial that is reactionary. And reaction also may come in both the planes. In one place it is, as I told before, nectar producing, another poison producing. Poison is there, it cannot be eliminated fully. This is the... Otherwise no poison, then no nectar. Relativity requires it for us to understand. To maintain the existence of the nectar the opposite conception cannot but be there. A relative consideration necessary.

Our Guru Mahārāja wrote a book, *Relative Worlds*. Two worlds almost parallel.

There was one Greek philosopher, perhaps Spinoza [?], [Spinoza was Dutch] his parallelism. Perhaps he took from India, that old Greek philosopher, his opinion was parallelism.

As is in the ontological plane, so we find in the material plane, just a shadow.

[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]

It has got no originality of its own, this world we're living in and struggling. *Tam eva bhāntam anubhāti sarvaṁ*. The original conception is there. This is only perversion.

In *Bible* also Satan has got in quality the next position to God, we're told. God has got Supreme Power. The next powerful is Satan, he's the opposition leader, enticing others away from *śaraṇāgati*. Influence them to - it is peculiar - to taste the fruit of the tree of knowledge.

Jñāna śūnya bhakti, Mahāprabhu says. As soon as they tasted the fruit of the tree of knowledge they fell down, calculation came, full surrender vanished. And then separate consciousness came out. For their maintenance and other things they had to come down in the world of calculation of self interest. As long as they were surrendered in that locality, they had no anxiety for anything else. Came down from that zone to understand their own interest, unsatisfied with the decision of the Supreme, entered the life of calculation.

Hare Kṛṣṇa.

Also to be traced, we're told that they were naked at that time, in that plane, no shyness. So having connection with the higher plane our shameful feeling also minimised, not to be found there. What is considered to be generally shameful, that may be viewed with higher purity. Just as in Indian socialism,

_____ Draupadi Kunti Tara Nanda _____ panca tan mitra maha bhaga _____ [?]

What is condemned here in social custom, that a lady may not have more than one husband. But in the case of these ladies it was so. But still they're connected in such a plane that these ordinarily sinful things was laudable. Not only blameable but it was laudable. And we're told that if you can follow their ideal your sin will disappear _____ [?] Great sins of adultery will disappear from you if you can understand the ways and character of those ladies of higher plane, what is chastity.

So Adam and Eve they had to take dress to their body when they came in the life of self calculation.

And there, not necessary, simple, plain, automatic, happy position. No meanness. Harmonious. Not even thought nor anxiety, nothing. In this way we're to think for higher divine life of surrender.

We're also living a type of surrendered life, but surrender to the lust, to the greed, to the anger, to the *indriyavas*, slave of senses.

kāmādīnāṁ kati na katidhā pālitā durnideśās
[teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye]

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.16]

"I'm disgusted with the service of these my masters. I can't endure a minute more."

Perhaps Mādhavendra Purī's *śloka*. *Teṣāṁ jātā mayi na karuṇā*. "These masters their hunger won't be appeased. Exacting labour from me from time immemorial, and not given any reserve and any pension, retirement. No chance of retirement even have I got. Eternal time I'm serving and serving these fellows.

Kāmādīnāṁ kati na katidhā pālitā durnideśās, teṣāṁ jātā mayi na. We could not satisfy them with so much labour and service. *Na trapā nopaśāntiḥ.* And what about me? I'm a shameless man, *na trapā*, no shame. *Nopaśāntiḥ*, and no exhaustion that I won't be able to render service any more. No such temperament, no reaction comes to me.

Anyhow, for the time being I have got that sort of mentality. Some awakening of some light I find within me that there is only one way. If I can commit myself to some other higher authority then these fellows will back out, otherwise not. *Utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis*. Immediately I have some ray of hope and light, that if I can offer myself to a higher authority, then these fellows will leave their demand on me from this labour, otherwise not. So I have come to You my Lord, You allow to enter into Your boundary admission. Then these fellows will leave me, otherwise no end of their slavery. *Utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis, tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye*. Please give some engagement, otherwise no hope."

So the negative will retire when we shall have any positive participation, and *sādhu*, *śāstra*. And *sukṛti*, that becomes faith and takes to *sādhu*, and by their cooperation we can have our entrance, may be slow or rapid, and then the negative side will withdraw. Otherwise, the renunciationists they're also failure, the Buddhists and Śaṅkarites. *Ye 'nye 'ravindākṣa vimukta-māninas*. Only withdrawal from the negative side is not a safe position, until and unless positive connection is there, only withdrawal from the negative.

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]

With great pain and trouble one may raise himself up to the highest position, and may think, 'I'm quite safe here.' *Vimukta-mānina*. Think themselves very, very safe. Very, very liberated, themselves. *Tvayi asta- bhāvād aviśuddha-buddhayaḥ*. They're not conscious of the higher region so there's error in their consideration. There is the higher plane, the positive. They have no conception of the positive in any way. Only withdrawal from the negative is not liberation proper, until and unless they get the connection of the positive. *Aviśuddha-buddhayaḥ*. Miscalculation still there in them, about the environment.

Environment has got a necessary demand in the mutual presence, existence. We can't avoid that, we can't avoid. 'That I'm quite independent of the environment,' this is mere speculation, this cannot be the fact. There must be influence from outside to us, it cannot be avoided. So withdrawal from a particular, and think there is nothing, others, but there is the thing and it has got it's claim and influence on me.

I do not understand that, a miscalculation, false calculation, and shall have to come down again. No other alternative. Because some sort of external influence must come and affect me. I cannot eliminate it fully. So that higher attraction I can't catch, so the lower attraction is sure to capture me again, seeing that this man is helpless, no guardian, he can be looted from this position.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ. They cannot have respect for even Your lower aspect, Your *padaṁ*. And that is error, that is miscalculation, false calculation. So he's in *māyā*, misconception. And the next consequence is that the other, lower environment comes to capture him. That external influence is inevitable. None can say that 'I'm independent of my environment.' None can say. For the time being one may control his environment, but for the time being. *Siddha*, *yogī*, they can create their environment for the time being. That all finishes. Ultimately they'll have to come down. This lower aspect of environment does not allow him to be free for long time, it is inevitable.

But if he could catch the attraction of the positive and have any sort of entrance there, then that environment would have helped him, and they retire eternally. And so much so, that even dressed with that sort of positive influence he comes down here, with the help of Yogamāyā, he comes here to deliver other people, this *māyā* cannot have any influence on him. His soldiers dress, armour, the armour of Yogamāyā is there. He may go freely in the Mahāmāyā region, but Mahāmāyā cannot do anything, cannot pierce the weapon in his body, the Yogamāyā.

nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
[mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam]

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."] [*Bhagavad-gītā*, 7.25]

Yogamāyā means like that armour.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga- māyā*."] [*Bhagavad-gītā*, 4.6]

When He comes here His higher potency is always around Him, and this lower potency of *māyā* cannot influence there. Not only Him and His followers also like that.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair, yathā buddhis tad-āśrayā

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Tad-āśrayā means His devotee. They're also similarly they can move and live here freely without being any way enforced or contaminated by the illusory energy.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. What's the time?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So I close here.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... Balarāma out of throne. "You come down. Your age is passed. Now My fellow, and along with You Your Kṛṣṇa will have to come down. My Lord Gaurāṅga He will take His seat on the throne. It is Kali-yuga, bare it. Our age has come. You go to Vṛndāvana."

Ha, ha, ha. Such a dream Śacī Devī had, that Nityānanda Prabhu is forcibly taking down Balarāma.

"Why You Two occupy the throne? My Lord Gaurāṅga He's to occupy the throne. And You go to Vṛndāvana. Take Your throne there."

Ha, ha, ha, ha. And Balarāma is being defeated by Nityānanda taking Him out.

So something like that. *Mahā-vadanyāya*.

I had try to trace the highest conception of the Absolute in Mahāprabhu in this way. That He's always dancing mood. Dancing means self sufficiency, dancing. When a taste that 'I'm fulfilled' then the dancing, generally. And Absolute dancing is of that type. Dancing means self satisfaction, nothing more. And chanting means distributing the same to others. So *Prema Dhāma Deva*. Who is

Gaura Sundar? He's dancing and chanting. Dancing that He's self sufficient He's the Absolute. And chanting He's distributing Himself to others. *Kīrtanātma-vanṭanam* [*Prema Dhāma Deva Stotram*, 66] He's inviting others to take share in the ecstasy what is stored in Him, *ātma-vanṭanam*. So this is the sign, symptom, of the Highest Entity that should be. Let us show our revered venerable respect to that type of Godhead of the Absolute.

Self sufficient in love. Power, knowledge, all of lower type. Love is the real criterion of satisfaction, and neither knowledge nor power. That is the key to understand what is devotion proper, why it should be the highest thing. Why Mahāprabhu's conception, Vraja Vṛndāvana conception is the highest? To understand that properly we must know the fact. Generally everyone is hunting after power. And then there is a section hunting after knowledge more and more. But that is incomplete in itself. Love is full thing. Possessor of love is satisfied. And these things cannot give any satisfaction. And a limit, every increasing, increasing, thirsting. But only love divine can give satisfaction. And that does not mean that is like ignorance. 'Ignorance is bliss.' Not that type, but just the opposite.

I used to say there is a part of the world where the Absolute takes the care as other mundane *śaraṇāgata*. A child in the mother's lap, how he gets help from the mother, affection? No power, no calculation, and no understanding, but automatic help comes to him. The highest quarter in the world is like that. The divine arrangement of nurturing, of maintaining, sustaining everything, take your abode in that quarter, and divine arrangement is there from the most skilled. Power is also immense, and no poverty, and no misunderstanding, want of justice. But including that the affection is there taking care in the divine area.

So *jñāna śūnya bhakti* Mahāprabhu says, "That is our goal, and nothing, no power, no knowledge. Our goal is to enter into the management administration of the automatic divinity, how affectionate with love. Our goal should be there, nowhere else. *Eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] Yes, We admit that this *is* the goal."

Now there is also gradation points from lower to higher. We're to understand and try to get that, in this way. Gaura Hari bol.

Devotees: Jaya! Gaura Hari bol. Śrīla Guru Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

...

[37:34 - 38:24 ?]

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]

So many agents that had got firm conviction in the existence and immortality of the soul, beginning from Socrates, not to speak of India.

Netaji Subash Bose told, I saw in a paper, "I love India because India is a favourite place of the Supreme Lord. He comes here every now and then as incarnation. But in other parts of the world His visit is rare. There also He comes or sends His own person, but not so much as in India. This is His choice place."

Ha, ha. So many gentlemen asked us, "Why India should be given prefer-ability about religion, and other countries neglected?"

Then I told, suppose you have got a hospital in your land, 'Why that is not located in your village?' Somewhere to be located, like school, hospital, somewhere to be located. And you're to take advantage of that. So here also you may consider like that. That some place is to be selected, and India was selected. And those that are nearer they get more facility. You may say it's chance coincidence.

Or as in *Manu-saṁhitā* we find mentioned. Manu says, "The type of religion what I'm preaching here, you will find it generally as *brahmavārta*, including the Badarikāśrama, including Kurukṣetra. Then *brahmarsi desa* next, up to Allahabad confluence. Generally you'll find that people they're fond of such practices and following such creed. Next, Harjarvata [?] the whole northern India."

Then he gave another remark. "There is a kind of cow by whose tail we make *āratī*."

You have seen, *cāmara*?

"The *cāmara's* tail is used in *āratī*. Wherever this type of cow moves freely, there you'll find this type of religion in vogue."

And Kulu Bhaṭṭa [?] in his commentary he has mentioned there, puna puna udvalanti [?] "Men of such practice and thought, they will be produced here, at small intervals, puna, again and again they will have their birth in such position." Ayavata punya bhumi madhye binday himalayo [?] Excluded the Dravidians.

But we find that generally the Vaiṣṇava Ācārya they have come from the south, the Rāmānuja, Madhvācārya, Viṣṇuswāmī. At least three Ācāryas of the Vaiṣṇava School they come from the south. And the Rāmānuja *sampradāya* whose origin they say *dravida-bheda*. Revealed scriptures of the first order has come from the *pancama*, the fifth class, that untouchable caste. Śaṭhakopa. Sathari. Sat means hypocrite, cheat. Who is the enemy of the cheaters, that was Nammālwāra. By different names that gentleman...

83.10.23.B

Śrīla Śrīdhara Mahārāja: ...means Avatāra. *Āveśa* they consider as *parṣada*, the agents of Nārāyaṇa they're sent here to help the people. Āḷvārs. Twelve Āḷvārs came, so far, in the Dravida country. And the first Āḷvār is that gentleman Nammālwāra, or Sathari, Śaṭhakopa. What he has given in Tamil that is considered to be *dravida-bheda*. They consider that respect for his advices as we give respect to the *Veda*. Tamil *Veda*. And there, the exclusive devotion to Nārāyaṇa, that is given there, and *smaraṇa*, *śaraṇāgati*. *Śaraṇāgati* has got the highest adore, respect, commands the highest. And they classify *śaraṇāgati* into two classes, perhaps you know, as they say this *mārjjāra-nyāya* and this *markaṭa-nyāya*. Two kinds of *śaraṇāgati*.

In the monkey section we find that the child he catches his mother, its mother, and mother may take here, there, everywhere, but he holds fast to the mother, that child. That is a type of *śaraṇāgati* for the child. Very carefully and very strongly he catches the mother, and wherever mother goes he's carried there automatically.

And there is another, *mārjjāra-nyāya*, the cat. The cat's child, it does not care anything, but the whole thing left on the mother. The mother cat will catch the child, bite on the neck and take here and there anyhow. But he does not know, does not care to do anything, the wholesale dependence on mother. That's a class of *śaraṇāgati*. And they say that is the highest type of *śaraṇāgati*, the wholesale dependence on the Supreme. 'I won't take any step whatsoever.' Full, complete dependence.

That *mārjjāra-nyāya*, and that *markaṭa-nyāya*, two kinds of *śaraṇāgati*. But *śaraṇāgati* has been given much importance in the Rāmānuja section.

It has been decided in this way. Mere *śaraṇāgati* can give you everything. This *śravaṇa*, *kīrtana*, so many other forms of devotion unnecessary. It will come here on its own itself. Only your duty will be to increase the dependence on Him, and everything will come automatically. So *śaraṇāgati* is the foundation on which the *bhajan*, the service will go on, and *śaraṇāgati* is the foundation. After surrendering, whatever I shall do, otherwise only giving bond, I'll understand that I'm not person, I'm like property of the Supreme Lord.

Just as vikrita yatha pasu [?] a tamed animal. That animal has got no personality. The owner is the person, he can say, he can kill, he can adore, anything. His position is that of a property of the owner, pasu.

Our position should be like that. With this spirit, whatever I shall do it will go to my master. I'm not the owner, not the party person. This is *śaraṇāgati*. So *śaraṇāgati* is of two types. This *mārjjāra-nyāya*, that is considered to be the highest type, nothing to do.

But Mahāprabhu He did not prefer these two examples, we find from Him. No criticism, still find He was giving the example that, "One is dropped into the well, and some rope extended, and he's to climb. And other helpers _____ [?] but he must cooperate. Free will is there. We cannot demand. That *jīva* has got its free will. Otherwise the whole burden is on the Absolute, on the Absolute *līlā*. And why *jīva* is coming into this side, but he's enjoying or suffering the results of his *karma*? The responsibility is on him, not with the Absolute. So some sort of freedom must be admitted, of course mildest freedom, but still it is there, and the cooperation is necessary. It may be least, but still it has got its place. And with that least chance of cooperation *jīva* can be helped." So Mahāprabhu has given such example, that fallen in a well.

Otherwise the scriptures, the punishment and education has got no meaning. Everything is the outcome of the Absolute flow. That is of course in the region of Yogamāyā. But in Mahāmāyā something amiss, something wrong, and that is due to the vulnerability of the scanty freedom what the *jīva* soul has got. By misusing that we're in such deplorable condition. The responsibility with *jīva*, not with God, the *saṁsāra*.

Just as only misuse of the independence one is to go to prison house. Improper use of ones natural freedom. So prison houses are resting on the undesirable free action of the people. Otherwise no necessity. Something like that.

Anyhow, Ācāryas from the south with Vaiṣṇava faith have come, mostly, even Śaṅkara is also from the south. They're intellectual giants. Buddha is in this side, northern side. Vyāsadeva of course in northern, Parāśara, etc, big previous Ācāryas they're here. But the middle age Ācāryas they come from southern India, Vaiṣṇava Ācārya.

So we find that geography has got some position, but that is not to be followed very extreme, anywhere. Generally, Bengal is considered to be, this eastern side of India is considered to be out of the holy places in India. Pāṇḍava vagita [?] Pāṇḍavas did not go, Pāṇḍavas moved anywhere, everywhere, but They did not come to east Bengal. They say that's a symptom of impurity of the east Bengal. Just as Kali-yuga is the worst of the time, and Bengal is also standing by the side of the Āryan culture, but considered to be impure, this Kali and Bengal.

And Mahāprabhu came here, and He came here when the worst enemy of revealed truth is the logical thought, so called. The culture of logical development reached its acme during the time of Mahāprabhu, this _____ [?] *nyāya*. It is admitted by the whole of India, all the scholars of India, that logical culture reached its extreme point in Bengal at the time of Mahāprabhu. And just He appeared, and that is the worst enemy of revealed truth, of theistic thought. Everything they must examine and whether it is true or not, it is false or true, good or bad, they will come to judge everything, they'll examine.

At that time Mahāprabhu came and crushed their head, and announced that *jñāna śūnya bhakti*.

"You are all disqualified. Knowledge is disqualified. Only devotion can help you."

We're told that Mahāprabhu also He composed some outlines of *nyāya śāstra*. And the greatest scholar of the period he got that copy when Mahāprabhu and he were making a journey in a boat on the Ganges. When he found he began to weep, tears began to run down from his eyes.

"Why friend you are?"

"I have written a book. But if Your commentary ever stands, then none will come to read my book, my commentary of *nyāya śāstra*."

"O, is it so? So you're crying? Let Me see the book." He took and threw into the Ganges water.

"What do You do, what do You do?"

"Yes, I've done rightly. This is awful, that is unfruitful. This *nyāya śāstra*, this *jñāna*, this type of knowledge cannot help us to reach to the goal, awful, unfruitful. So this is not a valuable thing what I have thrown in the water."

That Nimāi Paṇḍita declared that *jñāna śūnya bhakti*, surrender. "Surrender to the high, that is really fruitful. And you go to challenge, and discuss, and want proof, He'll neglect you. He won't care to hear your clamour."

So if we really want to have our association with the higher, then this is not the way, the challenge. 'I shall with inspection, I shall take it in the laboratory and analyse. And from the seat of a judge I shall examine it.' All this is ludicrous to get a general conception of the higher. You're judging faculty is eliminated.

Our Guru Mahārāja used this expression generally. "Puppy brain." The brain of a little dog is puppy. Puppy means _____ [?] the small child of a dog, and puppy brain. We want to measure the infinite with our puppy brain, it is ludicrous."

So something else, and that is *śaraṇāgati*, surrender. *Praṅipāta*, *paripraśna*, *sevā*.

First *praṅipāta, praṅipāta* means surrender, that is the token, the symptom, the emblem of surrendering, *praṅipāta* means. To fall at the feet. 'I have finished, all my capacity proved fruitless. I'm disappointed. If there's any hope, any prospect, it is with You.' With this attitude to prostrate before the Guru. 'You can make or mar. You can save or kill. No other alternative. I fall at your feet. Be merciful. Save me, or I shall have to die.' *Praṅipāta.*

Then *paripraśna*, honest enquiry, not with the spirit of testing, or examination, or anything like that. Eager tendency to know higher things, whether that will accept me or not within its own circle. *Paripraśna*.

And the main thing is *sevā*, service. 'I'm disgusted with my present position, finished all prospect, no hope. Anyhow I may be accommodated with the help of some higher knowledge that prospect I may have to live further. No charm of living such life I've found there. Such a type of life has got no value. Only in the midst of inevitable mortal influence, every second I'm being killed. It is intolerable for me to remain, to continue my existence in this sphere. Save me, give some engagement here, *sevā*.'

Superior, it is natural and reasonable, that if we want any association of the superior, then that must be in the way of service. I should be utilised by you, not that I want to utilise you, in my play. That is the most important thing. I want to be utilised. I cannot utilise other things by my knowledge of interest. I want to be utilised. I want to be a queen _____ [?]

"It is better to reign in hell than to serve in heaven." That Satanic expression.

But just the opposite. "It is better to serve in heaven than to reign in hell."

So I'm eager to have recognition of my utilisation in the service of the higher. With this spirit only we can search for the real thing. For Him, not for myself, for Him. This is the most difficult criterion, to understand and also to practice, to follow. At every step, at every thought, every posture, we must keep it in our mind, that whether this criterion is invited to measure my activity at every step. Of course in its intrinsic value, not external value. *Praṅipāta, paripraśna*. In *Veda* also.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

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

Samit paniḥ. *Samit* means the wood which is necessary for the sacrifice, for the fire. _____ [?] The gross materials which are necessary for this function, that must be collected by me, gross side. And the other side will come from him, Ācārya. *Śrotriyaṁ brahma niṣṭham*. Not only theoretical but practical knowledge the Ācārya must have, this is his symptom. And the *śiṣya* he'll go in his own necessity, he'll collect the gross materials whatever necessary. *Samit paniḥ* means that, *samit paniḥ*. *Samit*, in other words, *praṅipāta*, *paripraśna*, *sevā*. It has been explained like that. *Samit* means what are necessary things for the fire sacrifice. And this fire is another type of fire, which can burn *avidyā*.

[yathaidhāṁsi samiddho 'gnir, bhasma-sāt kurute 'rjuna]
jñānāgniḥ sarva-karmāṇi, bhasma-sāt kurute tathā

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

Can reduce to ashes all our material impulses and aspirations, that may be reduced to ashes, that sort of fire. As light can disperse darkness, that sort of fire. The *samit paniḥ śrotriyaṁ brahma niṣṭham*.

And in *Bhagavad-gītā*, *jñāninas tattva darśinaḥ*.

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

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

Ācārya's qualification, and in *Bhāgavatam* also.

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]

Tasmād. When his prospect is finished, prospect and attraction for this world finished, he will see that everything is treacherous, the soil is treacherous. What I went there for, apparently it was supposed to give us some pleasure, but ultimately that is transformed into pain, reaction. So the soil is treacherous. Apparently proposes to give something, but ultimately it is proved that this is just the opposite, traitor, *ādhiyātmika*, *ādhibhautika*, *ādhidaivika*.

Tasmād guruṁ prapadyeta. Then one has to approach Guru, the heavy, that cannot be removed from his position. Who is so heavily posted there, none can remove him from his position. His principle is understanding Guru, *prapadyeta*. We'll take refuge under him, surrender to him.

Jijñāsuḥ śreyaḥ uttamam. And what is the best for us, please advise me. I'm nonplussed, puzzled, perplexed, to think out what is good and bad. Nothing I can ascertain, as if the whole taste and hope is crushed. Hopeless, disappointed, no good prospect in life there can be, disappointed. *Jijñāsuḥ śreyaḥ uttamam*. Is there any good life, fair life, higher life, that we should hope to live? Is there any such life possible in the whole world, of this pessimistic section? *Jijñāsuḥ śreyaḥ uttamam*.

Śabde pare ca niṣṇātaṁ. Who is well practised in two things. The revealed truth, revealed scriptures, the previous Gurus that have left their trace and knowledge about that. *Pare*. Not only the theoretical side, not only the intellectual side, but also has got practical experience, touch, he's

established in such position. And he's experiencing the benefit of that plane. Not only abstract intellectualism, 'That yes, such is that, such is that,' but he's established properly, has got some basis, foundation, where from he can never be removed. Such position, such firm adjustment he has got, that no discord can canvass him to its own side.

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

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

This type of position. *Bhidyate hṛdaya-granthiś, chidyante sarva* [*Śrīmad-Bhāgavatam*, 1.2.21]. It may be, or may not be full, but that type, that quality position. *Bhidyate hṛdaya-granthiś, chidyante*. It is quite natural. Where we're wandering, we're roaming, it is artificial. But quite natural position is there. So slight taste of that plane, he'll firmly feel that this is a part of my home. Not the whole home he may capture, may be master of, but this is my home. This sort of firm conception he has got. *Bhidyate hṛdaya-granthiś*. How is it possible? Heart's inner flow can give the guarantee. The heart is sealed, *hṛdaya, hṛdaya-granthiś, bhidyate*. The tie in our heart, that is torn, and the natural flow, to know his own, that has sprung, the flow has come from there. And just going to the similar thing, 'O, this is my own.' Something like intuition, recognition will come like that. 'This is my own.' *Bhidyate hṛdaya-granthiś*. And the flow of devotion, *ahaitukī* and *apratihatā*, which is non checkable, irresistible, and causeless, natural, ever existing. That will know his own, recognise his own soil, whole friend quality. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. No doubt can enter in that plane. 'It is my home, I have got recognition. I won't like to hear argument from other quarter. Examine it, then, 'no, no.' My heart has recognised automatically. This is automatic relationship. *Chidyante sarva-saṁśayāḥ*. No room of any doubt, any suspicion, any calculation, *sarva-saṁśayāḥ*. And *kṣīyante cāsya karmāṇi*. The tendency to prejudice for other sorts of past life vanishes immediately. *Dṛṣṭa evātmanīśvare*. Coming in contact with that great infinite.

And in another place, this is in first chapter of *Bhāgavatam*. Parava [?] That infinite, no this side, that side, no limit connection with the finite merging in the infinite. And another place, *mayi dṛṣṭe 'khilātmani* [*Śrīmad-Bhāgavatam*, 11.20.30]. When his own intimate friend is seen everywhere. "O. He's everywhere, my friend is there." In this way. Sympathetic element, friendly element. "I'm within them. I was wandering in enemies country, foreign country. Now quite at home." Something in this way, we get our position by surrendering, by approaching a real Ācārya, the agent that's sent by the Divine Lord. *Mayi dṛṣṭe 'khilātmani*.

Then, there the life proper begins. And Mahāprabhu said, "Yes. *Eho bāhya āge kaha āra*. [*Caitanya- caritāmṛta, Madhya-līlā,* 8.59] Ha, ha, ha. The calculation, the zone of knowledge, suspicion, discussion, all finished. Now you are at home, and how to enjoy the home life? You begin, try to understand, gather from here. Infinite. Different departments, different groups different. Only to have a touch, *brahmasam-sparśan*, only to have a touch of that transcendental substance is not all. But there is gradation, there's group in services how to live there. Only mere entrance is not - of course that is revolutionary gain, but still there is not the finish. After coming home we're to get engagement in our culture cultivation there, family life.

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]

"They enter into My family."

[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]

"After coming to know Me fully, then they enter into Me."

Me means, king means not a person only. King means his family, his army, his office administration, so many things, raja-cavati [?] So there is also these variegated things. One in many, many in one. But that is substantial, not artificial, not deceitful in nature. _____ [?] Vaikuṇṭha. To limit the relativity of infinite possibility, only with the dictation and help of the Ācārya, and regulations, law books, all these things. Thinking about the prospect. Some sort of intellectualism is there in that lower portion. But in the higher that is something like intuition. Intuition takes the charge. This automatic guidance, something like this computer, automatic guidance there. The response from the heart like that. And that is love, that is *priti*, that is attraction, which encourages us to serve. Unconsciously we can go on with that. But unconsciously, but still we receive the salary, we get the salary. That is *prema-dhan*, more increment in our earnestness to perform the duty. In this way. Hare Kṛṣṇa.

What's the time?

Devotee: _____ [?]

Devotee: Nine thirty.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. So many groups, classifications there. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. It is not mere philosophy, mere ontology, but practical life we're to get. How? We must engage our energy in that point. It is reality. It is not poetry. But it is beautiful, more than poetic idea. But still, not imagination. We must translate it into action _____ [?]

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. And night to one is day to another.

One very busy about material achievement. And there are so many who are busy to get out of this material achievement. And with bitter experience as a reaction they want to have an eternal sleep in *samādhi*, disgusted with the ways and forms of this life.

But the fortunate school they get hope and connection with the divine life, by giving, by dedication. To have a faith in that, that is the first beginning, *śraddhā*. That there is a positive. As I tell that the seed of the revealed truth is the *Veda*, and *Gāyatrī*. By chanting which we can get emancipation. *Gāyatrī*. And the seed of that *Gāyatrī* is *oṁkāra, oṁ*. And what is the meaning of the *oṁ* in Sanskrit? Yes. *Oṁ* means yes. I learned from Teligu desa when I went in a preaching camp, preaching party in the south, I found that when we say something, "*Oṁ, oṁ, oṁ*." What is this *oṁ*? They're utilising 'yes, yes,' in this...

83.10.25.A_83.10.27.A

Śrīla Śrīdhara Mahārāja: *Śṛṇvantu viśve amṛtasya putrāḥ*. "Oh all you sons of the universe, please listen. You are the son of nectar, you are all drops of nectar within, and outside, this poisonous food. You think yourself like that and attempt to regain your own position eternal, inner position. It is with you but anyhow you have missed it. You are unconscious of your own wealth within."

So work for that, that what is within you.

kṛti-sādhyā bhavet sādhya-bhāva sā sādhanābhidhā
[nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā]

["The process of devotional service - beginning with chanting and hearing - is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offence-less chanting of the Holy Names of the Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of *sādhana-bhakti*. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.2]

Sādhana, a means to end. What is the nature of the means to end means, *kṛti-sādhyā bhavet sādhya- bhāva sā sādhanābhidhā*. The *sādhana*, the means, this name has been given to a particular process, *sādhya- bhāva*, that is within you. You are to discover, to discover your own wealth.

Mahāprabhu has given an example. [*Caitanya-caritāmṛta, Madhya-līlā,* 20.127-136]

A poor man he has got some money underground, within his room, and some astrologer has told him: "Oh you are suffering from poverty, but you have got money underground, in your room. But don't approach from the southern side, there are the hornets. And never from the western side, there is a witch, wizard. And also not from the northern side approach, there is a python. But only try from the eastern side, easily you will get the jar, and by enjoying the property you'll be removed."

So He says: "From the southern side means by the help of *karma*, by the application of our energy. That means whatever we shall do, its particular conscience won't allow us to get leave. We must suffer or enjoy the consequence of that *karma*. Whatever energy we should spare for utilisation, or something like that, we must have to suffer the reaction. So every action, every reaction, and we will be bound down with that. So leave that ambitious life, that with my own energy I shall earn that highest grace, give up that life.

Then another is *yoga*. By controlling our own internal system we may direct our attention towards the high. By practising so many physical methods, and also internal, mental methods. By ascending methods on the whole, to raise ourselves up with our own attempt, own energy, own intellect. *Yoga* system, that is many *siddhi*, many mystic powers will come in your possession, and they will take your attention on different sides, and the right thing you won't be able to reach nearby. So many mystic powers will misguide you towards that wonderful results of that psychic power. That is *yoga*, searching by ourselves from the gross to subtle plane of things.

Then there is a third course, *jñānam*, by cultivating. 'Who am I? What is this world? The all comprehensive thing is what? I'm a part of that. In this way, I'm a point of spirit, a spark, *ātmā*, and there is that ocean of that light, or the eternal sky like thing. I'm a part of that, the whole conscious ocean, I'm a drop of that.' In this way if you go on cultivating, that oneness of consciousness, that will swallow you, and you will loose your individual consciousness. Individual enterprise will be merged in the whole, and you'll be nowhere. You'll enter into the ocean of knowledge without being able to keep up your individual consciousness. So die, like a python that will swallow you, devour you. So that is also not serving the real purpose.

So approach from the eastern side, that is devotion, that is the way of surrender. Don't utilise your own ability. You are finite, don't depend on your own ability to know the Infinite. But to come to the Infinite for a finite, the best process is to surrender to Him. 'Please accept me, please inform me who am I.' You are subject, He's Super-subject. Give Him to take initiative for your good, don't take it in your hand. Try to look at the environment as your guardian."

The first *mantram* of *Ṛg-Veda* asks us to, whenever we approach to do anything, it says: "Think who you are, you are approaching towards something, before that you have your own conception of what you are."

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]

You think of the environment, what relation that has on you. *Tad viṣṇo paramaṁ padaṁ*. The all pervading entity, His lowest portion nearest to you. *Paramaṁ padaṁ*. *Sadā, paśyanti suraya divīva cakṣur ātatam*. The spiritual scholars, experts, they see them, see it as, *paśyanti suraya divīva cakṣur ātatam*. Just like a big eye, like a sun. Like a sun, His big eye spread over your head, guardian's eye. With this consciousness you approach to anything and everything. The guardian's eye like the sun, so much concrete, He's looking after you, taking care of you. With this consciousness you approach to any and every action to perform any duty. The guardian's searching eye over your head. Then any misdeed will be impossible for you. If you approach anything and everything with this idea, 'the vigilant eye over me,' of the Supreme, then how should we be? We cannot conceal anything. So hypocrisy should be banished, straight working will come, plain thing. We cannot but make ourselves one with simple, plain, true things, cannot conceal anything within our cell. So the environment is not blind or matter, but it is conscious, and it is friendly, it is like guardian. Try to understand, read the environment in such way. Not only is it all knowing, but it is friendly, affectionate to you. Culture at every step, every moment, this consciousness, and easily, and in short time your transformation will be good and thorough.

Put yourself in the relativity of the highest consciousness as well as highest affection. Affection is better than knowledge, higher than knowledge, affection, love. That is the finding of the devotional section. Heart is higher than brain. We're more in the heart than in the brain. Our real existence is in the heart. So try to fulfil your heart's thirst, quench your heart's thirst, and approach in this way. Eliminating, neglecting, the prospect of energy, atomic energy, our brain behind the atomic energy, but come to the solution of the demand of your heart. They say that for humanity sake, give up search after knowledge of destruction. Now the general cry is like that, appealing to your heart, give up your brain design production, brain production, save us, appeal to your heart how it is greater. So solution of our heart, that is the highest achievement, we must try for that.

Hare Kṛṣṇa. *Prema*, love divine. Dedication is wealth, not exploitation. One is not great by the capacity of his exploitation. But by the capacity of his dedication he should be given position whether good or bad, high or low, by dedication, how much he can dedicate. And dedication must not be misguided, dedication to the proper centre, to the truth. And truth is one with love. Truth, affection, beauty. Truth is not law, mere law, abstract law. But that is living thing, there is heart, truth is personal, truth is person. And the person, that guardian, friend, not only a commanding guardian but friend, heart to heart. And more than that. Sonhood of Godhead, consorthood of Godhead.

It has been found that how one lady during the time of Swāmī Mahārāja, about one hundred and fifty came here, in this hall and delivered a lecture, and one lady among them told.

"What has attracted us to Swāmī Mahārāja is this, that we were thinking where is God? God is at infinite distance, unapproachable. But when we heard that we can live with God, and as family man, we can serve with our affection the God Himself. Such prospect drew me here under his feet, that God can be so near, as we can serve Him as a family man, our Master. What more could we want? This has attracted us."

He's friend, not only father, but He's friend, He's consort, He's everything. He loves me more than I may hope to love me, caretaker, everything. We're to find out such plane of living where we can throw ourselves with the highest confidence, that *Dhāma*, *Dhāma*, where the slavery is unknown.

I think I read from history when Megasthenes [302-288 B.C.] came to visit India, he gave some description of the Indians at that time. There is one expression, 'slavery was unknown, and the stealing, and so many other dirty things were unknown to India.' Now also amongst the aborigines sometimes we find they do not know to steal, they do not know to lie, falsehood they do not know. So there is a soil, there is a plane, where all these deceptive mentalities, tendencies, unknown. Rather positive affection is flowing everywhere, and of higher to highest degree of confidence. We're to, with the help of our innermost plenary tendency, most fundamental tendency, with that help, *śraddhā*, we can find out that plane for our living.

svarūpe sabāra haya, golokete sthiti

["This is Vṛndāvana. Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there - sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Sermons Of The Guardian Of Devotion*, 1, p 182] & [*Śrīmad-Bhāgavatam*, 10.1.7, purport]

Our inner existence is meant to live in that soil, it is like that.

Śrīmad-Bhāgavatam, the full-fledged theism of the ancient Indian Vedic culture, came to inform this act in the first chance. And Mahāprabhu Śrī Caitanyadeva took it from there. That this is the ripe fruit of the tree of knowledge, tree of Vedic, or revealed knowledge. The acme, the highest, the fruit which comes naturally and which is ripe, just in the form of the highest utilisation. And Śrī Caitanyadeva pointed out all other sources or alternatives or proposals, they're stale. Now the new thing has been discovered. Direct transaction with the Divine Love. And the shortest route is this with help of Divine Sound.

Try to go to Kṛṣṇa conception of Godhead, Reality the Beautiful. He's commanding everything, the power is not commanding, but love is all commanding, that is commanding. The highest controller is not power, nor justice even. Justice is present there where there many partners, many demanders play the part, various parts, but where is one authority, there mercy, land of mercy. Everything belongs to Him, He's not to come under law in His behaviour to others. Everything is for Itself. Dr Hegel says: "Everything is for Itself, Reality is for Itself." Everything belongs to Him, He's the Master Absolute, everything meant for Him. So no law, no justice, only favour, only favour can show surrender and get favour. That is the simple transaction and there is ample, no possibility, He's not bankrupt, so no possibility of being dealt with any despair.

This human birth is valuable and fit for such search. There are other hopeless alternatives of our existence. In Christianity, or in Muslim theory, it is not accepted generally that any animal and the trees, creepers, they have souls, this is person below, under, within. They're of equal position, equal status with us, but by *karma* now reduced to such inert section. Internally they hold the same status with us. But this human birth has been said to be very precious, very, very, valuable, because here with the help of the Divine Agent, we can help us to the greatest degree possible. So such valuable time, don't waste with any other thing, any other engagement than this attempt, this

search of your Lord of heart. Try, after a few days, you may loose this chance, you may have to go to some other species, it is not impossible.

Ball coming near the goal, if we miss, then we repent. But ball is moving freely in the field, no repentance, no disturbance or disappointment. But if coming to the goal, if we miss, then we repent very much that I have lost the chance. So our birth has come to the human species, near the goal, from here working faithfully, properly, we can go out of this life of bondage. Not only in the positive attainment.

So in any way we may, to help us and to help others. To help others, Mahāprabhu told, *Bhāgavat* told: "Go to help others and you are automatically helped. When you go to help others in that direction, you are to energise to your best ability, and that influence comes within to work." So kīrtananta tarovaran [?] When you go to preach, at the same time you preach automatically in yourself, in your heart. The greatest command of that energy you will have to acquire when you go to preach. So offensive for offensive. The environment aggressive, they're trying to influence you from all sides, *māyā*, misconception.

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, or working on behalf of the Lord. That is the real thing. But we consider that everything is moving how far to satisfy myself in bondage. Or so many other selfishness, extended selfishness, national selfishness, extended selfishness. Humanity, nation, country, that is extended. Fight between greater bigger unit, while being, small unit and bigger unit. To Infinite, that bigger or smaller has got no value. So try to preach to break all sorts of separate interest, and try to find in harmony with the one interest. *Īśāvāsyam*. Everything for Himself. I am for Himself. He has got every right over me, over anything. He can make or mar. Whole right concentrated with the centre, and the centre Absolute Good. When centre is Absolute Good, as much power is concentrated there, it is so much better for everyone. So that shows it is so, and you try to read it. Everything for Himself. I am for Him, and there lies my best chance and prospect, that I am for Him. He's so good that to become for Him it is the highest reward in ones life. He's so good, infinite goodness.

So pure optimistic in the fullest extent become. Try to read the world in that way, no enemy. At present of course you're to find some sort as long as you're weak you'll have to consider something. That sort of warning is also given. But the object, our destination is such. Everything good. *Tat te 'nukampāṁ susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. No apathy on the other side. You are responsible for your own past, present, future. You are responsible, because you have detached yourself from the environment, from the whole.

State management when it is given to the - from particular party to the government _____ [?] When a party, a company cannot conduct the institution, it gives to the government. Like that. You give up your state management to the Supreme Authority, to the best, highest authority, and live under Him, surrendered.

Hare Kṛṣṇa. This is the general background of devotion that is the highest prospect of all. Please try to be centralised, and the centre is such and such. In all respects it is the most desirable. Centre is this, so don't be afraid of being robbed, or being deceived. Be good, and cannot but come in the association of the good. Because the goodness, good environment is conscious and judicious and affectionate, loving.

It is told that when the soul after emancipation joins the *līlā* of Kṛṣṇa, Kṛṣṇa accepts him, welcomes him like a madman, mad friend. He's suffering so long, his absence, separation. God receives a newcomer there.

"So long I am suffering your separation My friend, how could you live in the foreign land, neglecting Me, My friend, how could you do it? I remember everything. When you began your journey to this side you were insulted by so many, in so many variegated ways. You did such and such things as austerity, this thing, that thing, I am conscious. You begged door to door thinking of Me, taking My Name. I am fully awake to all those facts. But it was necessary, now you have come."

Following that Lord. He embraces him and gets fainted. Sanātana Goswāmī has given this expression in *Bṛhat-Bhāgavatāmṛta*. When first man, when he enters the *līlā* of Kṛṣṇa, he sees in such a way.

To the servant class He extends His feet. To the friendly He touches by the hand. To the motherly friend section He's kissing. And to the, as a consorthood, He embraces the newcomers, and with divine affection to the highest intensity. So much so He forgets Himself for the time being. So kind, so benevolent, so affectionate.

Anyhow we are to take ourselves to that plane of living, plane of living, there it's different, it cannot be ignored. In the human section also classification, atheist, pure atheist, but atheist and moralist, moralist but not theist. Then imaginary theist and moralist, human section, the particular section. _____ [?]

Then really theistic and moralist, there begins *varṇāśrama dhārma*. Then approaches further, towards Godhead. But the highest stage, no question of morality, everything comes out from Him. Everything belongs to Him. This consciousness eliminates morality even. But that has got morality in their own land, that is another thing. The decisions here, that cannot go there, not go there.

There also is motherly affection, friendly affection, consort affection, that *rasa*. They have got their adjustment, but that is another thing. Everything in connection with the satisfaction of Kṛṣṇa, *rasābhāsa*, that clash between different *rasa* is not desirable there also. There of course it is all right, automatically, like computer, everything is automatically done. But when we approach towards that, these things to be considered for us in the way.

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

So you have to come out to help such sort of understanding, preach to the people. We do not know any greater benefit for the society, or for mankind, or even more. The best help to the society is to give God consciousness, Kṛṣṇa consciousness. God consciousness in the highest position is Kṛṣṇa consciousness.

Attracting everything towards Him, Kṛṣ means attraction. So many atoms disorganised, only attraction keeps them together and gives a thread from chaos to cosmos. So attraction when living it is love. Attraction, gravitation, attraction. All the planets, everything exists in some ratio of

attraction. But attraction endowed with life, that is love, attracting. Conscious attracting another consciousness, that is love, *ceta*.

Kṛṣ, everything, the attraction of all, the centre of all attraction. Kṛṣ, and ṇa, and the giving pleasure, distributing joy. Attracting and giving joy, pleasing, that is Kṛṣṇa, in outer sense. And He's person, He's loving, love personified, and also distributes love to outside. And when distributes love in a scientific way He becomes Caitanyadeva, Mahāprabhu, most magnanimous. The highest form, love also there is gradation, the highest degree of love when organised way is distributed to the public, Rādhā-Govinda combined, He becomes Śrī Caitanya. Not by history, by any other ancient characteristic, or any theory, but in fact in the reality we can understand, see things, tattva dvesti [?], by the vision, eye of our knowledge and love we can have recognition of things outside.

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

I had to talk much with those Ramakrishnaites, ha ha, so little tired.
Further we shall again meet and I invite some questions from you also.
What's the time now? Nine?

Devotees: Ten past nine.

Śrīla Śrīdhara Mahārāja: Ten past nine.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.
Aranya Mahārāja and others they're doing well there?

Devotee: They're keeping very well.

...

Śrīla Śrīdhara Mahārāja: _____ [?] But when Mahāprabhu was going to Vṛndāvana via Rāmakeli, after that time He had to come back from Rāmakeli. Again He had to go from Purī direct to Vṛndāvana. When going to Rāmakeli He called aloud, "Narottama, Narottama", while passing by the side of the birthplace of Narottama Ṭhākura. Narottama Ṭhākura was not born at that time, but very shortly he came in this family.

We're to understand, internally, internal aspect, characteristic of the *līlā*, *līlā* means eternally. That is in the most fundamental plane, subtle most plane. It is causeless and it is irresistible, *ahaitukī apratihatā*, the layer of *bhakti*, pure devotion, is such, it is eternal, not within the factor of time...

83.10.27.B

Śrīla Śrīdhara Mahārāja: Time and space. The idea of time and space we're acquainted with. That comes from mind, a form of thought, production of mind, as we may say. Universal mind and then from there the personal mind.

The plane of *līlā*, that is no beginning, no end, and nothing can oppose it, irresistible. It is there and who have got that eye, that particular special eye to trace it, then you can find it. It is there, to be read by the experts of that department.

So Narottama Ṭhākura's coming and going, that is there and his activities and it was known to that quarter. So Mahāprabhu before Narottama Ṭhākura's appearance He took the name of Narottama.

Anyhow, Narottama was born in Malda [?] District, Kheturi is the place. And he was the son of a rich family. In his childhood he was indifferent to the worldly life. His elder brother, Krishnananda, Krishna, he was a big *zamīndār*, so much so that they're called the kings of the locality, Raja Krishnananda.

Narottama Ṭhākura he was a bachelor. Younger days, about fourteen or so we find Śrīnivāsa Ācārya and Narottama they came to Navadwīpa. Inner attraction, hearing the Name of Śrī Caitanyadeva they surrendered. So that type of devotion to Kṛṣṇa, that was inborn in them, they could appreciate.

"That this is our own soil, our own friends, our own relatives, our own destination."

Their internal heart could have recognition of the plane Śrī Caitanyadeva came to give us, or show us.

So Śrī Caitanyadeva He was at that time in Purī, Puruṣottama Kṣetra, Jagannātha Kṣetra.

They came and the second circumambulation of the *Dhāma* took place. First Nityānanda Prabhu along with Jīva Goswāmī, He began *Dhāma parikramā*, Navadwīpa *Dhāma parikramā*, _____ [?] The different parts of *līlā*, to see and to show, to appreciate, understand, every part of Mahāprabhu's *līlā*. First Nityānanda Prabhu began with Jīva Goswāmī, and the second with Narottama and Śrīnivāsa. One old *brāhmaṇa*, he took them, travelled through the different parts of *līlā* of Mahāprabhu.

Young then, and Narottama was grown up by this time Mahāprabhu disappeared. Anyhow he managed to got to Vṛndāvana accompanied by Śrīnivāsa Ācārya. And Śyāmānanda Prabhu he went to Vṛndāvana. When going on the way they heard Sanātana Goswāmī disappeared. Broken-hearted they wandered on towards Vṛndāvana. When they reached Mathurā they heard 'Rūpa Goswāmī disappeared yesterday.' They considered themselves to be very unfortunate, and anyhow reached Vṛndāvana in the evening. At that time with great pomp and splendour the *ārati* of Govindaji temple of Rūpa Goswāmī continuing at that time. And specially because Rūpa Goswāmī disappeared, so great gathering.

And if you have visited Vṛndāvana, that old temple of Rūpa Goswāmī is a grand structure. The upper part broken by Aurangzeb. Still, we can guess how grand and beautiful a temple. Beautiful and grand, such combination is very rare. Grand is in the Vaikuṇṭha grandness, and beauty is Goloka, specially. Beauty harmonising the *aiśvarya*, grandeur, or controlled by beauty, that is very specially found.

There they first met the Goswāmīns. Jīva Goswāmī took care of them and they remained nearly a year in Vṛndāvana. At that time without Rūpa and Sanātana, other Goswāmīns they were still appeared there. And gradually Śrīnivāsa took initiation from Gopāla Bhaṭṭa, Śyāmānanda from Jīva Goswāmī and Narottama Ṭhākura took initiation from Lokanātha Goswāmī.

And there is also a tale, story. Lokanātha Goswāmī, he was very friendly and also devoted to Śrī Caitanyadeva from his early life. He was born in Yashohara, next to Nadia District, of the east, a *brāhmaṇa*. And he went to Vṛndāvana to live with the Goswāmīns there. Very strict man, his abnegation, his *vairāgya*, indifference to the world was so much conspicuous.

It is told he did not keep a glass of water within his quarter. Because if anyone comes and begs for some water it cannot be avoided, so he did not store any water. If anyone comes and seeks for some water, begs, then it cannot be avoided. So in order to avoid any outsider to enter his compound he behaved in such a way, no obligation, cut off from the society. Always taking the Name, and some *mādhukarī* going on. Won't make any disciples, that was his determination.

But anyhow Narottama Ṭhākura's heart was captured by his personality, and he determined that, "I must take initiation from him." He thought, "All the wealth is reserved here, in his store, that store of grace is here, that must be looted, anyhow."

But he was so strict, no door to enter. What did he do? He planed, and found out where he goes in the jungle to pass stools, he began to cleanse that place.

After few days it attracted the attention of Lokanātha Goswāmī. "I come here to pass stools, but nowadays I find that this place is being cleansed by somebody." So after detecting he tried to watch. "Who is the man? How it is so?" One day he caught Narottama, in the later part of the night he caught him red-handed. "Why do you do so?"

Narottama fell flat on his feet. "I want your grace, your blessings. Please forgive me. No other alternative I have got. I can't give my heart anywhere else accept yourself."

Anyhow Lokanātha Goswāmī was moved and accepted him as his only disciple.

After a year or so they thought, and they were requested by the Goswāmīns, "You go back to Bengal and there preach the doctrine of Mahāprabhu. These are the scriptures ready for that. Sanātana, Rūpa, they have left many things in book form. Though that should be preached to every nook and corner of the world, but now suitably you'll have to try in Bengal, because the influence of Śrī Caitanyadeva, and also Advaita Prabhu, Gadādhara. The group, that is more fitting there in Gauda desa. So first you try to make Them accepted there, and gradually from there it will grow."

So all the books at that time, no printing press, so all hand written. Those books very carefully put in a big box, two or three maybe. And Jīva Goswāmī Prabhu went for bullock carts to carry them from Vṛndāvana to Bengal. And those three they were coming with the carts, all those *śāstra*.

Śyāmānanda Prabhu also took initiation from Jīva Goswāmī. That is also a story.

Anyhow, when they reached the district of Vanakara Kura [?] near Vishnupura, there was an *ādivāsī* chief, the *zamīndār* of the Santhal section, aborigines. Their occupation was somewhat looting, to live on looting.

We find when Sanātana Goswāmī was going to Vṛndāvana he also met a chief of those aborigines, the Santhal. He had an astrologer who found out that eight golden coins were with Sanātana and he will be killed and those coins will be taken off.

And here also we find they're taking each wooden box from bullock cart and their astrologer, they had also an astrologer, he foretold that 'there are many jewels and gems in those boxes.' That

was his reading. And so the chief ordered them, "Take them in my house." And at night they're sleeping nearby, but anyhow, stealthily, they managed to take those boxes and carried to the house. Chief Birhambir was his name.

Then, early morning they found to their big disappointment the book box missing. They tried their best to enquire all around, but failed, no trace. Then what to do? Śyāmānanda went to his countryside to begin preaching. Narottama Ṭhākura also went away towards _____ [?] But Śrīnivāsa who was supposed to be the leader, he could not go. He began to wander in the locality half mad in search of those gems and diamonds.

Then anyhow one day, that Birhambir he was a type of Vaiṣṇava, he used to hear *Bhāgavata kaṭha*, *Bhāgavata* discourse from one of his guru, or priest, some *brāhmaṇa* whose name was Vyāsa.

And Śrīnivāsa Ācārya he also now and then joined the class. A young man, beautiful figure, half mad, indifferent, he used to join the class. And he tried his best to conceal himself, who is he. But anyhow unconsciously he was caught.

When the Vyāsa was explaining *Bhāgavata* he committed some mistake, and unconsciously Śrīnivāsa he interjected there. "Oh, this is not so, it should be this."

Then he attracted the notice, the attention of the whole audience. "What is this? This half mad boy he has got such deep knowledge in *Bhāgavata*. So much so that he's correcting our *brāhmaṇa's* explanation of Vyāsa." Then he was caught by the audience. "Who are you? You must speak out."

Then he had to give out the whole history _____ [?]

Then Birhambir he was present there, the local chief, and he confessed that, "I have taken, and that is all kept here, with all dignity."

Then Śrīnivāsa went there and saw, and he made some *pūjā*, *ārati*, all these things.

And Birhambir became his disciple, and that was a good centre for preaching there.

And Narottama Ṭhākura was informed that those books were regained, and they all rejoiced and began to preach. Narottama Ṭhākura anyhow influencing his elder brother, he made arrangement to install Deities in his home in a grand scale. Four or five Śrī Mūrtis were installed there. I forget the Names. And during that installation, a great festival took place. All the Vaiṣṇavas of the time were invited.

Jāhnavā Devī She Herself went there with all the paraphernalia of Nityānanda Prabhu.

And Śrīnivāsa Ācārya he was the leader of the function, this installation ceremony was conducted by Śrīnivāsa Ācārya. And other Vaiṣṇavas, Śrī Advaita family, so many others joined.

And such a big *saṅkīrtana* was performed there, that attracted Mahāprabhu and Nityānanda Prabhu Themselves. And it is told, something like impossible, that both, it is mentioned, both *prakaṭa* and *aprakaṭa*, different groups of *saṅkīrtana* parties took, participated there, participation. Mahāprabhu with His own group He was also seen singing and dancing. And the then living group also mixed with them, doing, it was seen sometimes like that. So intense invocation of the higher divinity was found there, that it has been described in this way. The original group cannot avoid this chance of *saṅkīrtana* as it was done in Śrīvāsa Aṅgan in the time of Mahāprabhu. So that was also taken down, drawn down by these devotees by their combined, the devotional efforts.

Then Narottama Ṭhākura began extensive preaching. And he was very lenient. Went up to Manipur and he was very successful there. Even the king and queen and most of their subjects they accepted Narottama Ṭhākura. But he had to be relative, lenient. In Manipur we see that two kinds of generations reckoned, *ptri tantric* and *matri tantric*. The Āryans here they're *ptri tantric*. The lineage is considered from the father's side. And in Manipur and southern India, some place there is *matri tantric*. The lineage is counted from mother, daughter, in this way, mother's side, this line. The Manipur more or less that was *matri tantric*, mother is the chief, mother's daughter she will keep there in the (body? gaudi?) and the husbands will come and go just like wife as in the Āryans section, from different parts.

So that custom was not taken into account. So he was very liberal in his preaching there, and was very much successful. The whole of northern Bengal extended far east, Manipur that was captured by Narottama Ṭhākura.

Of course he has written also many poems and they're considered as representing *śuddha*, pure devotion. Narottama Ṭhākura. Up to the point, and also too much fervour, sentiment, forceful, and also commenting on the social behaviour of the time. From the outer layer to the highest spiritual realisation we find in Narottama Ṭhākura, all in the form of song.

Bhaktivinoda Ṭhākura and our Guru Mahārāja they accepted Narottama Ṭhākura's composition in sum as in toto, but could not accept many ancient literatures, even that *Caitanya-Maṅgāla*, and other things. So many other songs meaning connecting Śrī Caitanya, Nityānanda, could not be accepted. But Narottama Ṭhākura's production fully accepted, *śuddha-bhakti*. Elimination of the, as Rūpa Goswāmī told, *anyābhilāṣa*, *karma*, *jñāna*, will be eliminated. And also awakening of the acme of ones high realisation, realised life, we find that.

Narottama Ṭhākura. He has accepted Nityānanda as Balarāma, as in Kavirāja Goswāmī, and Sanātana also. And not, though this Samaj _____ [?] people claims they're descent from Narottama's line but they did not accept this.

Another thing we find in Narottama Ṭhākura, he accepted Lokanātha Goswāmī, in his strict following the path of *śuddha-bhakti* and faith, *śraddhā*. But still he expressed in his highest realised stage,

kavi lokanatha hatiya buliya _____ rūpa samipe [?] A relative and absolute consideration.

"When the day will come my Gurudeva Lokanātha Goswāmī he will take me by my hand and put me, produce me near Rūpa Goswāmī, *rūpānuga bhajan*, who is the general director to sanction *rūpānuga-bhajan*, give admission. When my Gurudeva will put me there, *rūpānuga* ?" That also we find in him.

Forcefully he has made statement.

vidyā-kule ki koribe tār. sei paśu boro durācār
[*Manaḥ-śikṣā* 2] [*Songs of the Vaiṣṇava Ācāryas*, p 83]

Pleaded for Nityānanda Prabhu. *Jñāna-sunya-bhakti*, knowledge-less devotion, *jñāna-sunya-bhakti*.

Mahāprabhu told, "*eho bāhya āge kaha āra*, ["This is superficial; go further."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Nityānanda Prabhu was not a great scholar. It was easy for the society to accept Śrī Caitanyadeva for His high scholarly life, or expression. But Nityānanda Prabhu was not outwardly a very educated person. But He had His fervour, His deep sentiment for Kṛṣṇa, Vṛndāvana, Mahāprabhu especially.

Narottama Ṭhākura appreciated that very much.

I think some of the followers of Advaita School did not like Nityānanda at that time. So in that *śloka*,

sei paśu boro durācār, nitāi nā bolilo mukhe, majilo saṁsāra-sukhe, vidyā-kule ki koribe tār
[*Manaḥ-śikṣā* 2] [*Songs of the Vaiṣṇava Ācāryas*, p 83]

"He may have the noble lineage, full, and there may be sufficient education, scholarly life, but those are useless. Still if he should be considered as a member as aloof, nothing more than that." He's strongly pushing, Narottama Ṭhākura. "If they do not have any appreciation for Nityānanda, cannot understand what is love, what is faith, what is devotion. If they cannot appreciate Nityānanda then their scholarship, their lineage has got no value. They should be considered as brutes."

I think he meant a section of the followers of Advaita, they discouraged Nityānanda, did not like His preaching. Nityānanda Prabhu's preaching was to the masses. And so we're told that Mahāprabhu had some private talk in Puruṣottama. None knows what was the subject of the talk, of the private conversation. And Nityānanda Prabhu came and accepted married life. Because He had to move through the masses and He was guest in the ordinary family, used to be guest. So if not married people will say this thing, that thing against Him, so He accepted married life. After long time of renounced life He accepted married life. In order to mix with the ordinary masses He would be guest to any home and every home and began preaching about specially 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."]

"You don't recognise who Gaurāṅga is. What type of highly valuable thing is passing through your door you can't estimate. Accept Gaurāṅga and you'll get the highest thing."

That was the tenor, the nature of the preaching of Nityānanda. "Anyhow you come to the feet of Gaurāṅga. Accept Him and you'll be taken to the highest position you can ever conceive as our highest destination." That was the tenor of His preaching. And going door to door He approached with fervent appeal. Sometimes He rolled on the door of the parties. thake bhuli nityananda dhumi bhedi jai [?] The appealing was so intense, but not violent, non violent approach, rolling on the outer door. "Accept Gaurāṅga. You can't know what a great thing, noble thing He has come down here to give you." In this way.

And Narottama Ṭhākura supported Him fully. *Nitāi nā bolilo mukhe, majilo saṁsāra-sukhe, vidyā-kule ki koribe tār*. "Your learning and your high lineage has no value if you can't, if you fail to appreciate what Nityānanda Prabhu has come to give you."

And also he says. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni* [*Manaḥ-śikṣā*] "Don't venture to approach direct to Vṛndāvana to have entrance into the group of Rādhā-Kṛṣṇa, that is very, very high. Go through Nityānanda. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. If you get the higher education, if you, the students, if they give not much attention in the primary education then they'll have to suffer in the higher education. So you try to get the blessing of Nityānanda, His grace. Get a good foundation, strong, an instant foundation from Nityānanda. Then you approach towards Vṛndāvana. You'll not have to come back, fall back, your progress will be solid and happy and non mistaken, infallible progress. So don't neglect Nityānanda Prabhu."

In this way Narottama Ṭhākura is trying his best to draw our attention towards Nityānanda Prabhu, the very foundation. Nityānanda is Balarāma, and the *vātsalya*, *sākhya*, *dāsya*, *śanta* under His command, only with the exception of *mādhurya-rasa*. But Narottama Ṭhākura says if you can have a good foundation in these *rasas* that will be highest. And in comparison that is complete, but don't neglect all this service. Service is the first thing necessary, otherwise if you cross them, neglect them and take a jump, you'll have to fall, or you'll have to earn something which is not gaining, constantly you'll have to acquire.

83.10.27.C_83.10.28.A

Śrīla Śrīdhara Mahārāja: So, pure devotion. *Karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa*.

[Śrī Narottama dāsa Ṭhākura has sung, *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa*. "The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [speculation] are just like strong pots of poison." *Amṛta baliyā yebā khāya, nānā yoni sadā phire.* "A person who mistakes this poison to be nectar and drinks it travels in different species of life." *Kadarya bhakṣaṇa kare.* "And, according to his body, he eats all types of abominable things."] [*Śrīmad-Bhāgavatam*, 4.25.11. Purport]

The *karma-kāṇḍa*, that energy and power, will help us in our highest realisation. *Jñāna-kāṇḍa*, that knowledge will satisfy, quench our highest inner thirst. *Kevala viṣera bhāṇḍa*. But they're all poisonous. Who accepts them as nectar, he will have to die. So *śuddha bhakti*. *Karma, jñāna, anāvṛtam*.

[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]

The pure *bhakti* proper, devotion proper, is above knowledge, above calculation. It is something else, it is automatic, it is innate, it is intuitive line. Through faith we can, *śraddhā*, we can be lead towards that. Neither our calculation, calculative knowledge, or our energy can give that position in us. Only through faith, with the help of the *sādhus* of that type, and the *śāstra* also of that type, we can go. The natural course, the natural way we're to pass, not by the logical path, *nyāya*, logical, *yukti*, reason.

Our Guru Mahārāja used one line, "Puppy-brain, cannot give you any help to your progress towards infinite. Your puppy brain how much it can understand? And your energy, how much you can depend on your energy? Your own position is not stable, in any moment you may be removed from this life. You boast of your command over energy, that is all futile."

Only take the way of surrender, "I have nothing." Going towards infinite, the real qualification which is necessary in you, that you finite, you have no position in the infinite. That is the truth. As much as you can realise that in the relativity in the infinite, you finite, you have no position. Come to realise this fact. That is the first thing necessary for your negotiation about the infinite, that you have no position. No position, this is true, this is the fact, and your attempt must be based on this real fact that you have nothing, no position. Surrender. Come to this sort of realisation, and begin from there. Then you will find that there is ample arrangement around you, to help you. To help you, there is divine arrangement. Come to realise your own helpless position for what you are. Then you'll be able to come in connection with the agents that are wandering about to take you to that high domain.

Narottama Thakura, his advices, his life and advices, are pure devotional writings. Great resources in the Vaiṣṇava, Gauḍīya Vaiṣṇava literature. Truthfully, that is to its full meaning. That full truth, whole truth is there. Not tampered, naked truth, he has given in his writings.

There are so many stories also in connection with his divine life.

One day, he's coming to take his bath in the Ganges, just come out, Padma. And two *brāhmaṇa* sons they're taking two he goats to be sacrificed to Durgā Devī. Suddenly they met Narottama Ṭhākura. They knew that Narottama Ṭhākura is a great *sādhu*, though in *kāyastha-kula* [?] Narottama Ṭhākura came in the *kāyastha-kula. Kāyastha*, that are generally told, that *kṣatriya* male and __ *brāhmaṇa* male and *kṣatriya* girl; that combination produced *kāyastha*. _____ [?] That production was known as *kāyastha*, they demand; but there is some controversy. Anyhow he came in the *kāyastha-kula*. Their, they may have some of their customs, practices, may be near to those of the *brāhmaṇas*. But these two *brāhmaṇas* they knew that Narottama Ṭhākura is a, has come from the *kāyastha-kula*, but they are rich, and he has got much *vairāgya*, this apathy to the worldly life. Some respect for him was created in that locality.

And there was a talk.

"What are you doing?"

"We're taking these two, these child he goats to be sacrifice to the deity."

"Why you are engaged in such heinous action? To kill an animal is it helpful, can be helpful for any worship of the deity?" In this way began. "You are *brāhmaṇas*. Who are really to be worshipped by the *brāhmaṇa* school, the Nārāyaṇa, you know; Viṣṇu, Nārāyaṇa, everything. But it

is only meant for those that cannot be *niṣkāma*, free of worldly aspiration. Why you lose your life, especially *brāhmaṇa* life?"

In this talk they were converted. One Ramakrishna Bhaṭṭācārya, and Gaṅgā-Nārāyaṇa Cakravartī, converted.

Then, "Yes, we heard of your name, and now by our fortune anyhow we have met you. What you say that is very appealing, and we're convinced, and we'd like to follow your creed. But we shall take them, these goats to the party and coming back."

"No, no. Why you will be party to the killing of those innocent animals?"

"Then what should we do? We have taken money from them, we have purchased them, and we must deliver them to the party."

"No, no. That is not necessary. You unloose them, let them go anywhere."

They did so, and came to his feet and accepted they were disciples of Narottama Ṭhākura.

And one from there, that line came Viśvanātha Cakravartī, as a great commentator of the Gauḍīya School. *Gītā*, *Bhāgavatam*, and many other books we get from Viśvanātha Cakravartī, a great scholar, came in the line of Narottama.

Then, from that time, many *brāhmaṇa paṇḍits*, scholars, they used to attack Narottama. "What you are doing, you are spoiling the society. You say the Vaiṣṇava they're above *brāhmaṇas*; they have no caste distinction, you do not observe strictly. You are destroying the social structure." In this way many *brāhmaṇa* scholars came to discuss with him about the scriptural advices. And they came and generally they were defeated and went away.

Then, one day, this Gaṅgā-Nārāyaṇa and Rāmakrishna, they have also learned something, and generally when the *brāhmaṇas* came they faced them. But when they can't then Narottama Ṭhākura is approached, in this way, during their life passing. Now Narottama Ṭhākura has disappeared.

And one *brāhmaṇa* party has come to discuss. "We want to discuss with you. That you are breaking the Āryan society, Vedic society. You are enemies to the Vedic culture."

But Narottama Ṭhākura disappeared.

It is told that a miracle came. Narottama Ṭhākura he's on the funeral pyre, and that will be lit with fire and will be burnt to ashes.

They're crying, and Gaṅgā-Nārāyaṇa Cakravartī, and Rāmakrishna said, "Prabhu, our Lord, you are disappearing, but those *brāhmaṇa paṇḍits* have come to challenge us. But we're not so fit that we can face them successfully. But if you, it is your pleasure, you are going away it is your pleasure. If you like you can again come into life and do anything you like."

But these *paṇḍits* also followed them to that funeral place.

And Narottama Ṭhākura he sat, he was lying in dead body, then he sat on that funeral structure.

Then all the *brāhmaṇas* were scared. "What is this? A dead body is again enlivened and sitting. Then of course a man of miracles. We should not disturb him." And they went away, without coming in the face to face discussion. They were frightened and went away.

And then again he took his posing of a dead man and went away.

And some also say that after his body was taken into water, that became milk, the body transformed into milk. Everything is possible, that is to deceive our fleshy eye, or brain.

Narottama Ṭhākura was on the other side of the Padma river, and on this side there was one Govinda dāsa and Rāmacandra, disciple of Śrīnivāsa Ācārya. Two brothers, Rāmacandra, younger, and Govinda dāsa elder. They were *kavirāja*. They had some property on the banks of Padma, perhaps inherited from maternal, or some other line. They used to live there for some time, specially Govinda dāsa. Rāmacandra and Narottama they had some intimate connection.

[doyā koro śrī-ācārya prabhu śrīnivāsa] rāmacandra-saṅga māge narottama dāsa.

["Please grant Your blessings O Lord Śrī Śrīnivāsa Ācārya; for the company of Śrī Rāmacandra Cakravartī Narottama dāsa does pray."] [*Sāvaraṇa-śrī-gaura-pāda-padme Prārthanā*, 6]
[*A Prayer to the Lotus Feet of Śrī Gauraṅga*, by Śrīla Narottama dāsa Ṭhākura]

Rāmacandra was a disciple of Śrīnivāsa Ācārya, who is friendly to Narottama. So just like nephew, like a friend's son, Rāmacandra. Very beautiful, exceptionally beautiful figure, and he was bachelor, and fully given to this Vaiṣṇava faith, Rāmacandra. And his elder brother was Govinda dāsa. He was a devotee of Śakti, Kālī. Sometimes between two brothers there was some discussion, but Rāmacandra could not influence him. Stealthily some progress was there. Anyhow he did not leave his Kālī worship, Śakti worship. But Govinda dāsa in his last time he was attacked by dysentery, though he himself was a *kavirāja*, physician. Dysentery, and he was about to die, at that time, he fervently prayed to Devī, Kālī.

"Please release me, give me salvation, emancipation from this world."

But Kālī appeared anyhow _____ [?] "I cannot do that. It is Nārāyaṇa can give that, Kṛṣṇa can give. I'm not empowered to give you emancipation. I can supply worldly things."

Then he woke up. "What my brother says that is then true. So I falsely went on to argue with him, but he's in the right side." Then he began, he left this Kālī worship, and came to Kṛṣṇa *upāsanā*, and lived for some time.

bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re
[dūrlabha mānava-janama sat-saṅge taroho e bhava-sindhu re]

["O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."]
[*Bhajahū Re Mana Śrī Nanda-nandana*, 1. By Śrī Govinda dāsa Kavirāja]

This is his song, that Govinda dāsa, the elder brother of Rāmacandra, his song is this. *Bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re*. This song, a very good song, educating, that Govinda dāsa. Had some influence through Rāmacandra from Narottama Ṭhākura.

So Narottama Ṭhākura's life was a great life, we can learn many things from him. He preached very liberally Mahāprabhu's creed, most extensively, though his Guru did not do so. Just as if he was going against his Guru apparently. His Gurudeva was strictly - not to preach, not to initiate. But coming from him, he initiated in a large number, very liberal. Very liberal disciple of a very

strict miser Guru, we find. We find in preaching, the essence of his teachings is pure devotion. No tampering in his judgements, or in his descriptions, in his writings, poems.

Then, we find another thing, that though so much faithful to his own Guru, he has expressed and he did in his practice, but still he has recognition that his Gurudeva will take him to a proper place, the central office, to Rūpa Goswāmī, *rūpānuga*. We should be ultimately accepted by Rūpa, and to join his group, that will be our highest aspiration of life.

All these things. So Narottama Ṭhākura's day of departure. Anyhow coming in contact with them we can have their influence and blessings, thereby. And we can alleviate our own position in the line of pure devotion. So we ask for his blessings on us.

One gentleman from Sthilet, he was not a follower of Gauḍīya Maṭha, but he wrote one poem about our Guru Mahārāja. He mentioned there, thakura sei narottama tomate tahara guna dekhi [?] "We have heard about the preaching of Narottama Ṭhākura with pure devotion, and we find his inspiration in you." He composed.

Narottama Ṭhākura, he found Narottama Ṭhākura in Bhaktisiddhānta Saraswatī, extensive attempt to give everyone, distribute the pure devotion.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
So we all invoke blessings of Narottama Ṭhākura today.
Gaura Hari bol. Nitāi Caitanya. We close here.

Devotee: Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Śrīpad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

...reading *Bhāgavatam* from the higher seat, and Swāmī Mahārāja sitting by he used to play the *mṛdaṅga*. In that house specially, where Mr. Karnani _____ [?] in that house there was one coal merchant. Karnani has purchased that house, where some coal merchant was there, _____ Banergee.

When perhaps his father or his mother passed away, invited me to deliver this *Bhāgavata* and *kīrtana* there, that occasion. I could not go, I sent Govinda Mahārāja. And Govinda Mahārāja - Swāmī Mahārāja was in charge of the party. Swāmī Mahārāja took them, Govinda Mahārāja began to explain *Bhāgavatam*, and Swāmī Mahārāja with the party playing the *mṛdaṅga* and chanting in the beginning and the end. And it was successfully finished. I went to see that gentleman, he was a good, big coal merchant. _____ [?]

Then he told me that, "I thought that you did not give much attention to this occasion, to this sitting; that you sent only a boy to explain *Bhāgavatam*. There were at least eight Doctors here present in the assembly, audience. But that boy has explained *Bhāgavatam*. We are much satisfied. They could not think he will be able to explain *Bhāgavatam* in such scholarly and beautifully way." That gentleman told.

And Karnani living in that house now. The old one, father Karnani.

Hare Kṛṣṇa. So Swāmī Mahārāja had much affection for him, like a child he used to treat him. As a guardian he took him there, and he was from the lower seat playing *mṛdaṅga*, and Govinda Mahārāja on the higher seat to explain *Bhāgavatam*.

At that time we were staying next door, in the laboratory. He was living in a house, and the next house is on the ground, that is ground floor laboratory, and the top floor, four rooms we occupied and lived there, in the next house.

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

Śrīla Govinda Mahārāja: _____ [?]

[25:56 - 27:20 silent]

Śrīla Śrīdhara Mahārāja: ...What to speak of the whole of *Bhāgavatam*. Every constituent part is infinite. So such is the thing we are going to deal, we must be conscious of the fact. That whatever we say, we try to touch, something of that. But the reality is beyond our jurisdiction, only we try to touch, but it's immeasurable. So full conception of anything can never be given by anyone, only they're touching the infinite. That is enough.

Sparśa matra. Achandale sakale udare, jiva sparse [?] touching the tongue a man is delivered. Jive sparse achandale sakale udare [?]

The Vaikuṇṭha *Nāma*. Vaikuṇṭha means *kuṇṭhasana* [?] *Kuṇṭha* means limitation, as unlimited Name, the name of unlimited characteristic.

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Any amount of sin, or misconception may be cleared by the touch of one drop of that sound, revolutionary change comes. So, it is evergreen, ever new. And it is His will, He's working...

[29:44 - 30:22 ?]

...

...then I could try, tried my best, would have tried. If it's possible that he may see me. Because by whose influence Sundarānanda went astray, he also tried to take me out of this line. He questioned me, he called for me. I had some reverence for him, for my previous life; I learned many things from him, so I had some respect. Vasudeva Prabhu. And I went.

And he put to me, "Where is your name Śrīdhara found in the scripture? Only ten names, or twelve: Purī, Giri, Bharati, all these things are mentioned in the scripture we find."

But I told that, "You have published a book, *Gauḍīya Kaṇṭhahāra*, before I joined the Maṭha. And there it is mentioned hundred and eight names, and one is Śrīdhara amongst them. The reference you have given to *Ānanta-saṁhitā*."

He told, "All this is concoction. We have suggested these names, and *paṇḍit* he has composed the *śloka*. As we suggested the name of a fictitious book *Ānanta-saṁhitā*."

Then I told him that, "The *ṛṣis* of the ancient time they saw, they felt what they have recorded. What they felt in their heart they recorded. And that is *Veda*, *Upaniṣad*, all these things. And if I think that *Bhāgavata* is the full fledged theism, it is the real natural fruit of the *Veda*, *Purāṇa*, everything. The full-fledged conception of theism is *Bhāgavatam*. Then one who is earnestly preaching about the truth of *Bhāgavatam*, that is the highest conception of theism, whatever comes in his mind for the sake of the service of the preaching of that truth, that is more valuable to me than any of the so called *ṛṣis*, who felt this Brahman hazy conception of the theism. And highest conception of theism is in *Bhāgavatam*, and who is preaching earnestly that, and anything coming in his inspiration: 'that this is necessary, this is necessary,' then that has got more value in me than those previous *ṛṣis*.

The *śruti* we find in *Bhāgavatam*, they are repenting, they are praying for forgiveness to Kṛṣṇa that, "We could not express You fully. What we have expressed, that is going to that hazy conception of Brahman, not Your conception of such type: the fulfilment Parambrahman, the highest type of Parambrahman, Svayaṁ-Bhagavān. We could not express that. So we beg Your forgiveness for this."

I told him, Vasudeva Prabhu, by whose influence Sundarānanda did all these things.

Then Vasudeva Prabhu answered. "If, what you say it is true, but if the man is *svarūpa siddha*, he has got fullest realisation, then of course, whatever he feels inspiration in him that must be, have highest value."

And that means he does not accept our Guru Mahārāja as *svarūpa siddha*. But he uttered this word, and he was silenced. He thought that he has told the extreme thing. And I also thought he has gone to the extreme point that Guru is not *svarūpa siddha*. So conversation stopped, cut off.

That was my answer to that. That one who is in the service of the full-fledged theism, whatever inspiration comes in him, for the service of that, to preaching that truth, that is more valuable than that ordinary *Upaniṣad*, *Veda*, and other revealed scripture. And I still hold that. And it cannot but be so. If you are to accept the Svayaṁ-Bhagavān, *akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142], that the full-fledged theism in *Bhāgavatam*, then, those that are earnestly, whole heartedly trying for the service for the preaching of that truth, whatever comes within, inspiration, that cannot but be.

I went further, that Bhaktivinoda Ṭhākura wrote *Jaiva-dharma* like a novel style, novel; as if that is imaginary conversation. He, through the conversation of the imaginary persons he has dealt that *Jaiva- dharma*. One is asking, another is answering; in this way. But I think that this is not fictitious, fiction. In some *kalpa* or other such things really happened. May not be this *kalpa*, but there are so many *kalpas*, there is so many days of Brahmā. And things are repeated with little modification. In

some *kalpa* Varāha Avatāra is *śyāma varṇa*, in some *kalpa cheta-varṇa*. With little difference the repetition we find.

So, Jīva Goswāmī when there is any difference, anomaly in the scripture, *Purāṇa* description, he has written *kalpa Veda*. In particular *kalpa* it was in this way, in another *kalpa* it came. One *kalpa* means Brahmā's one day.

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *caturyugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *caturyuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

Just as we, our days are also, generally goes on similar, not same. In the morning I wake, I wash my head and take something and went to the work. The next day similar, not exactly the same but similar with little difference. So, also Brahmā's every day repetition with some difference. So, Bhaktivinoda Ṭhākura what he wrote that was transcendental thing, and that must have happened in any of the *kalpa*. It is moving, moving somewhere. All the thoughts, especially transcendental thoughts they're not mortal, so no death for them. No beginning, no end, that is eternal. Such thoughts floating in the thought world, so many.

Mahāprabhu also coming repeatedly every Kali-yuga, Yuga-Avatāra.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

That *Rādhā-Kṛṣṇa-Milita-Tanu*, Mahāprabhu absorbed in this Kali-yuga Avatāra. In this way, eternally moving.

So, we're to understand things by quality, by *ruci*, and not by *yukti*. *Yukti*, the reason fails to understand. But it is more _____ [?] *yajña* reliable; our heart's taste, inner taste of our heart more reliable to understand soothing things for us, *ruci*, and not *yukti*. So, *jñāna* eliminated, the knowledge eliminated from the epistemology as *pramāṇa*, the prove, evidence to the existence of the transcendental, higher transcendental. Knowledge eliminated, power and knowledge both eliminated. Third thing, *śraddhā*, faith, that has got recognition to understand things of the highest type. Automatic, God given things something like intuition, to know, 'This is my own.'

So, *bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

To be out of all doubts and suspicion, that is a result, a consequence, consequence of which? *Bhidyate hṛdaya-granthiś*. When the tie of the heart - the heart is sealed, that *ahaṅkāra*, the *bhada-jīva*, the ego of the fallen soul, that means their heart is sealed. And the sealed is broken, *bhidyate*, untied, and the natural flow comes out, and it can recognise its own plane, own thing,

own friend. And that is faith, and faith is reliable, never reason, or the faculty of judgement, nor any power or position, to understand this truth.

So Sundarānanda and so many other scholars they, Śaṅkarācārya and other scholars, they're scholarly, they're not of less position, so many scholars in the existence. But still we can take, the first consideration faith, and reason may help them to certain extent. That sort of service we can get from the reason, but it cannot produce, it cannot deduce the faith. It is only in faith, and reason can help to certain extent, in some cases, not always. But it is not a bona fide proof that the reason, that faculty of judgement, that will give me God, never. So, it is told that *sukṛti*, then above *sukṛti* there is *śraddhā*. From *śraddhā* then *sādhu-saṅga*, coming in the association of the similar persons. And from there something comes and goes and conversion begins. That is the way.

And who will - *Hari-bhakti-vilāsa* - who will study?

yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-caraṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realised Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

If one goes to study the scriptures himself he won't understand it. Only *ācāryavān puruṣo veda*. ["Only one who has a Guru can know the truth."] [*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya Kaṇṭhahāra*, 1.2]

One who has got Ācārya, *ācāryavān*, has gurun ca vidya [?], you must have to go to a bona fide person, and by his connection, he can understand the meaning, real purport. Otherwise it...

83.10.28.B_83.10.29.A

Śrīla Śrīdhara Mahārāja: Only those who have in previous life attained some position in the scripture, he can know in the next birth. But that is acquired by faith and *sādhu-saṅga*. He can only understand that life. Otherwise it is sealed. Transcendental means *adhokṣaja*. *Yato bhaktir adhokṣaje*.

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

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

Adhokṣaja means that won't come within the jurisdiction of our reason. Transcendental. Our reason is applied to certain extent, within certain boundary reason may work. Transcendental means beyond the conception of our reason, our understanding. Only when He comes to make Him understood, we can know, that is the only way. Higher truth, when He wants to make Him known to me, I can know, otherwise not. So that is a separate way; always the deductive method, and never in the ascending, always in the descending method. Higher truth is known only in the descending method always. He will come down, He will select me to make Him known, then I shall.

All Rights Reserved. This is a very favourite expression with our Guru Mahārāja. All Rights Reserved there. Without His sweet will you can't enter into His area. *Yam evaiṣa vṛnute tena labhyas*.

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

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

Whomever He will select to make Him known, only he will. So many there, so many scholars and others, but,

Just as in the Kuru *sabhā*, Dhṛtarāṣṭra told when Kṛṣṇa showed Himself in variegated ways, the Bhīṣma, Droṇa, and other *ṛṣis* that are present there they began to chant hymns in praising Him, to satisfy Him. Dhṛtarāṣṭra was present, he was blind, and Dhṛtarāṣṭra hearing that they're pronouncing so many hymns for Kṛṣṇa, He's showing Himself in a very noble, and unreasonable way. They're shown something wonderful, and they're all engaged in chanting for His satisfaction.

Then Dhṛtarāṣṭra prayed, "Kṛṣṇa, You are showing, so many present in the assembly they're praising You, You are showing them a very beautiful, and some wonderful presentation. For the time being, You can do anything and everything, for the time being You remove my blindness, let me see Your beautiful figure. And afterwards You will make me blind again."

Then Kṛṣṇa told, "No necessity of removing your blindness. I say you see Me, and you will see."

He was blind, blindness was kept, and Kṛṣṇa told, "No necessity to removing blindness to see Me, what these persons are seeing. I only, I order that you see Me, and you will see Me. It is My will."

And without removing blindness Dhṛtarāṣṭra could see. Then, what sort of sight? Not this eye sight, eye experience is there. The physical eye experience is not there.

Only Kṛṣṇa told, "Yes, you see Me." And clearly told there that, "No necessity of removing your blindness. Only I say you see Me, and you'll be able to see Me." And he saw.

What does it mean? That that experience is not physical. So that experience does not depend on any material achievement, only His sweet will.

"I'm Yours, I'm Yours in such way." Only, "Let there be water." There was water. "Let there be light." There was light."

So that is at the backing of everything, the whole transcendental world is like that. What should we speak? If you have courage enough to come and study, and engage yourself in the service of such wonderful existence, aspect; then come. Otherwise you entangle with this material mud, you are independent, none is going to disturb you. Plod in the mud. But if you want to have experience with the highest thing you'll have to come out of the mud, and the law of mud. And you're to understand the laws of the country where you want to enter in. The laws of the country you have to enter in, you must have experience, and you must accept the law. Then you may be eligible. And that is His sweet will. *Bhāgyavān*. So,

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 truth is autocrat, only to make Him known is within His fist. If you want to surrender, to give everything: all your knowledge, experience, your pride, everything mundane you're to leave it here hatefully. And clean, naked if you want to go there, with surrendering everything, then you maybe admitted. This is clear, always we're told in such a way.

Bhakti Sudhīra Goswāmī: So what is the place of *sukṛti*?

Śrīla Śrīdhara Mahārāja: *Sukṛti* means first unconscious, *ajñāta-sukṛti*, and then *jñāta-sukṛti*. *Ajñāta- sukṛti*, he does not know, his energy is used by the *sādhus* for the service of Kṛṣṇa. One has a garden, one *sādhu* took the flower from there and offered it to the Lord. And because his energy was used by the *sādhu* he got something, by the free will of the *sādhu*, by the grace. *Ahaitukī apratihatā*, causeless. Generally His agents, they're distributing *sukṛti* unknowingly to so many persons. Utilising their energy unknowingly, independent of their knowledge, for their *sukṛti*.

And that is being accumulated, that reaction accumulated to certain extent, then *jñāta-sukṛti*, conscious help. "O *sādhuji*, take some flower, or come to my home and take *prasāda*." He does not know so much, but anyhow his inclination came to the right *sādhu*, the Vaiṣṇava, and he helped him, gave some *bhikṣā*, help. But he does not know who is Kṛṣṇa, what is that, nothing. That is *jñāta-sukṛti*, subconscious. And in the beginning, unconscious. Then subconscious, something within, intuition, "O, *sādhuji*, take some help." In this way. This accumulated will produce what is *śraddhā*, faith. What is the definition of the faith, characteristic? That if we know the centre everything is known.

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

By getting one, we can get everything. By pouring water into the root, the whole tree is fed. By putting food into the stomach, whole body is fed. It is possible, it is not impossible. But that negotiating with one, we can negotiate the whole. This wonderful possibility is there. This is faith. The centre can produce everything, can control everything, the master of everything; it is all His *vaibhava*. To have faith in such entity, that is theism, begins, and then gradually develops. And full-fledged development is *Bhāgavatam*. Absolute good, absolute beauty, absolute love, controlling everything, Master of everything. And service, that is the highest realisation, and the highest satisfaction, happiness, all there, distributed in *Bhāgavatam* full-fledged theism. In this way it grows, and also those that realise they also explain in different ways, and also through reasons try to understand there, those reasonable. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then I shall go to take bath.

...
[12:00 - 12:40 silent]

...this transcendental sound, not ordinary mundane sound, transcendental sound. Just as in homoeopathic globule, the globule is not the medicine, globule is almost the same, but the potency is within, that is medicine, of different type. So the sound which comes out of our lips, that is not real; within there is potency, that is all in all.

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidhur

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

If that transcendental sound we can, by service tendency invite within us, then all the past misdeeds will be burnt into ashes. And that is the negative side, and the positive side we have progress towards transcendental world. Transcendental world means which is not within the jurisdiction of our eyes, or ear, or tongue, or touch, even not the mental impulse. But crossing that we have got our faculty of judgement, then above that there is our own soul. And then above that, there is Supersoul. In this way, the land is progressing, the plane is progressing towards high, high from high. In this way, in the subjective conception.

Subjective conception, we can feel so many things, we're the feeler. And there are things who can feel us but we cannot feel them. I can touch the chair, but chair cannot touch without my cooperation; cannot have any touch, but I can touch, I'm independent _____ [?] So there are higher existence, if they will they can come down in our consciousness, and if they withdraw we cannot follow them up. But if they take us in, then we may remain there. In this way we're to go from this phenomenal towards transcendental world. That is valuable, that is real, that is blissful, that is pure. In this way they belong.

So, how we're to take this Name? There is a particular process recommended by the scriptures. In *Padma-Purāṇa* [*Brahma-Khanda*, 25.15-18, 22-23] we find there are ten kind of offences against chanting the Name. I shall enumerated one by one.

The first is *satam ninda namnah paramam aparadham vitanute*. [*Gauḍīya Kaṇṭhahāra*, 17.69-75]

If we abuse, if speak ill about the *sādhus*, bona fide *sādhus*; then, we commit offence against the Name of Hari. Because those *sādhus* they're agents to preach the Name, they're all well-doer, they want to do good to us. And if I oppose him, I abuse him, I speak ill of him, then it is committing suicide. He has come to benefit me, and I'm attacking him. So we must not abuse the *sādhu*. But *sādhu* only Vaiṣṇava they're *sādhu*; not the worshippers of other demigods are considered as *sādhu*. The demigods they deal about mortal things, not *sat. Sat-sādhus, sat* means eternal. Eternal thing is only transcendental thing. Mundane thing cannot be consider as eternal, it is always flickering, changing its position. So, those are *sādhu*, that are hankering or trying to realise, trying to come nearby the transcendental eternal thing. *Sādhu*.

And then next, *śāstra-ninda*. That is also the same case, those scriptures that are preaching about this eternal truth, we should never abuse them, even disregard them. But the other *śāstras*

that pleads for this mortal achievement, they may be discarded when necessary. Not unnecessarily indulging only in blame.

Then third, guruten nitya buddhi guroravajna guru matya buddhir [?]

To think that Gurudeva he's an ordinary man like others. If my aspiration after the truth is genuine, then the all pervading omniscient truth that is approaching towards me. If I'm sincere, in search then He'll also be eager to come to me. Then when He meets me in any person, any *sādhu*, we're to consider him as His agent. He, in His agent has come to deliver me, to take me up in His place. Back to God, back to home. The Lord of my home He has come take me there, if I'm sincerely eager to meet Him. So, the Guru where he comes, he descends, we should consider him as His representative. And we should give him such honour. Otherwise if you take as ordinary person, then I'll be, I'll have to incur some _____ [?] and I'll be the looser.

Then fourth, the Mahādeva and other *devatas*. Mahādeva means the Lord of this mortal universe, generally. And other gods, Brahmā the creator, or even we should not dishonour them unnecessarily. If necessary to prove, to make someone understand who is the supreme-most deity, authority, if comparison is necessary then we can talk. Otherwise unnecessarily we must not indulge in wasting our time in abusing these gods or any other.

Then the fifth is to consult the dictionary to find the meaning of the taking the Name. The Kṛṣṇa, what is the derivative meaning, Kṛṣṇa, or in the ordinary way? Because the worldly persons they have no experience of the transcendental sound, so we may not expect to have meaning of that order, in these worldly scriptures.

So we must not try, waste our time to consult ordinary dictionary, and so many books to find out what is the meaning of the sound I have got from my Gurudeva.

Then another offence is, *nama bala papa buddhir*. We're told in the scriptures and by the *sādhus* also, that one Name is sufficient, is able to remove so much sin as much as none can commit.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare
nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat karttuṁ na śaknoti pātakaṁ pātakī janaḥ
[*Kūrma-Purāṇa*]

"No one has got to commit any amount of sin that cannot be removed by one Name."

So let me commit any sin and I shall take Name once, and it will all be cleared. If with this mentality, to cleanse my mind, my sin, with this attitude if I take the Name, then I commit offence and not the Vaikuṇṭha, not the real Name, *nama bala papa buddhir*.

Then *ana-subha-kriya*, there are so many things purificatory: to wander the *tīrtha*, and to give something to the poor, and to worship other deities, so many alternatives. Or to read the scripture, so many other purificatory things there may be. But if we think that they're equal, or bigger than taking Hari *Nāma* then we commit offence. Because the Lord is within with this Name, and it is special arrangement that the sound and the purpose of the sound in Vaikuṇṭha Name, is one and the same. And it is very gracious, especially in the age of Kali, very, very gracious, and it takes us direct to Him. So no other methods of sound have so efficacy as the chanting of the Name Divine. So other auspicious activity there may be many, but they can't be compared with taking the Name of the Lord.

Then another, *asraddha dhano dhamah nama*. If we're very eager to give this Name to anyone and everyone without considering the possibility of his following in the true sense. Being very eager to become a guru, and to accept anyone and everyone and give away this Name. Then without considering, measuring how much *śraddhā*, faith he has got in this path, then we commit *aparādha*, we commit offence. That is possible only when we're very eager to become a seeker of fame and name to become guru. So that should be avoided.

Then another thing, that where in this mundane world my attraction is very acute, that should be avoided. The centre of my main attraction in this world we must hate it and try to take it. Just as a ship or a boat has anchor, the anchor must be taken up, and then the rowing will take the boat towards some direction. So, wherever my attraction is in the highest degree, I shall try to find it out, and to uproot it by - with all attention, any possible method under my command. And then it will take me to my good, this Name will take me to its own course.

And another, that we must not think that I'm being, if we take the Name there will be some change, some transformation in my system within, and that change will, from my present position it will try to take to some other stage of mind direction, surely. And I must be open, and think that I'm not going to any place which may be apathetic, or very rude, or very strict, or very coercive, or very grave. But we shall have such idea that I'm going to a friendly place, guardian, sympathetic, affectionate home I'm going. So with affection, with love, with confidence, we shall go on taken the Name, that "I'm going home, to my friend after long separation, I'm going to meet my own Lord of my heart." With this idea we shall go on taking.

So these are the offences, we must take care.

And another four, *nāmābhāsa*, which can give *mukti*, liberation, that is, may take us to the abscissa from the negative side, but cannot give any positive attainment. That is *nāmābhāsa*, four kinds, *sānketyaṁ*, *parihāsya*, *stobha*, *helanam*.

Sānketyaṁ means when I'm outwardly saying something, or pointing something, but in my mind another thing comes in connection. Just as in the case of Ajāmila, in *Bhāgavatam*, that story. Ajāmila afraid by the dreadful appearance of the Yāmadūtas, he in his coma stage he could remember that his young son Nārāyaṇa was playing nearby. With that faint memory he wanted to take the name, calling Nārāyaṇa. But in the meantime a change came in his mind. "That what this little boy Nārāyaṇa can do against those fearful figures, the agents of Yāmarāja?" Then that Lord Nārāyaṇa's Name came. Began with the name of the child, but in the meantime it changed into the name of the Lord, the memory came to Lord Nārāyaṇa. And at once four agents came down, and he saw. And there was a serious talk with the Yāmadūtas, and they were defeated and sent back.

There the points, Yāmadūtas said, "We have come to take him, we have not done anything wrong."

"What do you, if you curse, you do not know the *śāstra*? Have you not heard that this gentleman took the Name of Nārāyaṇa now?"

"Yes we have heard, but what of that? The whole life he committed great offences without no bounds. And now only taking the Name of Nārāyaṇa, and all finished?"

Then they argued that, "Your master has not educated you, giving instruction to you in the right direction, that he has taken the Name of Nārāyaṇa, still you are, his jurisdiction has change. Whenever he has taken the Name of Nārāyaṇa he's no longer in the jurisdiction of your master. Now whatever should be that will be in Vaikuṇṭha. You go and ask your master, your Lord?"

Then anyhow, they went away, and Ajāmila also attained liberation. All his previous attraction towards the family at once vanished, and he woke up from the bed and moved direct towards

Haridwar. And there he began to take the Name of Nārāyaṇa, what wonderful experience he had in the previous moment. And after sometime he attained Vaikuṇṭha. But immediate liberation was affected by taking the Name of Nārāyaṇa. *Sānketyaṁ*.

Parihāsya. One may say jokingly, "O, you are taking the Name of Kṛṣṇa, Kṛṣṇa, eh? Kṛṣṇa you are taking." In that case also, *nāmābhāsa* may come. Not that always it will be *nāmābhāsa* but it may be possible.

And *stobha*, when playing on the *mṛdaṅga* or any other, taking the Name. Or sometimes one in mood of ridicule cuts jokes with another. In that mood also take the Name, that may be *nāmābhāsa*. And sometimes neglectfully we pronounce the Name of the Lord, and then in that case also, sometimes that *nāmābhāsa* can come and give us relief. But not positive attainment, but the negative saving is there.

So we're asked that avoiding this *Nāma aparādha*, offences against the Name, and the *abhāsa*, that indifferent way of taking, *nāmābhāsa*; avoiding these two with the earnestness of getting the service of the Lord, as well as His servitors. Hankering for the service, the positive thing, must be in our hankering; the service of the Lord or His paraphernalia. With this idea as far as possible, we should go on taking the Name. So that will be *śuddha Nāma*.

This *Nāma* is found in *Kali-santaraṇa-Upaniṣad*, and also found in *Agni-Purāṇa*, *Brahmāṇḍa-Purāṇa*, half-half. Where it is full found in *Kali-santaraṇa-Upaniṣad*, there we find Hare Rāma in the beginning, and Hare Kṛṣṇa that is in the last line. First line Hare Rāma. Generally people know and chant like that. But Mahāprabhu Śrī Caitanyadeva, He gave us this, the Hare Kṛṣṇa in the beginning, first line, and last line Hare Rāma. Generally, the *smārta* section that has got reverence for Caitanyadeva, they say, generally the conception may come in this way. They take Hare Rāma as Dāsarāthi Rāma, son of Dāsarātha. So that is Tretā-yuga in the beginning, and then Dvāpara-yuga Kṛṣṇa later on. So Rāma, Hare Rāma that will be in the beginning in the historical order. They may be contention.

And some other scholars they say that, "This is a Vedic mantra. *Kali-santaraṇa-Upaniṣad*, that is within the boundary of the *Veda*. And it is also mentioned in many places, that *Veda* should not be given to anyone and everyone. Only the *brāhmaṇa*, *kṣatriya*, *vaiśya*, they have got their right to try to know what is in the *Veda*. Not all should be given admission, because they will not be able to understand, and mutilate the meaning; misunderstand and it will spread in an objectionable way. So the Vedic knowledge should be imparted to particular, limited section, who has got *śraddhā* and some sort of realisation about the *Veda*. So Śrī Caitanyadeva, He has just made some modification, introduced some modification in the Vedic mantra, and then He order distribution freely to anyone and everyone. Even including the *mleccha*, *yavana*, any type of man it may be. So, some modification was introduce by Śrī Caitanyadeva with this idea." Some say like that.

But in other contention also from this point that, "Rāma *Nāma* and Kṛṣṇa *Nāma*, if we consider it different then Kṛṣṇa *Nāma* is superior to Rāma *Nāma*." It is mentioned in *Purāṇa*, ordinary Name of the Lord, the Rāma *Nāma* is thousand times higher than ordinary Name of the Lord. And Kṛṣṇa *Nāma* has been mentioned three thousand. Three Rāma *Nama* is equal to one Kṛṣṇa *Nāma*. In this way for the ordinary people so much calculation and mention we find."

But what Mahāprabhu told, Mahāprabhu gave to us, it is all towards Kṛṣṇa *līlā*. So, in Rāma also we understand, we're given to understand that it is also *rāmana*, pleasing, the pleasing in its highest degree can come only from Kṛṣṇa conception, Svayaṁ-Bhagavān, Kṛṣṇa conception of Godhead. So, everything meaning towards Kṛṣṇa. And also, what is - Kṛṣṇa *Nāma* if it is more powerful and so venerable, then it may come in the beginning, there is also a point. But what really

it is from the highest stand point, it is Hara. Hara Kṛṣṇa, Hara means Rādhā, *hariyate hara*. Hara means Rādhā, or Kṛṣṇa, or Rāma; that is also Rādhā and Kṛṣṇa, Hare Rāma. Hara, Rādhā, is Rāma in the sense Rādhā-rāmana-Rāma. To the furthest extremity if anything is extended it cannot but meet in Kṛṣṇa conception, Svayaṁ-Bhagavān, the absolute source of everything, *akhila-rasāmṛta-murtiḥ*. So all the meanings of all the words if its pushed in the true sense to the highest degree, then it cannot but reach Kṛṣṇa conception. That is the most original and source of all *rasa*, everything which we can hope to have in this world. In this way it has been explained.

So, you have got, and now you show your obeisances to the Vaiṣṇava and go to the temple, and at least once you count the bead and then take *prasādam*. _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrināráyaṇa: So offer some flower and candan to Guru Mahārāja's feet _____ [?]

Śrīla Śrīdhara Mahārāja: And show some,

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

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

In this way you show your respect to Guru. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

[41:30 - 42:30 ?]
...

...within ISKCON and they are doing the work which is against ISKCON, that's the charge?

Devotee: The charge was that I was...

Śrīla Śrīdhara Mahārāja: You have not left ISKCON...

Devotee: I've left ISKCON...

Śrīla Śrīdhara Mahārāja: Eh? You have left ISKCON?

Devotee: Therefore I'm illegal. Because they are a legal society, so...

Śrīla Śrīdhara Mahārāja: You left them, or you are within them and doing disservice against them?

Devotee: No. Left them, I've left them. And they, ISKCON went to the police...

Śrīla Śrīdhara Mahārāja: You are using the credit of ISKCON...

Devotee: That's what they're trying to say...

Śrīla Śrīdhara Mahārāja: ...and doing some disservice to their ISKCON. The credit of ISKCON you are exploiting?

Devotee: Yes.

83.10.29.B

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Parisevān is there. He's trying his best to come out but can't do so. Parisevān.

Bhakti Sudhīra Goswāmī: Parisevāna.

Devotee: O yes, Parisevāna, he actually wants to go to San Jose now. In two weeks time he wants to go be with Bhakti Sudhīra Mahārāja. He's collecting money now.

Śrīla Śrīdhara Mahārāja: He got money for passage? Hare Kṛṣṇa. It will be difficult to get a visa from South Africa for India?

Devotee: Yes. Lalitā Caran, your disciple, he was able...

Śrīla Śrīdhara Mahārāja: So you may come to Mauritius and from there. And India is very against that diamond [?] government.

Devotee: Yes. But your disciple from South Africa he was able to slip through without a visa.

Śrīla Govinda Mahārāja: Without visa _____ [?]

Devotee: Lalitā Caran.

Bhakti Sudhīra Goswāmī: They thought that he was Indian.

Śrīla Śrīdhara Mahārāja: The South African State and Israel, India is very unfavourable to these two states.

Bhakti Sudhīra Goswāmī: Akṣayānanda Mahārāja has arrived.

Śrīla Śrīdhara Mahārāja: Has come. Hare Kṛṣṇa. Akṣayānanda Mahārāja Kī Jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You've not yet had any discussion with Acyutānanda prabhu?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. You heard that he was entangled in a case there?

Akṣayānanda Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: But anyhow he has come out of it.

Amnaya vetivek avyan yat sarvatya sarvada, 'nvayad itarata [?] Thesis, antithesis, synthesis, in the Hegelian conception. Progress in a case may be of two aspects, of direct, indirect. So we're requested to include everything, within favourable consideration, direct, indirect, both harmonised. And both is necessary for the *līlā*, for the pastimes. Just as opposition party also has a necessary position in the parliament in democracy. So the opposition has got its position. And *Bhāgavatam* says, instructs us to include both forms into one, all favourable, *tat te 'nukampāṁ* [*Śrīmad-Bhāgavatam*, 10.14.8] Whatever apparently favourable, and apparently unfavourable, both harmonised in Kṛṣṇa consciousness. The plenary wave, that is all harmonising.

So any trouble if we're to undergo for the service of Kṛṣṇa, that should be invited equally. If not invited, at least welcomed. *Ānukūlyasya saṅkalpaḥ*. We shall try to go in the favourable way, but if unfavourable things come also we must not back out or complain anything against them.

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]

Of equal value, suffering, pleasure and pain, of equal value, when we're engaged in the service of Kṛṣṇa. I shall get remuneration, of course in the terms of more affinity, attraction, love. Hare Kṛṣṇa.

Tṛṇād api sunīcena. [*Śikṣāṣṭakam*, 3] We shall not give anyone chance to create any opposition. Our general behaviour should be that no opposition may come, that should be our program, we must not invite any opposition. But still if it comes, *taror api sahiṣṇunā*, we must forbear it, tolerate it like a tree, passive. On the face of any sort of attack tree works in a passive way, no offensive for offensive, *taror api sahiṣṇunā*. *Amāninā*, he won't want anything in name or fame, or even in the form of credit. That is *pratiṣṭhā* means credit, won't want anything as credit, *amāninā*. *Mānadena*, but he will pay regularly the honour that is demanded from outside. *Kīrtanīyaḥ sadā hariḥ*. So if you can move in this way then your Hari *kīrtana* will be, your chanting of the Name of Hari, your preaching will be *nirguṇa*, beyond any qualifications, no want for any of it. If you can adopt this process in your preaching then it will be purely *nirguṇa*. That is without wanting anything in exchange for your activity, *niṣkāma*. That is automatic, *ahaitukī*, no reason, it will be only *ahaitukī*, causeless, *niṣkāma*. You do not want any remuneration for it, that will be *nirguṇa*. If you can adopt such process in your activity then it will be *nirguṇa*, *guṇātīta*. Nothing fetching for this purpose, no

fame, no name, no money, nothing. But only the preaching to spread Kṛṣṇa, wants to preach Kṛṣṇa, to give out to the world Kṛṣṇa conception. That will be *nirguṇa*. *Amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. And it is not a temporary program, but it's a whole life program, life after life, eternal program, continuous. Not for a particular period, of course adjusted according to his own capacity and position, but the program is an eternal one.

satataṁ kīrtayanto māṁ, yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā, nitya-yuktā upāsate

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [*Bhagavad-gītā*, 9.14]

It's continuous program, life after life.

[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]

And there you'll find you're inner satisfaction of you're heart. Hare Kṛṣṇa. Die to live means not cessation, not a static thing, not a cessation, it is also dynamic. Die to live. Live means a continuous...

...

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is Bhāgavata Mahārāja he's there? And there is one Kundalatā, lady?

Devotees: Yes.

Bhakti Sudhīra Goswāmī: She sent a letter to you.

Śrīla Śrīdhara Mahārāja: Kundalatā? Direct to me or to Anurādhā?

Anurādhā: I have it here.

Devotee: Yes, directly to you Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. And Parvat Mahārāja is there.

Devotees: Bhāgavata Mahārāja.

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

...

Bhakti Sudhīra Goswāmī: ...Devī, she says that, *vipadaḥ santu tāḥ śaśvat*...

Śrīla Śrīdhara Mahārāja:

[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]

Bhakti Sudhīra Goswāmī: She seems to have reached the stage where she's inviting that kind of opposition.

Śrīla Śrīdhara Mahārāja: Inviting? Inviting for which?

Śrīla Govinda Mahārāja: A kind of opposition.

Bhakti Sudhīra Goswāmī: To remember Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ah. The positive thing is there.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *Apunar bhava-darśanam, punar bhava*, which takes birth again and again, for death and birth, *apunar bhava*, continuous, eternal. To have eternal connection with Kṛṣṇa, if she's ready to invite anything apathetic. At the risk of anything, that is she's inviting death to live, die to live, in a similar line, the die to live. To invite danger means in the line of death, *pratikūla*, but for which? Her eternal, continued consciousness of Kṛṣṇa. *Apunar bhava-darśanam. Punar bhava* means coming and going, coming and going, *punar bhava*. And *apunar bhava* means continuous, *bhavato*, *apunar bhava-darśanam*, the continuous vision. For that, any risk I'm ready to take, rather I invite. I invite the danger which may bestow to me the continuous companionship.

Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro. In every stage of life may have peculiar difficulties. Test and promotion. Those that want progress in life they're not afraid of any examination or test. They'll invite that undesirable examination which will produce the desired result. To face the risk and to come with flying colours with greater, higher position. Hare Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: You also said once, in taking that risk, you quoted that verse,

tyaktvā sva-dharmaṁ caraṇāmbujam harer, [bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ]

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]
[*Śrīmad-Bhāgavatam*, 1.5.17]

It is better to take that risk. Even you may go down in the process, because what is gained, otherwise if you remain in your position without taking that risk.

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

Bhakti Sudhīra Goswāmī: You say, no risk, no gain.

Śrīla Śrīdhara Mahārāja: Yes. No risk. I also told that in the beginning, all risk, no gain. And in the end, all gain, no risk.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Because in the beginning we consider that the misconceived gain, that is the only substantial thing. So all risk. And that is uncertain, *adhokṣaja*. What I shall gain or not I don't know, so all risk, no gain. But when we reach the goal we see that no risk. The risk was all misconception, misconceived wealth, that was the risk. And the gain is a real thing, so all gain, no risk, in the end. And the beginning, all risk, no gain. That is uncertain, *adhokṣaja*. I can't feel it. But at present within misconception I think I'm master of all I survey, so I'm to lose, to take risk. But because it's misconception, ultimately we find I'm out of misconception, so it's all gain, no risk. But in the beginning, all risk, no gain, uncertain gain.
Hare Kṛṣṇa. Gaura Hari bol.

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]

When we're to give up our immediate duty we're to take some risk even. But when that is compensated amply by the graceful embrace of the Absolute then all gain, never to repent.

"*Mā śucaḥ*. You'll have no chance of mourning when you'll reach Me. But when you start, leaving you're immediate duty you're taking some risk. *Sarva-dharmān parityajya*, *mām ekaṁ śaraṇaṁ vraja*. Giving up all your engagement, come to Me. *Mokṣayiṣyāmi mā śucaḥ*. I shall relieve you from all the troubles. You won't have to repent in any way. So all gain."

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Bhakti Sudhīra Goswāmī: But sometimes, before you mentioned how one may be encouraged in the constitutional line.

Śrīla Śrīdhara Mahārāja:

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]

[*Bhagavad-gītā*, 3.35]

"Don't lose your position. Try to stand firm." Then that advice is that we may not go back. For that purpose, to make us firm in our present position, that sort of advice is given strong. "Rather die, don't back out, come back. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*. Don't be over-greedy to march forward, but consolidate your position where you are first. And then, when there'll be time I shall advise you to march on. In this light it should be taken. *Sva dharme nidhanaṁ śreyaḥ*. To maintain your position you will rather die, take all risk, but don't move an inch from your present position."

"Then, *sarva-dharmān parityajya, mām ekaṁ*. When you'll receive My call from within your heart, come forward, give up all your aspirations and march towards Me, and I'm there to protect you. When such inspiration you'll feel within you, that My call will enter your ear, *sarva-dharmān parityajya*, then you'll march. As long as you're not sure about My call, you take your stand in your present position."

Generally that is meant that you may not have to go back. You'll be immature, you'll come forward, but you'll lose your present position and go down. To save from that position this has been told. Always relative and absolute.

Progress is necessary, not going back is necessary. This requires to be firm in your own position, don't be very fickle. But when you'll hear the Absolute call then you won't care for your present position, take risk and march on. Otherwise progress is meaningless. To maintain ones own position and to go forward, both things equally necessary, and never go back.

By the call of Swāmī Mahārāja many came, but many backed out. Some going to the *sahajiyā*, this, that, in this way, they cannot maintain their position. And some, they're hankering more. What position he has got they're trying to dive deep. Not that coming in connection they have reached

the highest goal. They've got some position, and progress is not finished there, it is always dynamic. From that position also they'll try to go deeper, deeper, this way. And life is dynamic. And the path to the goal is infinite.

There is some example, that always movement, if you stand you'll fall. Just like cycle, when moving it is all right, but if you stop you'll fall. So always be in dynamic position, in progress. Kṛṣṇa *kīrtana*, that Brahman is static, more or less. Virajā, Brahmaloka, that is static. But Goloka, Vaikuṇṭha, They're dynamic, moving. And moving we're safe, making progress. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Once, three or four personal attendants of our Guru Mahārāja, they approached him to speak something, but they're hesitating, they don't speak.

Then our Guru Mahārāja, Prabhupāda, could understand them from their movement. "O, you want to say something, but you don't say. What do you want to say to me, you ask?"

Then they hesitatingly asked. "Yes, we came to ask you, but we hesitate."

"No, no, you say what you want to say."

"We came so long time, twelve years or fifteen years we have come, but we do not find any progress within our heart. That was our question, that we don't feel any progress in our heart."

It is peculiar that Guru Mahārāja told, "What do you say now, is it right, truth?"

"Yes, it is true, that we don't feel any progress."

"Then it is all right, you go."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: A peculiar answer. "All right. If you could feel that you have got something, that would have been dangerous. In connection with the infinite it is such. That you're maintaining you're position without getting anything tangible, if you find you've got something tangible, then you're deceived by *māyā*."

A peculiar thing, to try to understand what is progress, what is satisfaction, that I have got something, that is dangerous, that I have got something. Coming in this line it is dangerous to feel, or to say that I have got something. So how to understand this sort of statement? Because what I think what I'm in possession of, next moment I may not see it's there.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura said, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Adhokṣaja wealth, that other's property extended to me for His service. It may be withdrawn, anything. I can never think that it's under my possession. But at the same time it's encouraging to find that it's in the possession of the devotee, of my Guru, etc. A peculiar thing, it is there.

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The Lord is tied down by the affection of the Vaiṣṇava, of my Guru. But I'm not a devotee, I'm not up to mark, so I have nothing. Everything is in possession of my Guru and the Vaiṣṇava. I can see that clearly. But not in my possession because I'm not up to standard. But I see they're up to standard and there is obligation of Kṛṣṇa. Kṛṣṇa is in obligation with the devotees, I can see, but not in obligation with me because I've not come up to that standard. That is a peculiar position of the devotee.

But sometimes when *pralāpita*, *pralāp*, what is known as *pralāp* means delirium, in that stage sometimes they assert. "Yes, I shall see. You're doing this mischief to the Vaiṣṇava, to the Guru, I shall fight with you. I shall show you what strength I've got, to serve them." In indirect way this sort of possession one may feel, and that is like delirium. "That I have got extended strength of the *adhokṣaja* transcendental *in* me." Sometimes for the service of the Vaiṣṇava they may feel it in indirect way, and they sometimes boast. "I shall fight with you. I shall show you what is the nobility and greatness of my Masters." In this way he may assert sometimes. But that is temporary inspiration, something like *pralāpita vakra*, *vetivek*. Taking risk, having nothing in hand, but going to fight with, making the *sādhu* as capital. Something like that.

āmi ta' vaiṣṇava, e-buddhi ha-ile, amānī nā haba āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe, ha-iba niraya-gāmī
[nije śreṣṭha jāni', ucchiṣṭādi-dāne, habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā, nā la-iba pūjā kāra]

[" 'If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.']

[From Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*] [*Caitanya-caritāmṛta, Antya-līlā,* 4.173, purport]

As soon as I think that I'm a Vaiṣṇava, my road to hell is cleared. *Amānī nā haba āmi*. Then I shall think I'm someone, I have some credit. No. Whenever you'll come to think that you're a devotee you're finished. What's this peculiar thing? Because a devotee should always be conscious that his Master is autocrat.

mayā tatam idaṁ sarvaṁ, jagad avyakta-[mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I'm everywhere, I'm nowhere." The wholesale, sweet-willed Master he has come to serve. "He goes according to His sweet will, and I've made Him my Master. So I always must be conscious that I've got the service of Autocrat's sweet will." He's everywhere, He's nowhere. And at the same time, *mayi te teṣu cāpy aham*.

[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]

"They're always in Me, and I'm always in them."

The special case with the devotees, but I'm not so. I'm trying to be their servant. I'm trying to be the servant of the Vaiṣṇava. Or the servant of the servant, of the servant of the servant, in this way peculiar position. As I told that of the telescopic system, that a glass is in between the sight and the seer, eye, but it enhances vision. Many glasses, very fine and distant things they can take to me, by the help of many glasses. So many guardians, guardian after guardian, Guru *paramparā*, the most distant thing may come nearby, Guru *paramparā*. Servant of the servant, of the servant of the servant, in this way. Their all good will. So many guardians, so many thinkers of me, about my fortune, so I'm rich, as much I've got my number of my guardians. They're all well-wishers. I possess so many well-wishers, so many guardians, so I'm a rich man. In this way. Hare Kṛṣṇa.

In the beginning the devotee may think, 'Why these people will come between and trouble? So many Vaiṣṇava, Vaiṣṇava. God and myself I must have direct connection. And it's not necessary, not desirable, that any man will come between.' This is *kaniṣṭha adhikāra.* 'It is impractical.' But when they'll come to the practical stage they'll find that only through the Vaiṣṇava that God is tangible to the devotee. That substantial position, not abstract position. That become the slave, servant of a Vaiṣṇava, servant of a Guru, this is not theoretical proposal, this is most practical. That Vaiṣṇava will come between me and God, this is our practical gain, not theoretical. So when any man has got his devotion towards God he's in the lowest class. But when has real attraction towards Vaiṣṇava he's higher class, he's promoted. And it is reality.

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

"He's really My devotee who has got attraction, or recognition, and serving tendency for My own servant. There it comes into reality, otherwise it is more or less fictitious. He wants Me and none."

The hierarchy, the king is there and so many different staff surrounding him. "I want the king and myself." Crossing, or neglecting all his hierarchy, that is theoretical, imaginary. But when we really come in connection with the king I shall have to come practically in so many surroundings of

different grades of the king. And in a particular department I may connect with him. That is practical.

So whenever, we're told, that is a great test whether one has got pure devotion or not.

If he says, "I have got devotion for Rāmacandra, or for Kṛṣṇa, or for Mahāprabhu," but not in the line of any devotees, no recognition for the higher devotees, other servants, then it's a fictitious devotion. Just as we think in the case of Mira and others. She says, "We only have recognition of the Supreme Master, and not His paraphernalia." That is a fictitious, lower position of devotion. But devotion when it takes the real position they must have some sort of master, who is the link of the master, which will connect with the Supreme.

83.10.29.C

Bhakti Sudhīra Goswāmī: Is that also true in relation to the Spiritual Master?

Śrīla Śrīdhara Mahārāja: Eh? Relation?

Bhakti Sudhīra Goswāmī: To the Spiritual Master, the Guru. Sometimes the disciples want to say, 'I don't have any regard for his servitors. But I my direct affinity for him."

Śrīla Śrīdhara Mahārāja: For whom?

Bhakti Sudhīra Goswāmī: The Guru.

Śrīla Śrīdhara Mahārāja: And not for any?

Bhakti Sudhīra Goswāmī: His servitors.

Śrīla Śrīdhara Mahārāja: Godbrothers?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: No. If he's got real connection with Guru, then his connection with the Godbrothers will be in a proportionate position. As their Godbrother is really as much faithful to the Guru. Guru means not the body. What is Guru? What is the inner self of Guru? And the disciples as much has got realisation and affinity for their Guru, our genuine disciple they have friendship according to that. But Guru may be seen in various ways, as Kṛṣṇa Himself is seen in various ways.

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]

Kṛṣṇa entering the arena of Kaṁsa and so many sections are having views in different ways about Him, that same Kṛṣṇa. Some seeing some thing, some seeing another thing, some seeing a third thing, in this way.

So Guru is also infinite in that way. Where is Guru proper? Where is Gurudeva? What are his real dealings? And what is his external temporary behaviour to capture someone, or to do this or that? What is his real position? Kṛṣṇaika saran [?] A Vaiṣṇava has many qualifications. But Kṛṣṇaika saran [?] is the most substantial, inner qualification, symptom, of Vaiṣṇava. Vaiṣṇava has got many symptoms but there's gradation, comparative study. So what is Guru proper, and how much one is attracted by that real aspect of Guru, one should have connection accordingly. Because the same interest, common interest, we should be drawn by the common interest. And God Himself, what about Guru, when God's incarnation comes here, according to their position the various persons see Him in various ways. Our Guru is Kṛṣṇa. Guru is infinite. Finite in infinite, or infinite in finite. Guru. "I have understood the Guru fully." Ha, ha. It is not possible. 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]

"I'm there, he's My representative."

We cannot finally know any ordinary person, then how we can see that we have known Guru to the finish? Audacity, ignorance. According to our progress, Guru will be seen with new colour, new position.

_____ [?] When Nārada is coming to Dvārakā, Kṛṣṇa, Uddhava and Baladeva They're sitting together to discuss about Śiśupāla, and Devarṣi Nārada coming. And They found first a mass of light. Coming nearer They found, 'O, there is a figure within the light.' Then again coming nearer They found, 'O, that is the figure of a gent.' Then more nearer, 'O, Devarṣi Nārada coming.'

So this has been quoted in *Vedānta* commentary of Baladeva. "The first we see the consciousness as a whole like some light. And then when we closely come in contact we find where there is light, that is person. Vāsudava. Then we find potency by its side we find Nārāyaṇa. And in this way gradually according to our capacity, Rāmacandra, Dvārakeśa, Vrajeśa, in this way, by deeper vision we come nearer our goal."

In this way progress. So at once we came to Gurudeva and we found him whole? That is absurd thing. According to my progress I shall see Guru, Vaiṣṇava, Kṛṣṇa, everything will be new.

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]

That is dark in the usha [?] At night we can't see, but early, before sunrise we see something vague. And light comes clear we see more clearly. In this way in progressive light we see things in deeper way. In the first we come in connection with the hazy aspect of things. Always these things. So it goes up to Yaśodā, to Rādhārāṇī, to Śrīdam, Subal, in different aspects, Baladeva, the gradation.

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]

Beginning from Brahmā, Śiva, Baladeva, Lakṣmī, even to Him it is going.
"And more favourite than My Own Self is My devotee. Uddhava, you."
Then Uddhava says, "How I found what is devotion proper, in *prema bhakti* in Vṛndāvana."
He's astonished to find it, always progressing, going, in classification, and in group, as well as in personal characteristic.

We must not be afraid to hear that progress is eternal. We must not be fond of any static thing, the progress finished there. That draws us to the example of this material world, this fossil. *Nava-navayana*, every moment it is becoming, taking new shape, new appearance, new meaning, all these things, ever new, *nava-navayana*. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ* [*Śikṣāṣṭakam*, 1] At every step we think that it's perfect. Taking the Name we feel some joy, or pleasure, ecstasy, whatever it be. At every step we find it is full, not stale. *Ānandāmbudhi-vardhanaṁ* [*Śikṣāṣṭakam*, 1] The ocean of joy, and that is also ever increasing. And *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, at every step that is ever increasing ocean coming in new colour. So some sort of idea of the infinite. How should we think about infinite? Hare Kṛṣṇa. To be in that world we must not be afraid of our mean and lower position.

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]

We shall always tend to go down in the menial work. But the Yogamāyā will forcibly arrange, if I'm fit, to post me in a proper position. But our tendency will always be that, 'I'm not fit for higher service, I must go to the lowest.' That is laudable and that is fruitful, realistic, real.

Rādhārāṇī Herself says, "I want to serve Him in the lowest way, but because He desires Me to do another service I can't help." That is the tendency, humility. Humility is the characteristic. And that is not a show. Rādhārāṇī says, "My innermost desire that My Lord should be served in the perfect way. But others cannot do so, but they venture and come forward to do but cannot do the service. They're My trouble, so I can't tolerate them. That's not for My selfish position. The other party, I'm not envious of them, I'm not jealous for My selfish purpose. But because they cannot do the service well, that is My, toleration disturbed thereby."

Yogamāyā's representation in this way. Diya kana krsna sukha nahi jani [?]

"They come forward to do service but they can't do so. There's the rub. That I'm not jealous of them, that I shall take the service and I shall deceive them, not the least purpose within that. Service is all. And the Master, the recipient of the service, He should get the best."

That should be the temperament everywhere. Kṛṣṇa sukha tat paryja [?] From the beginning to the end, Kṛṣṇa sukha tat pūjā [?] Sacrifice for the satisfaction of the centre to the utmost degree. That is the principle, the whole structure is searching for that, and no end, eternal and infinite. The question of space, time, and anything, it is eternal. And *ahaitukī apratihatā*, causeless, and everything for His satisfaction, for Him.

Your position in the room is dependent, relative, and never absolute. You're to think like that. And no job, no post is permanent. You'll find that is possible in *māyā*. A permanent post in the service, they won't think, can't think like that, though it is more permanent than enough, more than permanent. But they feel so uncertain.

"I can't go. If You want to take Me anywhere You please carry Me there."

And He disappeared. Externally we see that. But there is another meaning from the devotee side.

Hare Kṛṣṇa. Gaura Hari bol.

Anything perplexing, Akṣayānanda Mahārāja? Eh? Perplexing? Ha, ha.

Absolute and relative. But there's a peculiar thing in a society of the devotees, when the Absolute is defeated by His potency, apparently they're enjoying. In the defeat of the Master to the servitors, the servitor class they find joy there. There is *bhakti*, devotion is there. We find their devotion when the Master is defeated by the servant. There is such position also. They're over-joyful. "Yes, here it is, the joy, the success of the devotion, supremacy of the devotion.

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside

always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

In the example where we see that the Lord is defeated by His servitor, we feel more joy. That He has enjoyed the victory of the devotion. He can't tolerate that any - the control of the devotion, especially in the *rāga* section, controlling the devotion of devotees, in that aspect they do not find much peace, much joy.

Once, our Godbrother Parvat Mahārāja, asked our Guru Mahārāja Prabhupāda, "That after *rasa-līlā*, seeing the common dealing of Kṛṣṇa there the Rādhārāṇī with the *gopīs*, Rādhārāṇī left the position. She could not tolerate that She should be dealt in a common way with other *gopīs*. She left the place. And when suddenly Kṛṣṇa found that Rādhārāṇī has left the playground, *rasa* ground, then He left all the *gopīs* and went to search for Her. And after going some distance He met Her and tried to take Her to some other place.

But Rādhārāṇī when She could not walk any more, She told, "I can't walk. If You like to go far You carry Me."

Then when She told that Kṛṣṇa suddenly disappeared.

And this was asked by Parvat Mahārāja to our Guru Mahārāja, "What is this? We think that Kṛṣṇa is so favourite of Rādhārāṇī. Rādhārāṇī's also so. And when Rādhārāṇī She failed to walk any longer, and She told that, "If You like to go further You're to carry Me." And He disappeared."

Then Prabhupāda he could not tolerate this thought to mention. "What is the question of devotion here?" He was little disturbed. "You're asking this question, what point of devotion is here that you ask?" And he did not speak anything more.

That *sannyāsī* Parvat Mahārāja he mentioned it to me. "Once I asked Gurudeva in this way, but he felt disturbed. 'What devotion is here, that you come to ask me? No expression of any devotional sentiment is here. She was dishonoured. This is no victory of devotion.'" In this way.

Then I tried to see what Bhaktivinoda Ṭhākura had written here in this case, his remark. And I found that he told that, "Kṛṣṇa wanted to enjoy the position. If in such case She's deserted, how She behaves? For that purpose Kṛṣṇa told, not through His despising undermining. But only to enjoy, if in the lonely forest _____ [?] and He also disappears under such circumstance, then how She behaves? Only to enjoy that Kṛṣṇa did so. And not out of neglect for Her. In that way that is _____ [?] But no dishonour of Rādhārāṇī by Kṛṣṇa is possible. Not for dishonour, despite, but for particular object of Him, to enjoy a particular position He did so."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. The question of absolute and relative, that will go always everywhere, and we're to _____ [?] Not only in this life, even life after death. That thing - survival of the fittest, and natural selection. Two things in the scientific world, natural selection, and survival of the fittest. This is the shadow of what is going on in Vaikuṇṭha, in the transcendental world. Fair field. What we find here that has got some original aspect on the other, superior part, and this is a shadow.

[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]

Only difference, in-carrying and out-carrying, separate interest and absolute interest, otherwise similar.

One and many, relative but by diversity and harmony.

According to the degree of surrender, the degree of our being, give and get. Thirst, and the degree of thirst, water is tasteful. No thirst, no necessity of water, in Brahmaloka, in the abscissa. Hare Kṛṣṇa. Ordinary thirst and difference in the thirst. Napoleon's thirst, Alexander's thirst, that is superior to the ordinary thirst of the *māyā*. Thirst cannot be appeased in the devotional world. This Rāmānuja, Madhvācārya, there are so many thirsty people. Want.

The search of Brahman in *Vedānta*, that is more or less some intellectual thing, to satisfy our knowing faculty, the search for Brahman. The search for Brahman, that is *brahma-jijñāsā*, that may take us to the indifferent position. "O, this is search." That may help withdrawal from this negative side.

But search for Kṛṣṇa, that is positive. One cannot neglect that, one cannot be idle. *Brahma-jijñāsā, athāto brahma-jijñāsā*. As Mahāprabhu's *kṛṣṇānusandhāna*, full of life, vitality.

Bhidyate hṛdaya-granthiś [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

According to hunger the health is to be determined, how one is healthy, that should be determined by his hunger, something. Gaura Hari. Gaura Hari.

Śyāmānanda: Guru Mahārāja. You were talking of this thirst. How can we acquire this thirst? This thirst is so valuable. How to get it?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Śyāmānanda Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrināràyaṇa: He wants to know how to acquire the thirst?

Śrīla Śrīdhara Mahārāja: Search?

Devotees: Thirst.

Śrīla Śrīdhara Mahārāja: Thirst. Yes. That is repeatedly asked. That is the only question. *Sādhu-śāstra*, by association with thirsty men.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The germs which is within his body creating thirsty, that germ may come to me and create thirst there. Ha, ha, ha. So not physical germ, but there are spiritual germs.

Bhakti Sudhīra Goswāmī: Like that *tatra laulyam* of Rūpa Goswāmī. [*Caitanya-caritāmṛta, Madhya,* 8.70]

Śrīla Śrīdhara Mahārāja: *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 can never be produced by any other thing, it is the most elementary thing. So *bhakti* only can produce *bhakti*, devotion can produce devotion. Nothing else from outside, then it will have secondary position. So nothing can produce devotion than devotion, so it is causeless.

Faith is a peculiar thing, *śraddhā*.

Napoleon told, "There will be no walls." And many came to that standard of mental strength that 'No walls. We shall cross over. There are no walls.'

And Hitler told when he attacked Greece, "If walls stands in your way, blow it out." His missionary power was up to that mark, I marked it. I heard that no walls, and I marked in the paper Hitler told, "If wall stands in your way, blow it out."

So the strength of the mind from the general comes to the subordinates. Association.

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

Badrināràyaṇa: Guru Mahārāja. It's nine twenty five.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So I may close here the class.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
[patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ]

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

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

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī...

...

...then at the request Devarṣi Nārada, Indra circumambulated reverently Kayādhu, mother of Prahlāda and went on.

Then Kayādhu told, Kayādhu requested Nārada, "You're like my father, you've released me from the hands of the enemy. And I don't like to go back to the capitol. You please keep me in your *āśrama*."

And Nārada did so, he took her to his own *āśrama*, and there he kept her. And there that Kayādhu, Prahlāda's mother lived. And Prahlāda was known as jati sada [?], he could hear from the womb, and what devotional advices were given to Kayādhu, Prahlāda's mother, Prahlāda could understand, feel them all. And he accepted Nārada as his Guru from the womb of his mother.

That was also the case with Parīkṣit we heard in *Mahābhārata*. When Arjuna was explaining _____ [?] Abhimanyu heard it from the womb of his mother. Abhimanyu, son of Arjuna, he could enter *cakra vyuha*, but when Arjuna was speaking about coming out of the *vyuha* arena, at that time Subhadrā slept so Abhimanyu could not hear. And when the fight with Kuru Pāṇḍava then Arjuna was taken away to the samsaptaka [?] field. And none in the side of Pāṇḍava knew how to enter *cakra vyuha* of Droṇācārya accept Abhimanyu. But Abhimanyu only knew how to enter, but not to come out. Because when Arjuna was describing how to come out, at that time his mother slept. So from the womb also the child can hear if in some such stage by previous *karma*.

So Prahlāda could hear everything from the womb. And also Kayādhu prayed to Devarṣi Nārada.

"I want to unboon as long as my husband does not come back, my child may not come out."

And Nārada sanctioned that. So Prahlāda for long time living in the womb heard so many spiritual advices from Nārada, and accepted him as Guru.

So when Prahlāda was in the school of Ṣaṇḍa and Amarka, sons of Śukrācārya, and he was called by...

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Śrīla Śrīdhara Mahārāja: ...Hari. Then with this warning they sent again Prahlāda to their school.

Then they asked Prahlāda, "Where do you get this devotion to Hari? When your father came to test you, you told, the consequence, the result of all the learning is to learn devotion to Hari, you told. We have not taught you in that way." And then Prahlāda told,

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

"You're safe, rest assured. You're not responsible for teaching me these devotional things. Where you get *matir na kṛṣṇe parataḥ svato vā*, it is not got from within, not come from within or from outside. Or by the combination of the self and outsider. It is 'All Rights Reserved', it can come only from the devotee. And you are not devotee so you rest assured that you won't be responsible for teaching me all this devotional education." There he told. "I got it from Nārada when I was living in the womb of my mother. He's my spiritual preceptor."

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You know Śrī Kūrma? Did not visit?

Devotee: Yes, I've been there. Yes, I did visit.

Śrīla Śrīdhara Mahārāja: Near Chika...[?] You visited?

Devotee: Right.

Śrīla Śrīdhara Mahārāja: Kūrma temple is not found in many places, as Nṛsiṁhadeva. Nṛsiṁhadeva temple is found here and there, everywhere.

Devotee: Yes, that's right.

Śrīla Śrīdhara Mahārāja: But Kūrma temple is only there, Śrī Kūrma. And *Śrīmad-Bhāgavatam* in the conclusion we find obeisance to Kūrmadeva. It is peculiar thing. So some say that some Andhra *paṇḍita* had some contribution in *Bhāgavatam*.

Devotee: I see. Because Śrī Kūrma _____ [?]

Śrīla Śrīdhara Mahārāja: The mention of the obeisance to Kūrma is there, and Kūrma temple is only in Andhradesa, that place. *Grāvāgra-kaṇḍūyanān. Nidrāloḥ kamaṭhākṛter. Pāntu vaḥ. Bhrāmyad amanda- mandara.*

Śrīla Govinda Mahārāja: *Pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra*.

Śrīla Śrīdhara Mahārāja: *Amanda-mandara-giri-grāvāgra kaṇḍūyanān. Nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ.* That when that Mandara giri was put for the churning of the ocean and it began to go down, to keep its flow in a proper level the Kūrmadeva had to go under that mountain. And when it was churning at that time, *bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān. Pṛṣṭhe bhrāmyad amanda-mandara-giri*. When it was moving round then that produced some itching sensation in the back of Kūrmadeva, and that itching sensation produced some sort of sleeping tendency. It was not a very furious thing, but it was very comfortable to Him. When the hill is moving on His back He felt a very pleasing sensation, comfortable sensation, and some sort of slumber attacked Him. And His breath, because He fell sleeping, so breath became little speedy, and that produced some wave in the ocean. *Nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ*.

And we crave the mercy to that breath of the sleeping tendency of Kūrmadeva to grace us, be graceful to us. It is in the conclusion of *Bhāgavatam* this *śloka* is mentioned.

pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ
[yat-saṁskāra-kalānuvartana-vaśād velā-nibhenāmbhasāṁ
yātāyātam atandritaṁ jala-nidher nādyāpi viśrāmyati]

["When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out."] [*Śrīmad-Bhāgavatam*, 12.13.2]

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Raoul [?] is the title in your province of the *kṣatriya*? Raoul [?]

Devotee: Raoul [?]

Śrīla Śrīdhara Mahārāja: Raoul [?] means *kṣatriya*?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Reddy [?] means cultivator class? _____ [?] Eh? Peasant?

Devotee: Today it doesn't mean anything.

Śrīla Śrīdhara Mahārāja: Anything? Raoul [?] title previously came from *kṣatriya* section.

Devotee: Raoul [?] It can be *vaiśya*, it can be *śūdra*.

Śrīla Śrīdhara Mahārāja: Oh, anyone, can be Raoul?

Devotee: Right.

Śrīla Śrīdhara Mahārāja: *Brāhmaṇas* are generally *Mīsra*, *niyogi*, *vaidiki*, all these things.

Devotee: *Brāhmaṇas* they usually have *śāstri*.

Śrīla Śrīdhara Mahārāja: *Śāstri*.

Devotee: *Acari*.

Śrīla Śrīdhara Mahārāja: *Acari, śāstri* also from the educational sense, and *acari* is the Rāmānuja Vaiṣṇava. *Acari*.

Devotee: In the south the *tilak* has three legs, two white lines, and one red line in the middle.

Śrīla Śrīdhara Mahārāja: Ah. That is Rāmānuja.

Devotee: Yes, Rāmānuja, yes.

Śrīla Śrīdhara Mahārāja: Rāmānuja. And this way that is Śaiva, or *smārta*, in this way.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: The basna [?] Rudra basna [?]
Hare Kṛṣṇa. Gaura Hari bol. What do you do in America? What service?

Devotee: I'm a computer engineer.

Śrīla Śrīdhara Mahārāja: Computer engineer. Another Bengali gentleman came few days back. India government invited him to open some sort of computer like business here, industry.

He came to see me and told that, "They gave a big estimation. I told, so much money is not necessary, so I can manage within this amount. But they did not agree. 'No, this money will be paid for this to found this sort of industry here.' Then I found," he told, "I found they want to blackmail, they will take my advantage and they will swallow the money. Then I told them no. I won't be able to do such things. I'm going back to America again."

From New York perhaps he came. Hare Kṛṣṇa. Bengali man, came from Badhisar [?] district, a disciple of Śrauti Mahārāja. He wanted me to go to America.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: I told that even Swāmī Mahārāja wanted to take me there. I could not go. It is not possible for me to go to the foreign land, especially at this stage of my life.

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

He told that, "My Guru Mahārāja, Śrauti Mahārāja, he wants to go there, but he does not know English, he's a good *paṇḍit* in Sanskrit, I know. So you will accompany him, and then it will be very laudable."

But in the meantime Śrauti Mahārāja has gone away. Hare Kṛṣṇa. Gaura Hari. Has taken *prasāda*?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Is he in ISKCON, there, has come from there?

Bhakti Sudhīra Goswāmī: He's staying over there in Māyāpur.

Śrīla Śrīdhara Mahārāja: In Māyāpur?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And how many days you're to wait here?

Devotee: We have planned to leave today.

Śrīla Śrīdhara Mahārāja: Today.

...

Bhakti Sudhīra Goswāmī: ...conclusion of *Bhāgavatam*. Why was that sort of verse given?

Śrīla Śrīdhara Mahārāja: In the conclusion we find, the Varāhadeva and other Avatāras also description in *Bhāgavatam*. Kūrmadeva's also. But near the conclusion we find Kūrmadeva's *śvāsānilāḥ pāntu vaḥ*.

pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ

It is mentioned in the Vedic literature that the scriptures coming from the breath of the Lord.

Purusasya nisyasya nisyasya idam [?] Scriptures are coming from the breath of the Supreme Entity.

And here is also the question of the breath. When some trouble between the Godly and non Godly, that is in a particular state. And to bring peace in this world Kūrmadeva's incarnation is necessary. And for their good that nectar is going to be, by churning, the kirodasamudra [?], the nectar is supposed to come out, the nectar. And for that purpose that sort of churning took place. And when that was being done then the trouble in the world was the cause of His soothing sensation.

And that He came to some subconscious region and from there the breath came, and with that came the scripture to give delivery to the world. So the object of the churning was to produce the nectar. And the nectar is represented in the highest sense in *Bhāgavatam*, *kathāmṛtam*. So the *śāstra* means nectar, and it came from the breath of the Supreme Lord, and He was in the form of Kūrma. And from His breath came the scripture which in its ultimate position came to *Bhāgavatam* which is nectar, *amṛtam*. The source of *śāstra* is the breath of Kūrmadeva. And that came when

there is some quarrel between the theistic, non theistic, from there that is the cause of *śāstra* coming in this world. And that *śāstra* came from His breath and it wanted to produce nectar, and that we find in *Bhāgavatam* now. The acme of His production from the holy breath, this *Bhāgavatam* to be traced there, it comes. The object of that churning was to produce nectar, and from His breath the nectar *Bhāgavatam* has come. It's origin to be traced there in the breath of Kūrmadeva. And when? The occasion is the quarrel between Godly, non Godly, theistic, atheistic, *śāstra* is necessary. And this has ultimately come to *Bhāgavatam*. That is the real nectar to save all the fallible mortals. But figuratively that was meant to produce nectar, and really it came from His breath, and now here is that nectar production of His, by His grace from His nostrils has come.

In that way we may harmonise. Ke?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So I shall take rest. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Jaya. Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī...

Devotees: Jaya!

...

[21:26 - 22.13, silence]

Devotee:

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

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

...

Devotee: [22:44 - 30:17, bhajan ?]

[30:18 - 31:21]
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

...

Śrīla Govinda Mahārāja: ...gaurāṅga vikar giridhārī jīu kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: Oṁ Viṣṇu-Pāda Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: Oṁ Viṣṇu-Pāda Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: Oṁ Viṣṇu-Pāda Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: _____ [?]

...

[31:50 - to the end - microphone and speaker feedback problems]

83.10.30.A

[00:00 - 01:50, *kīrtana*]

[01:55 - 05:50]
[Five verses of *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, 6-10]
[SCSM Kīrtana Guide, 4th Edition, pages 83-86]

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

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

(7) *rūpapriya mahājana, jīva-raghunātha hana, tāṅra priya kavi kṛṣṇadāsa*
kṛṣṇadāsa-priyabara, narottama sevāpara, yāṅra pada viśvanātha-āśa

["The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī. Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the lotus feet

of Narottama Dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa."]

(8) *viśvanātha-bhakta-sātha, baladeva jagannātha, tāṅra priya śrī-bhaktivinoda*
mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jāṅra 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 a very prominent Ācārya after Baladeva Vidyābhuṣaṇa, and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora dāsa Bābājī, whose sole joy was found in Hari *bhajana*."]

(9) *tadanuga mahājana śrī-kṛṣṇa-kīrtana-dhara, jebā dila puri jaga kāma*
śrī vārṣabhānavibarā, sadā sevya sevāparā, tāṅhāra dayitadāsa nāma

["The followers of Śrīla Gaurakiśora dāsa Bābājī fill up the world with the wealth of Śrī Kṛṣṇa *kīrtana*. He who is always serving Kṛṣṇa the dear-most lover of Rādhārāṇī, is Śrī Vārṣabhānavī Dayita Dāsa."]

(10) *tadabhīnna deha-divya, svarūpa-rūpa-raghu-jivya, sadā sevya jaṅra pādapadma*
susiddhānta mūrti-dhara, śrī śrīdhara guruvara, rupānuga-sādhu śreya sadma

[The non-different personality and embodiment of *bhakti-siddhānta* as well as Śrīla Saraswatī Ṭhākura; and who is living within the conception of Śrīla Svarūpa Dāmodara, Śrīla Rūpa Goswāmī and Śrīla Raghunātha dāsa Goswāmī; and whose lotus feet are always the worshippable, and the happy shelter of the followers of Rūpa Goswāmī, he is Śrīla Śrīdhar Dev-Goswāmī."]

...

[05:55]

Śrīla Śrīdhara Mahārāja: *Emona durmati, saṁsāra bhitore*.

Devotees: [Sing]

(1)
(prabhu he!)
emona durmati, saṁsāra bhitore, poḍiyā āchinu āmi
tava nija-jana, kono mahājane, pāṭhāiyā dile tumi

["A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out."]

(2)
doyā kori' more, patita dekhiyā, kohilo āmāre giyā
ohe dīna-jana, śuno bhālo kathā, ullasita ha'be hiyā

["He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart."]

(3)

tomāre tārite, śrī-kṛṣṇa-caitanya, navadwīpe avatāra
tomā heno kata, dīna hīna jane, korilena bhava-pār

["Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence."]

(4)

vedera pratijñā, rākhibāra tare, rukma-varna vipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta

["To fulfil the promise of the *Vedas*, the son of a *brāhmaṇa*, bearing the Name of Mahāprabhu of golden complexion, has descended with His brother, the *avadhūta* Nityānanda. Together They have overwhelmed all of Nadīyā with divine ecstasy."]

(5)

nanda-suta jini, caitanya gosāñi, nija-nāma kori' dāna
tārilo jagat, tumi-o jāiyā, loho nija-paritrāṇa

["Śrī Caitanya, Who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing His own Holy Name. Go also and receive your deliverance."]

(6)

se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhakativinoda, kāṅdiyā kāṅdiyā, āpana-kāhinī bole

["O Lord, hearing those words, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life."] [SCSM Kīrtana Guide, 4th Edition, pages 55-56]

[12:40]

Śrīla Śrīdhara Mahārāja:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

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

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

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

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

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

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

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

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

[*Abhidheyādhideva Praṇāma*]

adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama [?]

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ, dadāti sva-pandāntikaṁ

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

[14:35 - 28:50 ?]

In the campaign of Śrī Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura, to fight with the mutilated culture which is creating disturbance, which is causing misery and pain to the animation, he tried to attempt to remove it wholesale. And after his departure his descendants also are trying in that line according to their might.

But recently one of his disciples, A.C. Bhaktivedānta Swāmī Mahārāja, he, according to the instructions previously received from his Guru Mahārāja, he went to the west, to the foreign land to preach to doctrine of *Bhāgavatam* and Śrī Caitanya Mahāprabhu.

Before his approach, another two parties were also sent to the west to preach the doctrine of Śrī Caitanyadeva, to remove the misery, to appease the hunger of the world at large.

So A.C. Bhaktivedānta Swāmī Mahārāja, he was very successful in his attempt. And he converted many, many souls in the west towards Gauḍīya Vaiṣṇava creed, the creed of *Śrīmad-Bhāgavatam*.

That is they're given to understand that God is love, not knowledge, nor energy. The ultimate reality is neither energy nor knowledge, but it is love, inclusive of these two. We can search for the God, not as a father, but as friend also, and where we can have our fullest satisfaction in that aspect also we can have relationship with Him. We can live with God as in a family - it is possible. Back to God, back to home. Home comfort we can live, or we can have in association with the Supreme Entity.

This sort of ideal appealed to many of sincere heart of those countries, and they've also joined us, and to our predecessor's satisfaction. So you'll find many of our foreign friends here.

I was saying that for the benefit of the animation, the knowledge that has been sent here may be classified into two. One, inductive, ascending production. Another which is coming, revealed truth, that is coming from above. Which we like to say as above, that must be more efficient in all respects than we are. So that is fully conscious of our misery, our trouble, and eager also to uplift us to the standard of self satisfaction, and a higher satisfaction of life.

So our puppy brain cannot produce the comfort, the fulfilment of our eternal life. It is all limited, and it is also in the relativity of the limitation always. So the attempt from the side of the Infinite, that comes to help the finite. And in that process we can come closer to the higher transcendental truth, the spiritual truth. Low cannot, may not approach high, but high can easily embrace lower existence. In that way the Highest Entity out of His mercy, He's eager to connect with this fallen portion of the world. And to seek that sort of help it is very laudable.

So amongst the revealed truth section there is also classification, you all know. And the highest amongst them has been understood as *Śrīmad-Bhāgavatam* and what Śrī Caitanyadeva came here to give to the public clearly. And in that line our Gurudeva Śrī Bhaktisiddhānta Saraswatī he began this sort of distribution of the revealed truth of the highest order, that is Divine Love to one and all, most vigorously.

And from that we're also attracted by his call. We came to his Holy Feet and whatever little we got from him we also got it with this inspiration that we must spread it to the environment. To get benefit within us we must try to distribute that benefit to others. *Kīrtana*, that is the highest process to improve ones own interest. Whatever you think best, try to distribute that to your paraphernalia. That is *kīrtana*.

Whatever you - that is offensive for offensive - the environment is eager to attack you from all sides. You also create offensive tendency in you. With the Divine Spirit you try to disperse that darkness, just as a spark. Each spark tries to disperse the darkness outside on all sides. So also that method, the *Nāma saṅkīrtana*, only through the simple process of Divine Sound calculation, the Name, and Whose Name it is, one and the same. In the Vaikuṇṭha substance there is no distinction. No distinction can be drawn between, dehi dehi vipada niscari vidyate pacit [?] His Name, *rūpa*, *guṇa*, *līlā*, everything is inseparable connected. Especially taking the Name which will be very easy for you. You can go on preaching, cultivating, creating, defying atmosphere on all sides of you. And in this way you'll be given capital. If you can do good business then the capitalist will be satisfied to give you, to supply the capital. And in that way the world and yourself will be most benefited.

This *saṅkīrtana*, this *Nāma saṅkīrtana*, Kṛṣṇa *saṅkīrtana*, Kṛṣṇa representing Svayaṁ-Bhagavān, the highest conception of the reality. And the reality is beautiful, and Reality For Itself. Everything for Him. It is the greatest error to be a consumer. The reaction is such that we shall have to repent.

So the tendency of a consumer, that is poison. You must leave that. At the same time to disassociate with everything, all we can see, only disassociation, renunciation, that is not conclusive, not positive attainment.

Only if we can try to find out our innate inner function that can love all in the interest of that one Master, Who is the *sundaram*. *Satyam, śivam, sundaram*, or *sat-cit-ānandam*, *ānandam brahma mūrti, evam sundara mūrti*, the world, the life is worth living if we can come in connection with that sort of plane. That life will be a happy life, a homely life. Back to God, back to home. A comfortable, easy and desirable life we can have without any fighting with the adverse circumstances, or retiring to the utter conception of renunciation just like reducing to zero. We can have full positive life, and home comfort in it's highest quality we can get.

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]

[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]

We can enter into His family and we can have our life very happily there. This news has been given by Śrī Caitanyadeva and *Śrīmad-Bhāgavatam* which is considered to be the very gist of the Vedic culture of the revealed truth.

So there are others also, Swāmī Mahārāja, they will also say. And there are also our foreign friends who have come to join us, and joined us completely, they will also say something. One by one you listen to them. With this request I retire.

Devotees: [Applaud]

Śrīla Śrīdhara Mahārāja: One thing I want to mention in this connection. This is the day of the appearance of Vīrabhadra Prabhu, the son of Nityānanda Prabhu, whose attitude was very, very generous. So much so that it created a story that whoever He found He converted him. Very wide view He had, and He approached everyone with the most generous heart, and distributed highest good to many of the fallen souls like us.

Devotees: [Applaud]

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here is our Yājāvara Mahārāja, the last *sannyāsī* disciple of our Guru Mahārāja. He will speak something. Mahārāja.

Yājāvara Mahārāja: _____ [?]

Devotees: _____ [?]

83.10.30.C_83.10.31.A

Devotee: ...for His Divine Grace. Now we have very short time in our hands. There are so many things to express about Guru Mahārāja, to glorify Guru Mahārāja. But I'm to check my temptations, I'm to check myself. Anyhow Śrīla Guru Mahārāja was born in eighteen ninety five. This is the eighty ninth auspicious advent ceremony of our Guru Mahārāja. From the very beginning of the life it was found that he was a great devotee of Lord Śrī Caitanya Mahāprabhu. The devotion towards Lord Śrī Caitanya Mahāprabhu was irresistible in him. So today no time, so let us come forward to pray to Guru Mahārāja.

"O, the guardian of devotion. O, the protector of devotion. O, the Divine Lord of our life. O, the Divine Light of our lives, please bless us, please bless me, please bless this most unqualified servant of you, to be engaged in your service. Please bless me so that I can serve you properly. Bless me with the intensified love towards your service."

Śrīla Bhaktisiddhānta in this connection I remember one thing. Śrīla Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda gave his name as Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī. Because Śrīla Prabhupāda could realise that the super excellency of his teachings would be preserved in him, for the preserve. And many times he appreciated the nice beautiful compositions of Śrīla Guru Mahārāja. Uttering these words "Happy style."

So there's no time, so let me offer my most humble obeisance unto the lotus feet of Guru Mahārāja, and pray, and request him to bless me. "O Mahārāja, have mercy upon me."

Devotees: [Applaud]

...

Śrīla Govinda Mahārāja: [02:38 - 08:03?]

...

Śrīla Śrīdhara Mahārāja: In Goloka, two sections there eternally. One, Kṛṣṇa within His own circle He's...

distributing. And just in the other place the both combined, tasting and throwing to the public. The same quality of *rasa*. In one place we find it's being tasted amongst them, another place that very quality of *rasa*, *ānandam*, is being distributed to others. Both of equal quality. And this is mixed with little generosity. That is within a particular circle. And here it is meant to give to others also, while tasting themselves, also distributing to others. So our concern more with Mahāprabhu, with Navadwīpa. If we get ticket here then automatically we can go, a pass to Vṛndāvana, free pass.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

["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."] [Prabodhānanda's *Caitanya-candrāmṛta*, 88]

As much as you dedicate yourself to Gaurāṅga, automatically you'll find in your mind that Rādhārāṇī's service to Kṛṣṇa. Automatically it comes. *Yathā yathā*. As much energy as you devote here, surely and very clearly and purely, that sort of Vṛndāvana Rādhārāṇī's service *rasa* automatically you'll find in you.

Hare Kṛṣṇa.

Devotee: Guru Mahārāja. What's then the - how are we to understand the position of Mahāprabhu in Jagannātha Purī Dhāma, if Navadwīpa is the same as Vṛndāvana?

Śrīla Śrīdhara Mahārāja: Jagannātha Purī that is generally representing Dvārakā, the Kṛṣṇa *līlā* of Dvārakā. With some speciality to give chance to everyone to come through *mahā-prasāda*. Balarāma, Subhadrā, and Kṛṣṇa, Jagannātha, Themselves, and sometimes He comes to visit Vṛndāvana in Guṇḍicā, which is conceived to be Vṛndāvana. From Dvārakā He comes to Vṛndāvana during the *ratha-yātrā* ceremony and stays in Vṛndāvana for more than a week, and returns again to Dvārakā. That is the conception there. And it has also been told, for the beginner Navadwīpa most helpful. Then who has begun they may be helped in Purī. And who have acquired some position they may go to Vṛndāvana. Outwardly it has been given instruction in this way.

There are other teachers also by following whose direction we can go to Vṛndāvana. But when Kṛṣṇa and Rādhārāṇī combined has come to instruct us about Kṛṣṇa *līlā*, that is the perfect system. We can have through them the most perfect achievement in Vṛndāvana, thereby training their teachings. There are so many others, Ācāryas also, but when they themselves become Ācārya their grace is something more. So those that approach through Gaurāṅga to Kṛṣṇa their achievement is highest.

Devotee: Guru Mahārāja. In the temple in Jagannātha Purī there's some old standing rules forbidding foreigners to come in. In Lord Jagannātha's temple, will it be bona fide for an Indian looking foreigner to go into the temple, passing as an Indian? For a foreigner who looks like an Indian, will it be bona fide according to our *paramparā* to go into the temple and have *darśana* of Lord Jagannātha?

Śrīla Śrīdhara Mahārāja: We, the followers of Caitanyadeva won't worry for that.

Haridāsa Ṭhākura was there during Mahāprabhu's time, but he did not try to enter as a right. He did not want that right to enter into the temple. Rather he followed the ways that the direct servitors of the temple may not have any touch of him, he used to keep himself far away. But there his internal *bhajan* was not affected at all. Sanātana Goswāmī also avoided to touch all those direct servitors.

In *rāga-mārga sādhana* the way of love and affection is not affected by that outer. We're not here to establish our physical right into the temple. That is not necessary. Independent of this formality we can go to Vṛndāvana. So this is *viddhi-mārga*, though *rāga-mārga* is higher, still *viddhi-mārga* should not be considered as enemy and will be crushed, or will be bruised down.

They'll give respect to *viddhi-mārga*. "Yes, I'm not fit for the service." With that humility they'll approach, and they won't be eager to establish their superiority over those *viddhi-mārga* servitors, no eagerness. That is a main system in the pure *rāga-mārga*. "Yes, we're of lower order." And thereby they thrive more. Their consideration of self, "I'm unfit. I'm unfit." And that increases their superiority thereby, by humility. They're not eager to enter the temple of Nārāyaṇa where these rules and regulations are - have much respect, they're not eager for that. They do not hate also, do not despise, no contempt for the Nārāyaṇa *viddhi-mārga*, but they show their honour from distance to them. And they want to have Kṛṣṇa.

In *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī has described in this way. That from Kṛṣṇaloka, Kṛṣṇa with His friends, *sakhās*, came down to Vaikuṇṭha. And He just went a little ahead and was one with Nārāyaṇa, Kṛṣṇa Himself. And the *sakhās*, His friends, Kṛṣṇa's friends, they were there and without finding Kṛṣṇa they were something like perplexed.

And the Vaikuṇṭha servitors they're neglecting them. "Where do you come from? You fellows you have come here, entered, how you have come here? And what are you doing?" Negligently they were treated by the permanent servitors of Vaikuṇṭha.

And they were perplexed not finding their *sakhā*. But after some time Kṛṣṇa came out from Nārāyaṇa, emerged from Nārāyaṇa, and joined them. And they were very much fearful and went away with Him. It has been described in this way. The Vaikuṇṭha servitors they neglect these human servitors of Kṛṣṇa. But really they hold superior position than the Vaikuṇṭha servitors. But in grandeur and respect they're high, and they do not seek that grandeur and respect and awe, reverence. They're another type, but they hold higher position.

Haridāsa Ṭhākura, Sanātana, Rūpa, they did not try to establish their right. "Why should we not enter Jagannātha temple?" They did not care to fight for that. "O, that is *viddhi-mārga*." Respectfully avoided that, and they went in their own way. They rather took their quarter with Haridāsa Ṭhākura.

And in the hot season also Sanātana went to meet Mahāprabhu in Gadādhara temple over the sand way and blisters came out in his soles. Mahāprabhu told, "Why have you not used this ordinary way? Why have you come over the sands which is very hot in the sun?"

"O, I can't venture to go that way because all the servitors of Jagannātha temple always passing, going and coming, I'm afraid of their touch. I'm not pure enough to touch them. They're doing direct service to Jagannātha." In this way.

Sanātana Goswāmī when he met first in Benares Mahāprabhu, he was really afraid that Mahāprabhu may not touch him. When Mahāprabhu forcibly embraced him and he was very much afraid.

"What do You do? I'm untouchable, I'm so mean, I'm so sinful. I don't deserve Your touch."

But the answer came from Mahāprabhu,

prabhu kahe, - "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.56]

"Sanātana, it is your extreme humility. I touch you to purify Myself. I don't consider that you're untouchable. But I see what kind of devotion is in your heart. You can purify the whole creation. And I'm touching you to purify Me Sanātana."

This is the line of the thinking of the Vaiṣṇava. Mutual. Everyone thinks "I'm the most humble, sinner." But others can see, "No." As much humility there is so much devotion, real humility, *dainya*. Humility is the criterion to measure Vaiṣṇavism.

Bhaktivinoda Ṭhākura has said, "Whether one is a Vaiṣṇava or not we can measure it by his humility."

As much as one is conscious of the Infinite he cannot but think that he's nothing. So much one is conscious of the Infinite, necessarily he'll have to think that he's the most insignificant. And who is not in relativity of the Infinite he thinks himself, "I'm big" because he does not know the Infinite. So the measure of Vaiṣṇavism is according to his humility, and not lip deep, but sincere, heartfelt humility. But that does not mean that if sometime for the service of the Lord assertion is necessary then he'll do that on behalf of the service. But at heart he knows he has no value. All his work inspired by the will of the Supreme.

"If that is withdrawn I'm nowhere. Whatever I've got it is the inspiration of the Lord, the delegated power from the Lord. If that's withdrawn my value is nothing."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Govinda Mahārāja: Caste of Goswāmī caste.

Bhakti Sudhīra Goswāmī: [Describes part of *Śrī Guru And His Grace*] Their mantra is dead, the life has gone. And you say, "Gauḍīya Maṭha deals with reality, not with the frame." Then, *Slaves of the Truth*. "We're beggars for the pure current of truth." And, *kibā vipra, kibā nyāsī, śūdra kene naya*.

Śrīla Govinda Mahārāja: *Yei kṛṣṇa-tattva vettā sei guru haya*.

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

Bhakti Sudhīra Goswāmī: And where you say that *sahajiyā*, if the bodily connection gets the upper hand that is *sahajiyā*. And you gave the example Aurobindo Ghosh story about Mr. Norton and Aurobindo.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes. Ha, ha, ha. "Here is Mr. Ghose." He could understand by reading the article and thought behind. "Here is Mr. Ghose." Ha, ha, ha.

Śrīla Govinda Mahārāja: And Prabhupāda Bhaktisiddhānta Saraswatī also said, "Bhaktivinoda Ṭhākura _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Bhāgavata Jñānānanda - that's also given here. "Here is my Guru. Bhaktivinoda Ṭhākura came me but I could not recognise him." Then, and also your example about the nose, that...

Śrīla Govinda Mahārāja: Nark [?]

Bhakti Sudhīra Goswāmī: _____ [?] What is this in Bengali?

Śrīla Govinda Mahārāja: Nose, nark [?] Narka karge nani seshe karge [?] Yes, yes.

Śrīla Śrīdhara Mahārāja: It is the form, and the breath is the substance. Narka karge nani seshe karge [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And here is a picture...

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then here, also you say how the *sahajiyās*, or the imitationists, they're the worst enemies of the *sampradāya* of Mahāprabhu, they're traitors, they've taken the garb of Mahāprabhu. So then you say, *pūjāla rāgapaṭha gaurava bāṅge*. And then Śrīla Bhaktisiddhānta said, "I'm servant of the servant of the Vaiṣṇavas." And there's a picture of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Govinda Mahārāja: *Pūjāla rāgapaṭha gaurava bāṅge* _____ [?]

Bhakti Sudhīra Goswāmī: Then chapter four called, *The Original Guru* is a chapter about Nityānanda Prabhu. You say He's the general representation of Guru. And how Nityānanda Prabhu is distributing Kṛṣṇa *prema*, with Baladeva, with magnanimity added becomes Nityānanda. Then there's a picture of Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: From _____ [?]

Bhakti Sudhīra Goswāmī: From so many different places, Vidagdha has collected this photo. And then you tell the story when Nityānanda Prabhu came to see Mahāprabhu, Nimāi Paṇḍit, and He

was naked. And Mahāprabhu gave Him some cloth, and then took His *kaupīna* and distributed to the householders. So you say, "By the grace of Nityānanda we get a firm foundation."

Śrīla Śrīdhara Mahārāja: *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi, dṛḍha kori' dharo nitāir pāy.*
[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, 1]

Bhakti Sudhīra Goswāmī: Then here's Nityānanda Prabhu, where He said, "There's some danger in Kṛṣṇa *līlā*, so take the Name of 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."]

And you tell the story of...

Śrīla Śrīdhara Mahārāja: Danger in misunderstanding.

Bhakti Sudhīra Goswāmī: And in *Caitanya-Bhāgavata*, Śacī Devī's dream about Balarāma...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then you quote, *yasya prasādād bhagavat-prasādo* [From Śrīla Viśvanātha Cakravartī Ṭhākura's *Gurv-aṣṭaka*, 8] The mercy of Guru. Then here, *Guru is Not a Doll*.

Śrīla Govinda Mahārāja: *Guru is Not a Doll*. _____ [?]

Bhakti Sudhīra Goswāmī: He's not the body. You say, "Who am I, the disciple, the inquirer? And the Guru is the inquired, that party within Guru." Then...

Śrīla Govinda Mahārāja: *Guru: More than*..

Bhakti Sudhīra Goswāmī: *Meets the Eye*.

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Sudhīra Goswāmī: More than Meets the Eye. Than what can be seen with your eye.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So then you say, "How can we recognise Guru by his dress? In the summer he's wearing one dress, in the winter another dress. Or sometimes he's old, sometimes

he's young. So how to trace, how to recognise him? From external consideration we must go to the internal, and devoid of flesh and blood." And you give example of *gandharvas* and *siddhas*, no fleshy form, but they also have Guru.

Then, *Progress: Elimination and Acceptance*. Dynamic world. And you say, "To get the grace of Nityānanda Prabhu we should try to study the character of Śrī Gaurāṅga, and serve Him, His *Dhāma*, and His devotees." Then here's that verse of Raghunātha dāsa Goswāmī. *Nāma-śreṣṭhaṁ manum api śacī- putram atra svarūpaṁ*. He says why we're indebted to Śrī Gurudeva, what Gurudeva is giving us, *nāma- śreṣṭhaṁ*.

Śrīla Śrīdhara Mahārāja: These are his contributions to us.

Bhakti Sudhīra Goswāmī: Yes. This is what is Guru, he's given. Then, after that you give a whole description of that verse, that he's giving the Holy Name of Kṛṣṇa, the highest form of thought, aspiration, ideal, the mantra. Then the service of Mother Śacī's Son Śrī Caitanya Mahāprabhu, Who's like a golden mountain standing to show the direction of Kṛṣṇa *līlā*. And the lotus feet of His favourite personal assistants, Svarūpa Dāmodara, then Śrī Rūpa, and Dāsa Goswāmī says, "And Śrīla Sanātana Goswāmī." And Mathurā Maṇḍala, then Vṛndāvana, and Rādhā-kuṇḍa, Govardhana.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then when you turn the page, here it says, What is ISKCON? Because you say here, "What is our Guru? What is his mission? It is filled with all of these things. *Nāma-śreṣṭhaṁ manum api*.

83.11.01.B

Bhakti Sudhīra Goswāmī: [From *Śrī Guru and His Grace*]

[Devotee: There are so] many visions about the International Society for Kṛṣṇa Consciousness (ISKCON). But what should the real vision of ISKCON be?

Śrīla Śrīdhara Mahārāja: In this verse, Raghunātha Dāsa Goswāmī gives the real acquaintance of what is ISKCON. *Nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ*. ISKCON must not deviate from this line. We have not come here to deceive ourselves, but to fulfil ourselves. ISKCON will fulfil everyone's inner demand, even extending to the vegetables and stones, taking them to the feet of Mahāprabhu and the Goswāmīs. From village to village, everyone, in every place, should be hunted and approached. "Take the Name of Kṛṣṇa! Come under the flag of Mahāprabhu!" This grand worldwide mission will thrive like anything; it will touch the heavens and cover the Earth, and other planets also. That was the aim of Bhaktivedānta Swāmī Prabhupāda, and we understand and appreciate that.

So that's the end of that chapter. Then this chapter, chapter five, is called, *God Consciousness Versus Society Consciousness*. Where you explain progress means elimination and a new acceptance. And you give the example if someone is an out and out socialist living in the capitalist country, but there's a clash between the socialist and the capitalist, what will he do? Whose side will he take?

And you mentioned how in the Christian line they have *Catholics, Protestants, and Puritans*, progressive Christianity. Then how Einstein had to leave Germany to go to America for his high ideal of life.

And where Kṛṣṇa says, *sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35], the relative consideration. Then absolute consideration, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* [*Bhagavad-gītā*, 18.66]. "Give up everything. Come to Me directly."

And also, after, *The Disappearance of Guru*. You explain how disturbance must come. And the disciple begins *ātmā samiksa*, self analysis.

And this example of *Jesus and Judas*. How Judas betrayed Jesus. And how also Peter who was the leader of Christ's apostles, disciples, he was exposed when he denied Christ.

Then you gave the example of the sycophant, flatterer. The Muslim king when he advertised, "I want one flatterer. Who will be the fit man for the job?"

Then the example of Droṇācārya and the Pāṇḍavas shooting the eye of the bird in the tree.

Then about...

Śrīla Govinda Mahārāja: God Consciousness, Society Consciousness.

Bhakti Sudhīra Goswāmī: Yes. Then about not taking the Infinite within the prison house of our mind, confining Him there. And also our Guru, what he has given us, is it a living thing, dynamic, any growth can be seen? And here you say that if someone thinks that he's finished all knowledge and has attained perfection, then we hate it! And then you give the example of Kavirāja Goswāmī, *purīṣera kīṭa haite muñi sei laghiṣṭha* [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205] Thinking himself lower than the worm in the stool. And here's the finish. If someone says, "I have finished all knowledge. God, Caitanya, is my disciple," he should be shot down as the greatest enemy ever found in the world!

And this is chapter six.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: How many chapters?

Bhakti Sudhīra Goswāmī: Fourteen. Here is, *"I Command You - Become Guru!"* Here's a picture of Mahāprabhu. And this verse, *tava kathāmṛtaṁ* [*Śrīmad-Bhāgavatam*, 10.31.9]. And you gave Bilvamaṅgala Ṭhākura's verse, *madhuraṁ madhuraṁ vapur asya vibhor* [*Kṛṣṇa-Karṇāmṛtam*, 92]. And that other verse, *māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu* [*Kṛṣṇa-Karṇāmṛtam*, 68]. "How sweet is Kṛṣṇa." And that should be distributed, the Hari *kathā*.

Śrīla Govinda Mahārāja: And Kṛṣṇa's photo, Rādhā-Govinda's photo _____ [?]

Bhakti Sudhīra Goswāmī: Yes. So then you say, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128]. And you say that the sum total of news in this world is that at every second everyone is entering the jaws of death.

So Mahāprabhu says, "I command you. Take the position of Guru, the giver. And don't be afraid that you'll become puffed up with pride and go to hell. I order you. Do relief work. Don't stand idle as an onlooker."

And you give the example, when someone criticised in Madras that Ramkrishna Mission is feeding people. And you told, if there's a famine, and you're distributing food, and someone flees from the crowd, should you go to catch them and stop your distribution?

And then there's a picture of Mahāprabhu in the Jhārikhaṇḍa Forest.

Śrīla Govinda Mahārāja: Jhārikhaṇḍa _____ [?]

Bhakti Sudhīra Goswāmī: You say, "His vibration of Hari *kathā* was so fine it penetrated the elephant and tiger bodies and they began...

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then chapter seven. *The Initiating Spiritual Master*. You give the example of the three kinds of Guru. Two feet in Vaikuṇṭha, extending one foot here.

Śrīla Govinda Mahārāja: Ah. This is very important.

Bhakti Sudhīra Goswāmī: Yes. And the *kaniṣṭha*, *madhyama*, and *uttama adhikārī*. Then *Kṛṣṇa's Headache*, and the *gopīs* giving their feet dust. And Rāmānuja giving his mantra at the risk of going to hell. And *The Trap to Capture Guru*. You once said through *śikṣā* the disciple will add as the trap to capture Guru, hearing his *śikṣā*.

Śrīla Śrīdhara Mahārāja: Eh? To trap Guru? What is this?

Bhakti Sudhīra Goswāmī: You said that if someone speaks, gives his *śikṣā* in the disciple, he will recognise that Guru is there. Because I was saying once...

Śrīla Śrīdhara Mahārāja: *Śikhā*?

Devotees: *Śikṣā*.

Bhakti Sudhīra Goswāmī: No, no. *Upadeśa*.

Śrīla Śrīdhara Mahārāja: O, *śikṣā*. His trap, what is it, how?

Bhakti Sudhīra Goswāmī: Once I told you that - you said, "You must follow your Guru's - you must give what your Guru has given to you. It is not your property." So I said I can give that by giving instruction. And what is the necessity to give initiation? And you said, "But by instruction, or *śikṣā*, the disciple will capture the Guru." He will understand who is the Guru through the *śikṣā*.

Śrīla Śrīdhara Mahārāja: Trap, what does it mean, trap?

Bhakti Sudhīra Goswāmī: It's figurative.

Akṣayānanda Mahārāja: Yes. It means he will recognise his Guru.

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: By his *śikṣā*. By the *śikṣā* of the Guru the disciple he can _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Trap _____ [?] to capture, to catch the Guru.

Akṣayānanda Mahārāja: Yes. He'll capture the conception of Guru _____ [?] He can appreciate the conception of Guru this way. It is in a figurative way, captures.

Bhakti Sudhīra Goswāmī: It was on the discussion of *dīkṣā* and *śikṣā*.

Śrīla Śrīdhara Mahārāja: Trap means something which unconsciously can capture one? Whom it captures, he may not know? He unconsciously comes and falls in the trap? Eh?

Akṣayānanda Mahārāja: Yes. Literally it means that.

Śrīla Śrīdhara Mahārāja: Literally. But...

Bhakti Sudhīra Goswāmī: It is more figurative.

Akṣayānanda Mahārāja: In a figurative way, in a loose way.

Śrīla Śrīdhara Mahārāja: Capture Guru, by *śraddhā*. Narottama Ṭhākura he captured Lokanātha in a trap?

Akṣayānanda Mahārāja: Yes. Something like that.

Bhakti Sudhīra Goswāmī: Like that. That idea.

Śrīla Śrīdhara Mahārāja: Yes. That may be, yes, that may be.

Bhakti Sudhīra Goswāmī: Because Lokanātha Goswāmī did not want to give initiation. Just like that.

Śrīla Śrīdhara Mahārāja: But he was trapped, captured.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this chapter, chapter eight, *Separation from Śrī Guru*. Here is a picture of yourself and Swāmī Mahārāja on the roof here of your Maṭha.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And the beginning of the chapter says that,

His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda gave advice to his senior disciples that if the need arose to consult higher spiritual authority after his disappearance, his senior Godbrother Śrīla Śrīdhara Mahārāja should be consulted. On more than one occasion he said, "I consider Śrīla Śrīdhara Mahārāja to be my *śikṣā* Guru, instructing spiritual master, so what to speak of the benefit that others can have from his association." Then. Just after his disappearance, his senior disciples approached Śrīla Śrīdhara Mahārāja and asked his advice on how to guide the International Society for Krsna Consciousness. The following is an excerpt of their conversations.

So this is when the GBC came to see you in nineteen seventy eight. But it is not represented as GBC but just question and answer format. And you gave the example of the disciple is like the lotus, and Kṛṣṇa is like the sun, and the Guru is like the water all around in which the lotus is situated. So remove the water and then the lotus burns in the sun.

Śrīla Govinda Mahārāja: This is very nice example.

Bhakti Sudhīra Goswāmī: Yes. And then also you gave the example of Raghunātha Dāsa Goswāmī. How he saw that Rādhā-kuṇḍa which previously was inspiring him, was now like a tiger's jaws coming to devour him. And Govardhana Hill was like a python coming to swallow him up. So it was antagonistic. So you spoke about *vipralambha*.

Then you speak of the position of Ācārya. And *vātsalya-rasa* and *sākhya-rasa*, dealing with disciples and Godbrothers. Then you speak of autocracy as opposed to democracy. That ours is autocratic position of Guru, all in all, unconditional surrender.

But you say that the Kṛṣṇa conception helps us make adjustments. Because whom we can see with the Absolute - mother Yaśodā, is coming to whip Him. She's whipping Kṛṣṇa. And *taṭasthā-vicāra* is given.

And also to the disciple you said the Guru is more near and dear to us than God Himself.

And also you said we're *Messiahs of Free Faith*. That no law should come to check the flow of love. But law, *viddhi*, should promote the flow of love.

You also give the example of the tooth biting the tongue, from the *Bhāgavatam*. The tooth cuts the tongue - should we remove the tooth? So you said some loving, one organic whole, loving dealings.

Then *kanak*, *kāminī*, and *pratiṣṭhā*. You explain the dangers for Ācārya.

And also if Guru must be abandoned. *Guror apy avaliptasya, kāryākāryam ajānataḥ*. [*Mahābhārata, Udyoga-parva,* 179.25] And Jīva Goswāmī in *Hari-Nāma-cintāmaṇi* of Bhaktivinoda Ṭhākura.

Also you explain that when Kṛṣṇa entered the arena of Kaṁsa, how Guru is seen differently by different persons, so as Kṛṣṇa when He entered Kaṁsa's arena He was seen in different ways.

And the example of where the son may be a judge, but the father comes before the judge and gives his regard to the rank, the position.

And Śrīdhara Swāmī's, *aham vedmi śuko vetti, vyāso vetti na vetti vā* [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313] And Mahāprabhu telling Sanātana that Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: It is not composed by Śrīdhara Swāmī, but it's about Śrīdhara Swāmī.

Bhakti Sudhīra Goswāmī: Yes. And his commentary on the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Right.

Bhakti Sudhīra Goswāmī: Then Mahāprabhu telling Sanātana that, "Kṛṣṇa is going to grace you through Me." And your example of the poster in the war time in Calcutta. "Take this dress."

Śrīla Śrīdhara Mahārāja: _____ [?] That example for which?

Bhakti Sudhīra Goswāmī: For which? So many questions are being asked to you. "Should we do this? We will have disciples. Should we do that?" Then finally you say, "Take this uniform, and so many things will be shown to you. You'll get inspiration what to do."

And you say that, "Our Master is not a cheat. He will come to help us with all His might, saying, 'Do this. I'm helping you. I'm at your back. When we're all sincere, things will happen like this.'"

Śrīla Śrīdhara Mahārāja: Do that, not do that.

Bhakti Sudhīra Goswāmī: Yes. Then the next chapter is called, *Nāma Guru and Mantra Guru*. Then here, this is your example - Govinda Mahārāja he does a graphic illustration of your example, a circle within a circle.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: *Gāyatrī* mantra.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Continuous to Goloka.

Śrīla Govinda Mahārāja: Continuous to Goloka _____ [?]

Bhakti Sudhīra Goswāmī: *Hari Nāma*, extends to the lowest position, and goes to the highest position.

Śrīla Govinda Mahārāja: *Hari Nāma* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] To help.

Śrīla Govinda Mahārāja: The *Hari Nāma*.

Bhakti Sudhīra Goswāmī: So this looks very scientific, this explanation.

Then also here this, *ātmā parijñāna-mayo*.

Śrīla Govinda Mahārāja:

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

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

Bhakti Sudhīra Goswāmī: And you tell the story of Sārvabhauma Bhaṭṭācārya and Gopīnāth Ācārya.

And Śrīla Bhaktisiddhānta Saraswatī's example of a man living in a dungeon. His friend comes to show him the sun, and he says, "Let me get one lantern." He says, "No lantern will be necessary."

Then also Duḥśāsana, and the *virāṭ-rūpa*, to bind Kṛṣṇa. And Dhṛtarāṣṭra hears the sages, everyone praising Kṛṣṇa, and says, "Remove my blindness and let me see You." And Kṛṣṇa says, "I say that you'll see and you'll see. No necessity of removing your blindness."

Śrīla Śrīdhara Mahārāja: Yes. Revolutionary. Ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Independent of our physical senses, that knowledge, that is more...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: "Let there be water." There was water. "Let light." Light. His sweet will everything, at the back.

[21:55 - 22:25 ?]

Bhakti Sudhīra Goswāmī: *A Religious Jungle*. When Uddhava asked Kṛṣṇa, "Why are there so many 'isms' in the world? How did this come about?"

Then, *The Lady and the Mullah*. You say, "Every disciple cannot catch the real spirit of the advice of the Guru." So the *mullah* was giving lecture on *Koran*.

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: So that story. Very humorous.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then Newton saying, "I'm just collecting pebbles on the shore of the ocean of knowledge. In that way I'm more learned than all of you who think that you know everything."

Then here this chapter ten, *Instructing Spiritual Masters*. *Śikṣā Guru Paramparā*.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So you explain, "Our *paramparā* follows the ideal, not the body; it is a succession of instructing Spiritual Masters."

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

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

[*Brahma-Mādhva-Gauḍīya Sampradāya*, 6] [Compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

Then you explain about the line of thought as traced from Newton to Einstein. *Copernicus, Galileo, Newton, Einstein*. How in considering great distance the intermediate points may be neglected, and the major points are taken into consideration. Like the thought from Newton to Einstein.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Newton.

Śrīla Śrīdhara Mahārāja: _____ [?] What did I say?

Bhakti Sudhīra Goswāmī: That you traced in scientific thought, from Newton to Einstein. And the lesser important scientist in between...

Śrīla Śrīdhara Mahārāja: Excluded.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So Guru *paramparā*, touching the main points.

Bhakti Sudhīra Goswāmī: Yes. Then, you say disciplic succession is not a bodily succession, not body *paramparā*.

Śrīla Śrīdhara Mahārāja: Spiritual thought.

Bhakti Sudhīra Goswāmī: Yes. Then you mention Baladeva Vidyābhūṣaṇa and his valuable contribution to the *sampradāya*.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And here's pictures of Rāmānujācārya, Madhvācārya, Nimbārkācārya, Viṣṇusvāmī.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And there's a photo of Baladeva Vidyābhūṣaṇa.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And you explain *The Zigzag Line of Truth*. Analogies coming down in a zigzag way. And you say, "I'm not a servant of A,B,C, or D. I'm a servant of Mahāprabhu. And I must turn in any way, whatever may be favourable to reach my Lord."

And you tell of Gopa-kumāra in *Bṛhat-Bhāgavatāmṛta*, how he had to go from one level to another.

Śrīla Śrīdhara Mahārāja: Progressing.

Bhakti Sudhīra Goswāmī: Progressing. Then you tell of Prahlāda Mahārāja, that his father is a demon, he's a devotee, his son is a demon, his grandson a devotee again. You mention Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*, Pāṇḍavas Guru *paramparā*, Mahādeva's Guru *paramparā*. You say but Brahmā and Mahādeva are Gurus themselves. They're the creators of their own lines of Guru *paramparā*. But Gopa-kumāra passes them also. Why? His thirst is not quenched until he goes to Vṛndāvana. So *Bṛhat- Bhāgavatāmṛta* has shown us the line of Guru *paramparā*, or the real line of our quest, our search.

Then, you give the example of the Pāṇḍavas going to the Himalayas, and how so many fell away, but Yudhiṣṭhira and the dog continued together. So you said some may be eliminated.

Then you quote Mahāprabhu and Rāmānanda. But Rāmānanda was shrinking away, not to instruct Mahāprabhu. But Mahāprabhu said that, "You are the wealthiest capitalist of the spiritual world. So use that and do good for the public."

Here you say, "First let us understand Guru, then the question of *paramparā*." And you say, "Śrīmatī Rādhārāṇī is not in the Guru *paramparā*. Should we dismiss Her? The question of first importance is who is Guru? And then there can be a chain of them coming down."

Then you give example, *Alexander the Great*, the Gordion knot. "That who can unloose this knot will be a great king." Then Alexander he cut the knot with his sword, ignoring the formal consideration.

And the example of Columbus. "Who can stand an egg - can you make an egg stand?"

Śrīla Śrīdhara Mahārāja: That is for Napoleon perhaps.

Bhakti Sudhīra Goswāmī: Aha! Yes. Someone said that. He says in one tape Columbus.

Śrīla Śrīdhara Mahārāja: I thought that that was the case with Napoleon. "Can you keep the egg on your nail?" "Yes, yes."

Śrīla Govinda Mahārāja: You can correct?

Bhakti Sudhīra Goswāmī: Yes, we can correct that. We thought so, but in one place you said Columbus.

Śrīla Śrīdhara Mahārāja: I heard it like that, in the case of Napoleon.

Śrīla Govinda Mahārāja: Make it clear.

Bhakti Sudhīra Goswāmī: Right. We can change it. Anyway, then chapter eleven is called, *The Land of Gurus*. And you explain the verse, *na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam* [*Śrīmad- Bhāgavatam*, 11.9.31]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then you tell of that Baladeva Vidyābhūṣaṇa explains how both Rūpa and Sanātana Goswāmīs have shown Govinda to the world, like a jewel within their palms.

And then also you quote that *nyāya śāstra*, this *viṣaya*, *saṁśaya*, *purva-pakṣa*, *mimaṁsā*, *siddhānta*, and *saṁgatiḥ*. Then *ajñāta-sukṛti*, *jñāta-sukṛti*, *śraddhā*, *sādhu-saṅga*.

And you explain the gradations. You say, "What to speak of here, in God's own self there's gradation. Vāsudeva, Viṣṇu, Nārāyaṇa, Dvārakeśa, Mathureśa, Svayaṁ-Bhagavān Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Not only ends there, but Svayaṁ-Rūpa, Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, and so many differentiated.

Bhakti Sudhīra Goswāmī: Then here you mention about being *Hurled Down to Vaikuṇṭha*. Raghunātha Dāsa Goswāmī...

Śrīla Śrīdhara Mahārāja: pasa bhumi divi pheli selidi parola hadi [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this is chapter twelve. It's called *Servant of the Servant*.

Śrīla Śrīdhara Mahārāja: Telescopic system.

Bhakti Sudhīra Goswāmī: Yes. Ha, ha. And that,

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
[tasmāt parataraṁ devi, tadīyānām samārcanam]

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 11.31]

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
[mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ]

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

Śrīla Govinda Mahārāja: *Mad bhaktānāṁ ca ye bhaktās*.

Śrīla Śrīdhara Mahārāja: *Te me bhaktatamā mataḥ*.

Bhakti Sudhīra Goswāmī: And also you told how in the beginning how Śrīmatī Rādhārāṇī was worshipping time, *kāle, ye kāle vā svapane*.

Śrīla Govinda Mahārāja: Time. Worshipping time. *Ye kāle vā svapane, dekhinu vaṁśi vadane* [*Caitanya- caritāmṛta, Madhya-līlā,* 2.37-8]

Bhakti Sudhīra Goswāmī: So that Kṛṣṇa would remain.

Śrīla Śrīdhara Mahārāja: *Rāmānanda-saṁvāda* _____ [?]

Śrīla Govinda Mahārāja: No. It's not in *Rāmānanda-saṁvāda*.

Bhakti Sudhīra Goswāmī: Yes. *Ye kāle vā svapane, dekhinu vaṁśi vadane*.

Śrīla Govinda Mahārāja: Yes, I know that.

Bhakti Sudhīra Goswāmī: But where is it?

Śrīla Govinda Mahārāja: It's in *Caitanya-caritāmṛta*.

Bhakti Sudhīra Goswāmī: Yes, it's *Rāmānanda-saṁvāda*.

Śrīla Govinda Mahārāja: In *Rāmānanda-saṁvāda*?

Bhakti Sudhīra Goswāmī: Yes. Whenever we went to find anything on Rādhārāṇī it was there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Who says that?

Devotees: Rādhārāṇī says that.

Bhakti Sudhīra Goswāmī: "That when Kṛṣṇa comes again I'll worship time, propitiate time."

Śrīla Govinda Mahārāja: O, this *śloka* in *Jagannātha-vallabha-nāṭaka*.

Akṣayānanda Mahārāja: *Ye kāle vā svapane, dekhinu vaṁśi vadane*.

Śrīla Govinda Mahārāja: *Sei kāle āilā dui vairi, 'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'*.

Bhakti Sudhīra Goswāmī: But we only have access to *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja:

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala
...
[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[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]

Śrīla Govinda Mahārāja: _____ [?] This *śloka*, this is translation of that *śloka*.

Bhakti Sudhīra Goswāmī: Yes, that's right. Also you say this example. "If you love me, love my dog. How intense one's love for his master must be if he can love the master's dog. So the test of our love of the master, of Kṛṣṇa, is in pleasing His servants."

And then you say how Kṛṣṇa is a king, and there's a hierarchy, servitors surrounding the king.

And the Everest example, highest peak, Everest. Surrounding Everest so many subordinate peaks.

So making the approach nearer to Kṛṣṇa we'll understand so many servitors in His connection.

And you say *The Real Test of Devotion*. When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was travelling in South India, and someone would say he's 'a great devotee of Kṛṣṇa, or a great devotee of Rāma,' he would say, "Under whose guidance does your service to Kṛṣṇa go on?" And they would say, "No, no, I'm directly concerned with Lord Kṛṣṇa. I'm directly concerned with Lord Rāma." Then when they went away we heard our Guru Mahārāja say, "He has no devotion." That person was dismissed as an imitation devotee.

Then this chapter thirteen is *Lives of the Saints*. About *goṣṭhyānandī* and *viviktānandī*. You explain...

Śrīla Govinda Mahārāja: _____ last chapter [?]

Bhakti Sudhīra Goswāmī: Next to last. There's one more after this.

Śrīla Govinda Mahārāja: Yes. Thirteenth chapter _____ [?] *viviktānandī*, *goṣṭhyānandī* ___ [?]

Akṣayānanda Mahārāja: *Premārurukṣu*.

Bhakti Sudhīra Goswāmī: *Premārurukṣu*.

Śrīla Govinda Mahārāja: Yes. _____ [?]

Bhakti Sudhīra Goswāmī: Then here's a picture of Bhaktivinoda Ṭhākura.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Because you're quoting his *Caitanya-śikṣāmṛta*. And that we cannot make this distinction who is higher and lower. And you mention Kṛṣṇa, it's His will through whom He chooses to do different services in this world.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Sudhīra Goswāmī: Kṛṣṇa, it's His selection.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa?

Bhakti Sudhīra Goswāmī: Kṛṣṇa's selection, which devotee He will do His work through, and what kind of work. And you mention Svarūpa Dāmodara, Rāmānanda Rāya, how they did not preach in an extensive way. But on the other hand Nityānanda Prabhu and others did. Kṛṣṇa selects His instruments according to His desire. Then you mention Rūpa and Sanātana did not practically come in touch with the masses for preaching. But they gave scriptures for the preachers.

Then *sparśa-maṇi*, the Vaiṣṇavas, like touchstones.

Then you mention that it may be taken from one point of view that *Gaura līlā is higher than Kṛṣṇa līlā.* So those who are engaged in distribution that that is very laudable.

Then here's a picture of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja. Because how Śrīla Bhaktisiddhānta Saraswatī Ṭhākura said, "All spiritual knowledge is contained within a particle of the dust of his lotus feet."

And you mention Gadādhara Paṇḍita also, his affinity for Mahāprabhu is so great.

And you say, *Kṛṣṇa is Dancing*, through different agents.

Then you give the story of Puṇḍarīka Vidyānidhi. *Aho bakī yaṁ stana-kāla-kūṭaṁ* [*Śrīmad-Bhāgavatam*, 3.2.23] And Gadādhara Paṇḍita and Mukunda Datta.

Then this is the last chapter, chapter fourteen. It's called *The Line of Śrī Rūpa*. *Rūpānuga sampradāya*. And you begin saying mercy is above justice. And that verse again, *aho bakī yaṁ stana-kāla-kūṭaṁ / kaṁ vā dayāluṁ śaraṇaṁ vrajema*. And you say we should omit the department of justice, because we'll be dealt with very severely. Rather we should approach the department of mercy. Then you quote...

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: ...Gopāla Bhaṭṭa Goswāmī.

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
[tvadīyam iti jānātu, govindo māṁ tvayā saha]

["O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants."] [*Arcana Paddhati*, p 70]

Gopāla Bhaṭṭa Goswāmī, his *arcana*. And,

rādhe vṛndāvanādhīśe, karuṇāmṛta-vāhini
[kṛpayā nija-pādābja, dāsyaṁ mahyam pradīyatām]

["O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."] [*Arcana Paddhati*, p 70]

And there's a photo of Gopāla Bhaṭṭa Goswāmī writing his...

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: Then *Distributing Ecstasy*. The *hlādinī*, *karuṇāmṛta-vāhini*, the *hlādinī-śakti* is distributing. You say like a river has in it many valuable minerals and jewels, to trace in that current. So the *hlādinī* current is distributing that. Then Śrīla Raghunātha Dāsa Goswāmī, who says, "Kṛṣṇa is of secondary concern."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Then, here is that verse, *āśābharair-amṛta-sindhu-mayaiḥ kathañcit* [*Vilāpa- kuṣumāñjali*, 102] Then *Rādhā-dāsyam*. And you quote also Kṛṣṇa and Uddhava. *Na tathā me priyatama ātmayonir na śaṅkaraḥ* [*Śrīmad-Bhāgavatam*, 11.14.15]. Then *Āsā maho caraṇa-renu-juṣām aham syām* [*Śrīmad-Bhāgavatam*, 10.47.61]. Then, you give explanation of - oh, here's a photo of Rādhā and Govinda. Then you explain the significance of the *rūpānuga sampradāya*, coming from Rūpa Goswāmī. And here's a picture, Śrīla Rūpa Goswāmī, the *bhakti-rasācārya,* giver of the *rāgānūga-śāstras*.

And then you describe this is our *Spiritual Inheritance*. You gave the example, the father leaves some valuable documents for the children. They may not know the value as children, but when they mature they come to realise there wealth, that's been left. And you said, "This is not my property but the property of my Gurudeva."

Then you say, "Bhaktivedānta Swāmī Prabhupāda he gave everyone a clue. He distributed the key, widely, and gave a clue. 'Come and open the chest and find out what valuable ornaments and gems are within the chest." Then you say, "But people will say this is just a product of a disorganised brain. The non-devotees, they'll think this is madness."

And you quote Rūpa Goswāmī's verse, *viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā* [*Śrī-Rūpapādānāṁ*]. About a *cātaka* bird praying for water from the clouds. And then the book finishes with that verse, praying for the grace...

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Śrīla Śrīdhara Mahārāja: ...at once the Dewān of the, that is Vṛndāvana, Rādhā-kuṇḍa perhaps in the, near about the chief if Bharatpur State. And he came there with his family and was circumambulating Rādhā- kuṇḍa.

And one of the favourite disciples of our Guru Mahārāja, named Paramānanda, from boyhood he came to Gurudeva. He told, "Prabhu, they also appreciate Rādhā-kuṇḍa, Rādhārāṇī."

Then Prabhupāda replied that, "Their appreciation of Rādhārāṇī is something, and ours is another thing. What is the difference? They revere Kṛṣṇa, and because Rādhārāṇī is His favourite, so they have reverence for Rādhā-Kṛṣṇa. And we revere Rādhārāṇī directly, and because Kṛṣṇa is favourite of Rādhārāṇī so we go to Kṛṣṇa. We have direct concern with, we're potency, our direct devotion should be with the highest potency. And Kṛṣṇa is substance. Because Kṛṣṇa is necessary for Rādhārāṇī's purpose, so we shall have to keep our connection with Kṛṣṇa. But mainly we're all absorbed in the interest of Rādhārāṇī. Direct connection here. Potency, potency."

So generally people they approach Kṛṣṇa, and then from Him to His devotees.

But Prabhupāda told, "Our inborn relationship is with Rādhārāṇī. We're *śakta*, worshipper of potency. And because Rādhārāṇī wants Kṛṣṇa, we shall have to want Him also. That is secondary."

You have mentioned one place "secondary." The *āśābharair-amṛta-sindhu-mayaiḥ*. But there is a story, a tale was there, secondary. You have already mentioned, "Our relation with Kṛṣṇa is secondary. Primary is Rādhārāṇī." And that was described in that way by Prabhupāda in Rādhā-kuṇḍa.

And that cleared my doubt. *Rādhā-dāsya*. How? Why? We're mainly concerned in achieving Her group. We're in Her group. And with us all She worships Kṛṣṇa and She serves Kṛṣṇa. So *rūpānuga vicāra* is this, we're in this party, in Her party. And She faces the service of Kṛṣṇa, and we all help Her.

That is the real position of a liberated ego who has entered the *līlā* in a particular position of service. So many forms may extend that way. Anyhow it is laudable one has come by His Divine will. We try to pay our obeisance to that. And also who has given that to us, we've got our adoration for him also.

What do you say Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Ah! You've captured Guru.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Śāstra* Guru. Vyāsadeva means this. Already there is so many scriptures, and Vyāsa comes and systematically adjusts them. There are so many Vyāsa. This is Kṛṣṇa Dvaipāyana Vyāsa. Vyāsa means who distributes the revealed truth in a systematic way, he's Vyāsa. Very laudable, we're happy, and our Swāmī Mahārāja, our Gurudeva, they're all happy to find Vyāsa.

Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī.

Devotees: Jaya!

...

Devotee:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

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

[*Abhidheyādhideva Praṇāma*]

Parama Pūjāpāda Śrīla Śrīdhara Goswāmī Mahārāja

[06:02 - 29:03 ?]

Devotees: (Applaud)

[29:08 - 30:10 ?]

Akṣayānanda Mahārāja: I offer my prostrate obeisances, body, mind, words, and soul, at the holy feet of my Śrīla Guru Mahārāja.

From the very beginning I wished to abandon all I have learned, all I have dutifully but mechanically committed to memory in the vain pursuit of labour without love. How can I sing the praises of a personality divine, while clutching greedily to all my worldly accomplishments? Will it be praise, will it be divine, if I vomit and re-vomit all I could digest within the parts of my voracious intestines?

If I wave a flag and make a merry dance for the crowd, will it touch the heart of the Absolute? If I cross the oceans and mountains and return with a pot of gold, should I receive some blessings? Or if I renounce the whole affair as false, how will I renounce my own hypocrisy?

To give up the company of true saints is the most heinous and criminal offence one can commit against his self. Because they, the saints, do not relish being waited on, or served, their company is very rarely attained. Our quandary is that devoid of prospect divine, we wander hither and thither, loitering in the wake of our own selfish interest, with no conception of a goal, perfection, or shelter. Finally by dint of sheer good luck do we approach the sacred and holy foot dust of Śrīla Gurudeva, who without pomp and ceremony, meticulously places us at the feet of the Absolute. Therefore the conception of Śrīla Gurudeva is infinite.

I would like to specifically pray at the divine feet of His Divine Grace Oṁ Viṣṇu-Pāda Paramahaṁsa Ṭhākura Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. Śrīla Guru Mahārāja and his associates are members of the eternal family of the Absolute Divinity Infinite. His heritage is beyond the limits of time, space, and mental faculty. But it is in the plane of the pure heart, the plane of dedication, devotion, giving, serving, contributing and submitting oneself at the feet of the Absolute. It is the plane of love divine. It makes one almost mad it is so high, sweet, and sublime. It is the golden gift of the golden Lord, Gaura Sundara. It is so rare to be found within this world or the next.

Today is the sacred appearance day of Śrīla Guru Mahārāja. On this happy day he was sent by the Almighty God to carry out the eternal play of love divine by giving us tiny bound up souls of the borderland yet another chance to enter the glorious land of love. The land of ever new light, prospect, and beauty. So joyful we have become to learn from His Grace that this land is our home, home sweet home.

No longer need we ponder ad nauseam in the land of imitation. No longer need we crack our skulls with the endless puzzles of proud scholarship which culminates only in the slumber of emptiness. And no longer need we sharpen our vulnerable sensual swords to usurp the mysteries of the autocrat in the wild world of imagination.

The holy scriptures and saints are guiding us and their centre is one. They're in-harmonic in the charming malady of their friendly invitations. Today, feeling our lives to be like a point, on a line, on a plane, on a solid, we pray to Śrīla Gurudeva who is the personification of quintessential genius. And who aptly eclipses his own genius in the pure sweetness of his nature as the most

beloved associate of the ever youthful cowboy of Braja. We pray to Śrīla Śrīdhara Deva Goswāmī Mahārāja to kindly, mercifully, enlist us as one of the grains of sand in the shade of his holy lotus feet. I am his aspiring servant.

[34:46 - 40:08 ?]

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: [40:20 - 40:38 ?]

Devotee: [41:15 - 44:40 ?]

83.11.02.A

[00:00 - 02:30 ?]

Śrīla Śrīdhara Mahārāja: Without surrendering no effect may be expected to come out.

...

The Absolute Interest. Everything for Himself. Nothing for me. I'm also for Him. This sort of idea must develop within. A transformation is necessary, from particular to the universal, from self to the Absolute. That sort of transformation, that is necessary. In taking the Name, or reading the scriptures, or preaching to the public, whatever the external form may be, but that very life must be present there, that I'm surrendering to the Absolute call. Neither for name, fame, _____ [?] if with this idea I go on chanting Name, that is of no use.

[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]

He will have to come down to my level. My tendencies, my activities will be of such nature that that should be sufficient to attract the higher, all-omniscient, conscious principle, to come down to my heart. In whatever I do. The universal knowledge, universal love, has to come down to my heart, to meet my hankering. Crying all through his *bhajan*, weeping, crying, repenting, that is also *bhajan*, devotion.

Devotee: Guru Mahārāja. I have one question. If *prasāda* is given with contempt - because, like when I was in Tirupati at one temple I asked for some *prasāda*. That man gave very contemptuously he gave me. I felt felt severe bad reaction after taking that *prasāda*. I want to know whether I should accept *prasāda* given like that or should reject it?

Śrīla Śrīdhara Mahārāja: If with contempt you get you can show some independent respect to that. You may not take it, but you should show some respect.

Devotee: Also, while taking donations, we should er? In ISKCON they take donations which is given grudgingly. They even take the money against the will of the person giving it. But in *Gītā* it says that such a donation given with contempt or grudgingly has no effect.

Śrīla Śrīdhara Mahārāja: Ah! The *prasāda* cannot be sold. In exchange of money, what is given that may not be considered as *prasādam*, in the real sense.

Devotee: And what about donation Mahārāja? Supposing we take donation, I collect some donation?

Śrīla Śrīdhara Mahārāja: That must be considered separately. You will take, not to sell the book. I'm presenting the book, I want, I beg something for the publication service of the book. So I'm sending some *prasādam*, at the same time I can beg a free contribution from them. But it's necessary that we can distribute *prasādam*, we have got no sufficient money. You should contribute something for the purpose, for the *bhoga*. Even in ancient India education was not paying. Basic education cannot be given, imparted, in exchange of money. Must be free.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. It cannot be purchased in exchange of money or anything. Transaction must be free, *anugraha*. *Prasāda* means *anugraha*, grace, does not have to be purchased.

Devotee: Guru Mahārāja. I have one more, it's not such an important question, but, when we sing *bhajans*, the use of the harmonium, is that er?

Śrīla Śrīdhara Mahārāja: It is not admit-able because our Guru Mahārāja did not allow it. But Swāmī Mahārāja allowed there considering the peculiar position of those days. But our Guru Mahārāja did not like that some element of luxury.

Devotee: So you don't like us to use...

Śrīla Śrīdhara Mahārāja: When Mahāprabhu, Who inaugurated this *kīrtana*, He did not use any harmonium, just *mṛdaṅga* and *karatālas*, in Goloka. And that is the source of *saṅkīrtana*. We should really revere in that way.

golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

It is the capital of the highest quarter in the universe. And in the original position we don't find any harmonium or anything else, but *mṛdaṅga* and *karatāla*. And so many other things in the procession. So it is better we shall try to stick to that idea...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...of the most original plane.

Devotee: Yes. That is good to hear your final instruction on every subject.

Devotee: Guru Mahārāja. Why does God appear to take on *karmic* reaction? As in the case of Vali shooting the arrow at Kṛṣṇa's foot.

Śrīla Śrīdhara Mahārāja: Yes, different incarnations of God came here for different purpose. Varāhadeva, Yajña Varāhadeva came to devour all the sins of the doers, of the sinners, with the help of *yajña*, sacrifice. When they do sacrifice there, all the prejudices of the past life is finished in the fire.

Devotee: The real question, why God Himself becomes victim to the reaction?

Śrīla Śrīdhara Mahārāja: Victim to reaction? What do you mean?

Badrināràyaṇa: Like Bali Mahārāja, I mean Vali.

Devotee: Not Bali Mahārāja.

Badrināràyaṇa: Not Bali. Vali and Sugriva.

Devotee: Rāma shot Vali.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: But then again he took, Bali shot Kṛṣṇa who is...

Badrināràyaṇa: As a hunter.

Śrīla Śrīdhara Mahārāja: God comes here to teach things for us. In different stages of teaching comes from different incarnations.

utsīdeyur ime lokā, na kuryāṁ karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

He showed that this is the reaction of the *karma-kāṇḍa*. If you do something against another you must have to take that as reaction, receive that. To teach that He's also showing. Otherwise no reaction.

Devotee: So the *karmīs* will only understand that level.

Śrīla Śrīdhara Mahārāja: Ah! To teach the *karmī* about the reaction, He Himself accepts that. "That I'm also not out of the law of *karma*. So you must be very careful." That is His teaching. Otherwise He may avoid everything, He's above.

Devotee: Why does He not make it known that He's above the law?

Śrīla Śrīdhara Mahārāja: He's above, then what will be above all? Where from all these laws are coming? He's a conception of the Absolute. If God is under law then law is the absolute thing. He's another conception. Whether law comes from God, or God comes from law? There are so many, the Jaiminī and others they say 'the law is above all.' But devotees do not accept that mean theory. What is the characteristic of the Absolute? Hegel say, "Everything For Himself. Then He's Absolute. Otherwise He's not Absolute." The conception of the Absolute must include that He's independent, He's the Master of everything. Whatever thing exists, only to satisfy Him, then He's Absolute, then He's God, not a man created God under law. That is no God. That is our creation.

_____ *prasāda* _____ [?]

Devotee: Yes. Everyone has taken?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu, you've gone through the letters yesterday?

...

...that is found only here, *guṇa*, *māyā guṇa*. And that is Yogamāyā *guṇa* is present there in Goloka. That must be in the cause. What we find in the effect, that must have to exist in the original, though in different form. What is not in the cause that cannot come in the effect. So it must be there, but in different way.

Devotee: That is inconceivable to us at present.

Śrīla Śrīdhara Mahārāja: Sometimes, and it is conceivable by His grace. All the things there that is understandable only by His will. All Rights Reserved. *Yam evaiṣa vṛnute tena labhyas*.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena

yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

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

That is super subjective area. I as a subject cannot enter, cannot have any entrance in that finer world. But that can come down and contact with me. Superior consciousness can come down to contact with gross consciousness. But gross consciousness cannot go up, piercing the superior subtle consciousness and to make any investigation there, it is not possible. That can come to meet us, we cannot go up to meet Him. By nature the existence is such, super consciousness. *Jīva* consciousness is relative, lower consciousness, and Paramātmā consciousness higher. Then Nārāyaṇa consciousness, Rāmacandra consciousness, Kṛṣṇa consciousness, going higher to higher.

Devotee: What should be our behaviour with other Deities, other temples?

Śrīla Śrīdhara Mahārāja: We should consider Them as appointed officers to conduct the activities of the world in different stages of the creation. They're all officer Lords.

Devotee: So we can offer obeisances and respect, worship also?

Śrīla Śrīdhara Mahārāja: Not with the object of bribing to get some, to fulfil local interest, but as the officer we can show some respect to Them, not neglecting.

Devotee: A couple of other Viṣṇu Deities, or Kṛṣṇa Deities. I'm talking about only other Viṣṇu or Kṛṣṇa Deities.

Śrīla Śrīdhara Mahārāja: Yes, you will show your honour to Everyone, you should.

Devotee: But is there any difference in Their behaviour towards our behaviour to Them, than our own Deities?

Śrīla Śrīdhara Mahārāja: Deity, that is receiving worship of the lower classes. If to show honour to that Deity means to encourage the lower class people, then we should have to do it cleverly. From within I shall show respect, not outwardly, because these persons they'll be misled.

Devotee: Yes, that's what happened there.

Devotee: Guru Mahārāja. How can we, or should we try develop some internal realisation like remembering Kṛṣṇa, or is it more important to develop *sādhana*?

Śrīla Śrīdhara Mahārāja: The only process, to improve our degree of surrender, and our realisation in the way of surrendering. Then that will come to meet me, come down to my level to make me understand.

Devotee: No separate endeavour.

Śrīla Śrīdhara Mahārāja: No separate way. Only to attract Him to come down to my level. My negative side, that is my hankering, hunger, that should be improved. So invited by my humility He'll come down to take me. Negative side should be increased, no asserting, but attractive side. He'll have to take initiative, and mine is in the negative side. Humility, *māna*, need, dire need, all these things will attract. To come and not to come it is His free will. But intense invitation from my side. I cannot force Him to come. In other words I can force Him only by my earnest invitation. That I can do, I can increase the earnestness of my invitation.

"O Lord, You have to come, to deliver this fallen soul. I can't live without You."

In this way the negative side should be increased, to attract the positive.

Predominating and Predominated, two aspects, of the same thing.

Proton and neutron, what does it say in the science? The atom is broken, proton and neutron, or something like that? Or if the electron broken?

Devotee: Proton and electron, nucleus and electron. Electron is very small.

Śrīla Śrīdhara Mahārāja: Two aspects everywhere.

prakṛtiṁ puruṣaṁ caiva, viddhy anādī ubhāv api
[vikārāṁś ca guṇāṁś caiva, viddhi prakṛti-sambhavān]

["You should certainly know material nature and the soul as beginning-less; and all bodily, sensual, mental, intellectual, or egotistic transformations, as well as the consequences of the action of the material modes - based on happiness, unhappiness, lamentation, and delusion - to be born of material nature."]

[*Bhagavad-gītā*, 13.20]

The possessor and the possessed energy. Energy and the possessor. These two things are simultaneous and eternal. Thing and its potency.

Devotee: They've recently found in science that the smallest particles like electrons, they're simultaneously exhibiting inconceivable characteristics of both particle and wave. You know it's very analogous to Mahāprabhu's description of the soul which is *acintya bhedābheda*, because...

Śrīla Śrīdhara Mahārāja: Ha, ha. Everywhere, *acintya bhedābheda* everywhere. And now they've gone from atom to electron, then again if they analyse they'll have to go to more finer things. Ha, ha, ha. No end. No end that side, and no end also in the bigger side. After that, after that, ether, then, what is outside ether, outside electricity? One may say, "O, there's another thing outside electricity." All comprehended within, no end.

Then they'll have to trace that all these things are a part of the mind. Everything is a part of the mind, experience of the mind. From mind it comes out when in the dissolution, all the concrete things come out of the mind. And in dissolution all enters into mind, a portion of the thought world, nothing else. Subjective evolution. Not that from fossil into reason. The fossil has developed

itself into reason, or intelligence. No! The fossil is a part, and everything is a part of consciousness. Subjective evolution.

Devotee: Guru Mahārāja. I want to ask you one question. Whether this *aṣṭa prakṛti*, earth, water, fire, air, ether, mind, intelligence, false ego - the *aṣṭa prakṛti*, whether it actually exists in the gross form, or it only exists in the consciousness of the soul?

Śrīla Śrīdhara Mahārāja: Consciousness is the reality, everything there. In Viśvarūpa, where Kṛṣṇa showed Viśvarūpa to Arjuna, where does it come from? So many heavy things, Candra, Sūrya, Bhīṣma, Droṇa, all devouring, whatever is shown in Viśvarūpa, where from it came? All consciousness.

The hard thing, this is hard, this is also a sensation of the touch sensation. This is big, this is small, that is all sensation, experience of consciousness. Consciousness is the graphic, extensive, comprehensive. Brahman, according, everything within it. And Paramātmā, entering into everything.

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

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

The smallest of the small, and the biggest of the big, two aspects. Biggest of the big is Brahman, and smallest of the small is Paramātmā. And why all these exist? To fulfil the will of the Lord, Bhagavān. *Bhajanīya-guṇa viśiṣṭha*. One all comprehending, one all permeating, and Brahman, Paramātmā, and what is Bhagavān? It is meant for which? To serve which purpose? For His satisfaction, that is Bhagavān conception. Everything for Him. Whomever we come in contact, we want to love Him, at the cost of our whole life, sacrifice. That aspect represents Bhagavān. Whenever we come in His contact we're captured by His beauty, or His magnanimity, or any higher superior quality, and I want to serve Him. By that tendency we come to understand what is Bhagavān. For which everything is meant, everything, all existence is meant for that. That aspect is Bhagavān. And all comprehensive that is Brahman. And all permeating, *antaryāmī*, that is Paramātmā. In this way it has been - general description given.

Devotee: But *prakṛti* is also considered one of the five eternal elements, isn't it? Or the five eternal things.

Śrīla Śrīdhara Mahārāja: But what are they?

Devotee: Bhagavān, then *kāla*, *prakṛti*, *karma*...

Śrīla Śrīdhara Mahārāja: That all comes out of Bhagavān. All Yogamāyā, His *prakṛti*, His potency. *Kāla*, *karma*, that has come in Baladeva Vidyābhūṣaṇa's *Gītā ṭīkā*, it is mentioned here. And also

there, perverted reflection. In Goloka also there is question of *kāla*, but not this mundane, but some sort of spiritual time.

Kṛṣṇa is growing, from childhood He's coming to youth, this is going. It presupposes *kāla*, and so many tendencies. Yaśodā doing so much service, that energy that is *karma*, but not *karma* of this type. That is another thing, *vilāsa*, *līlā*. Here it is *karma*, there that is *līlā*. And in *līlā* so many factors, the childhood, the youth, the old age, differences represented there.

Space also. Here is Rādhā-kuṇḍa, here is Govardhana, here is Vṛndāvana, all these things, question of space. But that is controlled by the will of Kṛṣṇa. Sometimes it's becoming far, and if Kṛṣṇa wills they're coming together. Ha, ha. In this way.

Devotee: But the demon killing pastime may not be there in Goloka, isn't it?

Śrīla Śrīdhara Mahārāja: Demon killing, yes, that is also in some particular way. The Agha, Baka, Pūtanā, they're found in Goloka, of demonic representation. But that is not in their full strength as a necessary article for *līlā*. In this way the representation is there.

...

Devotee: How can the demons enter into Goloka?

Śrīla Śrīdhara Mahārāja: Just as in a play, a drama, in drama a good man also may take the part of a demon to play. Like play, all *līlā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee: Guru Mahārāja. One time I heard that in Goloka, the demons are not actually present, only rumours of demons. Some say that they're...

Śrīla Śrīdhara Mahārāja: They're something like portrait. They're inspired to play like that.

Śrīla Govinda Mahārāja: Viraha Prakāśa Mahārāja _____ [?]

[33:50 - 34:30 ?]

Śrīla Śrīdhara Mahārāja: Who are to start today?

Badrinārāyaṇa: Syāmānanda Prabhu, his wife, and Kṛṣṇa Mohan, Rādhikā.

...

Śrīla Śrīdhara Mahārāja: ...which helps us to make our progress towards the truth, that is true truth. All else false. What helps me to go to my home, that is really help to me. All other movements are false.

A madman may have many thoughts and ideas, but what helps him to reinstate in his former life, that is really truth for him, which helps him to get back his real life. And other helps to satisfy so many other whims which comes out from that madman that is no help. Help proper is to help him to go back to his own homely life, which everyone is searching, knowingly or unknowingly.

Knowingly or unknowingly we're searching for the home comfort. We're not satisfied with our present environment, whatever it may be, some sort of uneasiness. So what helps us to, helps me to go to my home, desired home sweet home, that is true for me. All others false. Here, everyone has got tendency to go back to home, and homeward help is real help. Other help are all not only unnecessary but injurious.

That we should understand. That is *dīkṣā*, that is Kṛṣṇa consciousness, that is preaching of Kṛṣṇa consciousness. All else falsehood, and attempts of the foes and enemies. All false, not only false but pain producing, leading to misery. Only Kṛṣṇa consciousness is reality, has real value. All else witch or wizard. Do you know witch, wizard? Eh? You do not know witch?

Devotee: Which results in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Witch, witch.

Badrināràyaṇa: A witch.

Devotee: O!

Śrīla Śrīdhara Mahārāja: A mystic lady, that enchants, especially the boys. So that is *māyā*. *Māyā* means witch.

Devotee: So help comes from the positive side, and then all negative thoughts of the madman will be eliminated automatically? Is that so? Help comes to us from the higher quarter, and then the negative thoughts elimination.

Śrīla Śrīdhara Mahārāja: We're to acquire that by *sukṛti*, by *śraddhā*, our willing cooperation. We have to come to that. We have to deserve, we have to earn that we may deserve. Other things will pass over my ear, I won't feel it, I won't care to come to its connection. Kṛṣṇa consciousness is flowing throughout the world, but there are so many men who are deaf to this call of Kṛṣṇa consciousness. Even some animals and trees may be benefited. Still, some so called scholarly human beings they may be apathetic. They may be deceived of Kṛṣṇa consciousness. Human beings may be deceived, but animals may derive benefit of Kṛṣṇa consciousness. It is possible. *Jñāna śūnya bhakti*. Scholarship is no qualification to go towards Kṛṣṇa consciousness. Neither master of energy, neither capitalist, nor scientist, they're qualified for Kṛṣṇa consciousness.

Devotee: Guru Mahārāja. When a *jīva* starts falling, does he lose control and go all the way down, or can he stop his fall at any time?

Śrīla Śrīdhara Mahārāja: Fall, that is the first idea. *Jīva's* ordinary position, of the fallen *jīva*, *akṣara*, non differentiated plane. And first starting is begun with some sort of curiosity. Just like a man begins his intoxicating habit, in the beginning, curiosity, something like that. But later on the intoxication that acquires some power and forces him to obey its dictation, something like that.

Devotee: In the beginning if he wants to stop...

Śrīla Śrīdhara Mahārāja: Beginning with independent free cooperation out of curiosity. But when coming in contact he's coming within the fist gradually of *māyā*, and then forced to do the deed. That tendency, inertia.

Devotee: Then he goes all the way to the bottom of the ladder, to a worm or a...

Śrīla Śrīdhara Mahārāja: He's going down and coming up, reaction, action, reaction, coming and going. In a vicious circle moving.

Devotee: So every soul passing downward has to become a Brahmā also?

Śrīla Śrīdhara Mahārāja: Yes, maybe, and Brahmā's position must be crossed over, but he may be Brahmā or may not be.

Devotee: Brahmaloka he...

Śrīla Śrīdhara Mahārāja: Brahmaloka he must have to pass over. But one may go in a lightning speed through Brahmaloka, with the speed of lightning. A devotee from this mundane plane he may have such *sukṛti*, grace of the Lord, then Virajā, Brahmaloka, Vaikuṇṭha, he may pass through quickly and go at once to the Goloka. It is possible. And gradually, slowly passing, going. Going up and down, up, down, in this way also slowly one can make progress. A question of particular fortune, particular _____ [?]

Devotee: Can the devotees go too fast?

Śrīla Śrīdhara Mahārāja: Devotee of different type. All devotees is not one thing. All the devotees are not one and same. They have got their different individual acquisition. According to that their future will be determined.

Devotee: So what is the criterion for a devotee to make a very rapid progress?

Śrīla Śrīdhara Mahārāja: Rapid progress that is they had strength to gather power from the outside, and that is the association of the *sādhu* and *śāstra*.

Devotee: Chanting and associating.

Śrīla Śrīdhara Mahārāja: Surrendering, and on the basis of surrendering everything.

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Śrīla Śrīdhara Mahārāja: ...there are forms, many forms there may be. But all must be of that type, of Godly type. Association of the holy things, with surrender. According to the intensity of the

surrender, the association with the higher devotees, that will help one to make progress fairly, quickly.

Devotee: *Ātma-nivedan*.

Śrīla Śrīdhara Mahārāja: Yes. After *ātma-nivedan*, then *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, so many things, but the basis is *ātma-nivedan*.

Devotee: Then they put *ātma-nivedan* in the last.

Śrīla Śrīdhara Mahārāja: Self surrender.

Devotee: *Ātma-nivedan* is put in the last of the nine processes.

Śrīla Śrīdhara Mahārāja: In the last, it is in the beginning. Everything is everywhere.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Without *ātma-nivedan* no *śravaṇa* is possible. Without *śravaṇa*, *ātma-nivedan* won't increase. In this way visa-versa, interdependent, all one, all *bhakti*.

Devotee: Service and surrender.

Śrīla Śrīdhara Mahārāja: Without surrender nothing can be *bhakti*. And without hearing and the others, *sukṛti*, *ātma-nivedan* may not come. In this way all interdependent, one and same. Originally one thing, and for our purpose we divide them in different ways.

Devotee: Everywhere centre, nowhere circumference.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Everywhere centre, nowhere circumference. Helping mutually. One part presupposes another. *Śravaṇa* is first, but without *kīrtana* - how can you hear if there's no *kīrtana*? In this way. And without that mental memory how you can *kīrtana* or even *śravaṇa*? All interdependent.

Devotee: One is the attitude, the surrender is attitude, and service is activity.

Śrīla Śrīdhara Mahārāja: Surrender is not attitude, but the innate nature, surrender. But that is covered now by different kinds of dirts. The inner function is surrender, innate wealth rather. The innermost wealth of every *jīva* is surrender. All surrendered truth. Service means on the basis of surrender. I serve, I dedicate. Dedication, surrender, slavery. Every unit is surrendering for the help of the other unit - that is Vaikuṇṭha conception. And just opposite here, every unit wants to exploit another, this is covered. And the innate substance of the soul is that - all mad to help neighbour, in connection with the Supreme Power. That is innate wealth, innate nature, of everything that is good cooperation, cooperation at the cost of ones own life. That is the nature of the inheritance of Vaikuṇṭha, Goloka. How happy. They're mad to look after the interest of others for the whole. And just opposite here.

Devotee: We've gotten some hint of that mentality when we came here.

Śrīla Śrīdhara Mahārāja: Die to live. Die to live. Dissolve your ego wholesale, you'll find your golden self. This sham ego, that must be dissolved. *Bhidyate hṛdaya-granthiś*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] Then all doubts cleared, you will find you're quite at home.

Devotee: Guru Mahārāja. You were saying in the book *Ambrosia* that service and surrender are just like two tracks. Two tracks for *bhakti*, one is service and one is surrender.

Śrīla Śrīdhara Mahārāja: Service and surrender. Where is it mentioned?

Devotee: I don't remember exactly where I read it.

Śrīla Śrīdhara Mahārāja: _____ [?] Two wheels on which it's going?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Service and surrender.

Devotee: It appears to me that service...

Śrīla Śrīdhara Mahārāja: Surrender, and on the basis of surrender the movement, progress is the object of surrender. Without surrender no *bhakti* can come, and the surrender nature will be traced in service, co-existence.

Devotee: But it appears that service is some kind of actual physical activity. Service appears to be more of an activity. Where surrender seems to be the underlying favourable attitude with which we do things. Is that right?

Śrīla Śrīdhara Mahārāja: Surrender and service. Just as plan and work. A design and to work according to that design. Surrender is there, and on this basis practically going on, service, both must be favoured. Surrender does not mean only a static, stand still thing. It is also dynamic. Everything dynamic, not a plane only. It also has life, it increases. It has got different type also. Surrender of a friend, surrender of a wife, surrender of the parents, surrender of the materials of different type.

Devotee: What is the highest quality surrender?

Śrīla Śrīdhara Mahārāja: Eh? What quality?

Devotee: Surrender.

Śrīla Śrīdhara Mahārāja: That is found in consort-hood. Twenty four hours service is possible there. Surrender in the quality of consort-hood, that has been told to be the highest type of

surrender and service, both. Surrender to the extreme, and service to the extreme, only in consort-hood. And in *tyāga* also different types. And Rādhārāṇī's considered to perform the highest. In other words, everything is coming out from Rādhārāṇī. She's the main Predominated Aspect. The whole negative side represented by Her. And others are different developments from Her. That is the position of Rādhārāṇī. That cannot be estimated from our puppy brain, it's beyond.

And Mahāprabhu, Both combined, came to inform about that. That by getting our admission in that line we can have experience of that quality of *rasa*. *Rūpānuga sampradāya*. The *rūpānuga sampradāya*, the speciality of Mahāprabhu reaches to the highest quality in the world.

Gaura Hari. Gaura Hari. These are all imaginations, stories, tales, like. But this prospect even to us, if we can work out gradually, we have got our goal, destination, so high, that such conception. Kṛṣṇa confidence we can get admission into the confidential service of Kṛṣṇa of such high type. Our fortune may be connected with that. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Nitāi.

Devāśis: Mahārāja. I read in one book that *śaraṇāgati* is only a mental attitude, whereas *ātma-nivedanam* is the full surrender of the soul.

Śrīla Śrīdhara Mahārāja: Eh? What do you say?

Badrinārāyaṇa: He said he read in one book...

Śrīla Śrīdhara Mahārāja: Who is he?

Badrinārāyaṇa: Devāśis Prabhu.

Śrīla Śrīdhara Mahārāja: Devāśis. What does he say?

Badrinārāyaṇa: He read in one book that *śaraṇāgati*...

Śrīla Śrīdhara Mahārāja: Yes.

Devāśis: Is only a mental attitude.

Badrinārāyaṇa: Is only a mental attitude, and *ātma-nivedanam* is the full surrender of the soul.

Śrīla Śrīdhara Mahārāja: No. Ha, ha. Who says it's mental, he's wrong. Mind cannot touch that level. Mind products comes from the workshop of *māyā*.

Devāśis: So are they the same thing Mahārāja? *Śaraṇāgati* and *ātma-nivedanam*?

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: *Śaraṇāgati* and *ātma-nivedanam*, are they the same?

Śrīla Śrīdhara Mahārāja: Yes. *Śaraṇāgati* if analysed we'll find six elements there, maybe.

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] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 9-10]

Then within the six parts of *śaraṇāgati* Jīva Goswāmī Prabhu points out *goptṛtve varaṇaṁ* is the central element in *śaraṇāgati*. *Ātma-nikṣepa*, to throw, that mainly comes to *ātma-nivedanam*. So *śaraṇāgati* in the sense that is described in *śāstra*, *ātma-nivedanam* is its one part. *Ātma-nikṣepa*, to throw one desperately. But that is also not the vital point of *śaraṇāgati*. _____ [?] *Goptṛtve varaṇa*. To accept Him as Master, Guardian. "I'm Yours." *Śaraṇāgati, ātma-nivedanam*. "I'm Yours." That is the principal, central point of *śaraṇāgati*. "I'm Yours." And not to throw anywhere and everywhere. There must be some guardian. "I'm at Your disposal." That is the central thought of *śaraṇāgati*. And in a spacious way if we think *śaraṇāgati*, to do what is favourable to *śaraṇāgati*, to avoid what is opposite to *śaraṇāgati*, so many parts. But the main central nature of *śaraṇāgati* is, "I'm Yours."

Mere throwing desperately to any place, that is also not safe. The desperate bravery also we see from different persons for different purpose. For the political case, for the freedom of the nation, so many risky self sacrifice we see. But that won't come in the jurisdiction of *śaraṇāgati*, *ātma-nivedan*. It must be in a proper place, *ātma-nivedan*. That is to have the guardian, and to give His thing to Him. We belong to someone, and to give back to Him.

"That I'm Yours. So long I was thinking that I belong to me. Now I come to understand I do not belong to me. You are my owner. I'm Your slave, a constituent part of Your potency. I'm not independent." _____ [?] "Neither I belong to me, nor I belong to anyone, or so many friends and foes in the world. Or earth or sun or something, or air or ether or anything. I belong to You Kṛṣṇa. What are You? You are Kṛṣṇa, the attracting centre of everything which has got existence. *Kṛṣ - ṇa*, all-attractive principle. And attraction in the plane of consciousness that becomes love, affection. Attraction physically, sun attracting earth, earth attracting so many things, this is physical. But when it's endowed with life, or it's spiritual world, that is *prema*, love. And that is the highest entity. We all belong to that personification, all-attractor, through love, we belong to Him. Love includes mercy, harmony, beauty, everything subservient to love. This will be highest conception of divinity is love.

_____ [?] What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I want to close here.

...

Bhakti Sudhīra Goswāmī: ...explanations, he mentions repeatedly, Mukunda Dāsa Goswāmī. So previously we'd not heard of Mukunda Dāsa Goswāmī. So we're wondering if you could explain his position?

Śrīla Śrīdhara Mahārāja: Bana Mahārāja has translated *Bhakti-rasāmṛta-sindhu* into English?

Bhakti Sudhīra Goswāmī: Yes. First part. Not the complete edition but the first part.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, Swāmī B.H. Bana?

Bhakti Sudhīra Goswāmī: Yes.

Devotee: In English?

Bhakti Sudhīra Goswāmī: In English.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa Goswāmī, he compiled a commentary of *Bhakti-rasāmṛta- sindhu*? How he has mentioned his name?

Bhakti Sudhīra Goswāmī: In Bana Mahārāja's explanations of particular verses, mainly he's quoting Jīva Goswāmī, but sometimes he will quote, he will say, "Mukunda Dāsa Goswāmī has said."

Śrīla Śrīdhara Mahārāja: He's another commentator of *Bhakti-rasāmṛta-sindhu*?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa. I don't remember. Mukunda Dāsa, one, two, three. In Bhaktivinoda Ṭhākura's or Prabhupāda's writings we do not remember any Mukunda Dāsa reference, Mukunda Dāsa. But he has not given any reference to that name? Bana Mahārāja?

Bhakti Sudhīra Goswāmī: No, not that we could find.

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?] Nimāi.

Bhakti Sudhīra Goswāmī: Scriptures of the Gauḍīya Vaiṣṇavas in the *Śrīmad-Bhāgavatam*, in the *Caitanya-caritāmṛta*, so much stress is given to the lotus feet of a pure devotee.

naiṣāṁ matis tāvad urukramāṅghriṁ, [spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

The verses are there from Prahlāda Mahārāja, from Ṛṣabhadeva. And again in *Caitanya-caritāmṛta*, in the songs of Narottama Dāsa Ṭhākura, so always is mentioned the lotus feet of the Vaiṣṇava. So what should be the proper conception of the lotus feet of a Vaiṣṇava?

Śrīla Śrīdhara Mahārāja:

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

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca. According to the extent and intensity of their realisation the Vaiṣṇava are unified with Him as a part in a system. Just as the iron, or any other mineral thing, when caught by iron, that iron can get the capacity of the fire and that can burn things. So when Kṛṣṇa conception, Kṛṣṇa realisation, is wholly captured or transformed, any personality he gets the quality of Kṛṣṇa purity. And so his connection is cheaper in the market than Kṛṣṇa Himself. So if we can come in contact with any Vaiṣṇava - Vaiṣṇava means who is wholly absorbed in Kṛṣṇa, only Kṛṣṇa conception is fully representing there in him, then he gets the capacity of Kṛṣṇa for purifying. And it is easier for us to get the chance of association of a Vaiṣṇava than Kṛṣṇa Himself. So we're recommended everywhere to come in contact with Vaiṣṇava. And by their grace we may be purified wholesale. And we may also attain the status of a Vaiṣṇava. That Kṛṣṇa consciousness wholly absorbed in us, we have no other interest but Kṛṣṇa interest. We're wholly converted for Him, for Himself. No other separate business we shall have. But self determination fully attained that means we represent Kṛṣṇa's interest. Then we're so many agents of Kṛṣṇa, and whoever will come to Vaiṣṇava they'll get that Kṛṣṇa contamination, Kṛṣṇa interest, touch, association, conversion. All these possible only by so many Vaiṣṇavas that are covering Kṛṣṇa on all sides in different *rasa*.

Nimāi: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?]

Devotee: Mukunda Dāsa Goswāmī.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa Goswāmī *Bhakti-rasāmṛta-sindhu ṭīkā* _____ [?]
_____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: [30:12 - 32:00 ?] But did you find anything there which is not in the commentary of Jīva Goswāmī? Bana Mahārāja showed reference where? Mukunda Dāsa Goswāmī...

Bhakti Sudhīra Goswāmī: Well, generally he's quoting Jīva Goswāmī, but every now and then he quotes Mukunda Goswāmī, in some particular connection.

Nimāi: _____ [?]

Bhakti Sudhīra Goswāmī: No, sometimes ...

Śrīla Śrīdhara Mahārāja: Where Jīva Goswāmī is silent, there, or as alternative, parallel?

Bhakti Sudhīra Goswāmī: Like, or further explanation.

Śrīla Śrīdhara Mahārāja: Further explanation?

Bhakti Sudhīra Goswāmī: Not that Jīva Goswāmī is not giving explanation there.

Śrīla Śrīdhara Mahārāja: Not mentioned by Jīva Goswāmī?

Nimāi: Do you have that book with you?

Bhakti Sudhīra Goswāmī: I don't have it with me. I should have brought it.

Śrīla Śrīdhara Mahārāja: Do you remember any instance?

Bhakti Sudhīra Goswāmī: I can't give a precise instance of what he quoted.

Nimāi: _____ [?] He has not brought that book with him.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: When I return to America I can find some exact references and send them.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja. Yesterday on the way to Hāpāniyā, when we were travelling there, we went through the village of Vṛndāvana Dāsa Ṭhākura, his appearance place. So is it mentioned by Kavi Karṇapūra in *Gaura-gaṇoddeśa-dīpikā* that Vṛndāvana Dāsa Ṭhākura is he one of the Dvādaśaka Gopālas?

Śrīla Śrīdhara Mahārāja: I don't think so. But Kavirāja Goswāmī has given respect to Vṛndāvana Dāsa Ṭhākura as "Vyāsa of Caitanya *līlā*."

[kṛṣṇa-līlā bhāgavate kahe veda-vyāsa] caitanya-līlāra vyāsa — vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.34]

And Kavirāja Goswāmī has been considered as Śukadeva _____ [?] Caitanya *līlā*. That is the ontological side represented there, beautifully.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The other day that gentleman came _____ [?] community _____ [?] whom I asked in the meeting to speak something about devotion, and he chanted only Sanskrit *śloka*. That gentleman expressed his heartfelt sympathetic appreciation for *The Search For Śrī Kṛṣṇa*.

He told that, "I've read many, many devotional books. But in such a short space the whole thing is represented in such a beautiful way, I'm simply charmed." That gentleman.

Bhakti Sudhīra Goswāmī: Ha, ha. Jaya!

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: [39:48 - 42:30 ?] To understand the principle of Caitanyadeva, of Gauḍīya Maṭha, with open mind. So it was thought that I do not understand any diplomacy, or tactfulness. But I came to catch with open mind what is the real teachings of Śrī Caitanyadeva. Sadar hoile gore śikṣā _____ [?]

If you can become simple then you'll be able to understand what is the teachings of Śrī Caitanyadeva. The simplicity is necessary, is the only qualification. It is plain, *jñāna śūnya bhakti*, not jugglery of reason and argument have much place in the teachings of Śrī Caitanyadeva. So intellect, *na medhayā na bahunā śrutena*.

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

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

Extensive reading of the scriptures, or sharp understanding, they have got no place in the line of Śrī Caitanyadeva. So simplicity, simple, simple. And not complex with the understanding of this misunderstood aspect of the world, diplomacy.

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Śrīla Śrīdhara Mahārāja: ...*dharma*, *artha*, *kāma*, the hankerings of the material pleasure, they will wait far, far away. Whenever a calling bell sounds they will rush: "What do you want?" The *bhakta* is there. They're always eager to serve him but he does not want. He does not want, no attention

towards them. No attention, no time to spare for thinking about them. Deeply engaged in the service of Kṛṣṇa.

Where from Queen Kuntī Devī is inviting. "You come," the worldly adversity, she's inviting, "You come. When you come I get the chance of being united with the blessing of the touch of Kṛṣṇa Himself. So you come." She's directly inviting the adversity.

These are standing like lighthouse, beacon light for us encouraging to go on that path. There is something for which they're inviting we see and we must go on this path towards the land of Kṛṣṇa. *Kṛṣ - ṇa*, *Kṛṣ - ṇa*, All-Attractor. The best friend of everything, the natural friend of the whole, *Kṛṣ - ṇa*, attracts and gives pleasure. *Kṛṣ - ṇa*. To be connected with Him direct process. Hare Kṛṣṇa. Gaura Hari. There is more nobility there. Both the Parties combined, the greatest giver, the greatest taker. Who is giving, who is taking? It cannot be determined clearly who is giver and who is taker. Apparently seen that the potency is the giver and the consciousness is the taker. Anyhow, Both combined come here to distribute Themselves to one and all.

"This is the process. Accept this and come to Me." Very magnanimously, and almost the sole agent was Nityānanda Prabhu. He preached: "Anyhow, accept Gaurāṅga. Nothing to be done. I shall look after all other things. Take His Name, enlist your name in His group, I shall look after."

But it is unbelievable. We're so far, that to understand our own interest, we're so far from our own inner interest that it is difficult to believe what is interest, what is not. The interest Himself is running, wandering from door to door, "Accept Me, accept Me, accept Me. I have come to your door. You take Me, accept Me." It is also possible by His magnanimous *līlā*, pastimes, it is also possible.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Many say that it is one hand giving and another hand taking, so much magnanimity is there! But some sort of *durdaiva* is opposing me to accept that. Then, what is giving, what is the fun of such preaching and distribution? Because it is not possible to get in a forced way, free, free achievement is necessary. Without disturbing our freedom, we are invited and welcomed. If freedom is not disturbed then everything will be spoiled. We are given to understand in such way, the harmony. Without interfering in our free will we are to be led to that, then we'll be benefited. This is the general way.

amara dutyaeva nami adhikara, tuwa daya vaicana parama uddara, patisara nandanata bhaga amara [?]

To say so, that also wants some devotion, he's already within the compound who can show so. "That it is my misfortune that I do not get You my Lord. You are so great. But I am the most unfortunate fellow." Who can say such, he's also within the jurisdiction, he is in the line. To be entitled to utter such words and thought, that requires something great. He's already in the compound.

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

He's already in the relativity of the Absolute happiness, or good, then only he can utter such words, "that I can't get." And that is extended to the highest position. That is nature, that is the law. For the finite to get Infinite the only law is that, "that I can't get." Finite cannot finish Infinite. So his deepest connection can only make him utter such words, "that I'm not fit. I'm not getting, I'm thirsty, I'm not getting." That should be the real position of a finite in the relation with the Infinite. "I can't get." Infinite connection coming to him and influencing him and through his mouth, "I can't get, that I can't finish. I want more and more."

Even it went to Rādhārāṇī Herself. "I could not do justice what I should have done. What to speak not up to level, up to mark, I can't do. The service should have been of more higher and deeper type, but I failed."

This will be the region, no circumference. No satisfaction, where there is satisfaction there is limit, that is limit, but it is unlimited satisfaction. And the health also increases, hunger also increases, health develops, to consume more. Hunger increases. As much as it is coming in connection and identifying with the Infinite, he's also being of that type. But still it is cultivation, it is culture, it is serving, the service is there, culture is there, mutual transaction is there. For Reality. Die to live.

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]

"Arjuna, I am everything. You are My intimate friend. At least I won't deceive you. What to speak, I am everything. *Man-manā bhava*."

[man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me]

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"Whole mind you give to Me. *Mad-bhakto bhava*. Become My devotee. Whole devotedness due to Me. *Mad-yājī*. Whatever you do, do only for Me. Be selfless to the extreme. *Mam evaiṣyasi*. You will enter and stay in Me for eternity. *Pratijāne*. I promise to you. *Priyo 'si me*. You are My favourite friend. At least I won't deceive you. I am everything. I am everything."

Another place: "You have come into this world many a time, I have also come. But I know them all, you do not know."

aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyāṁ, tvam ādau proktavān iti

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?"]

[*Bhagavad-gītā*, 4.4]

"How can You say that You told this advice to Vivasvān, who is long and long ago born?"

Then Kṛṣṇa says: "Many a time you also came here and I also came, but you do not know any one of those previous lives, but I know them all fully well. This is the difference. I am everything." What is the most wonderful that Infinite has come in our form and He's asserting that, "I am everything." He has come in our level in such a way to assert, "I am everything. I am your heart's friend. I am all to you. Come to Me. You will get everything. Give up all your engagements, all the conceptions of your duties. They're all sham, temporary, cheating. But everything due to Me is reality. I am so. Such a thing exists in this world, the fulfilment of everyone's life. I am so and so."

Hare Kṛṣṇa. Gaura Hari bol. What's the time? Ten? So I drop here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: What about her, that Vinode Bhani? You asked why?

Bhakti Sudhīra Goswāmī: Oh, I just wanted to know if in his presence, Śrīla Prabhupāda Bhaktisiddhānta had made any *ṛtvik*?

Śrīla Śrīdhara Mahārāja: No. Prabhupāda gave permission, and I was present there. "You can give *Hari- Nāma* there if anyone takes." I heard, I was present on the occasion.

Bhakti Sudhīra Goswāmī: Also, we were reading in *Śrī Guru And His Grace* when you were talking about Bhaktivinoda Ṭhākura and Vipina-vihārī Goswāmī. So sometimes you say that, "Vipina-vihārī Goswāmī was in the line, so many lady gurus, they had passed the mantram down." But you say, "We don't give recognition to them. What is their realisation?" But Ṭhākura Bhaktivinoda, his formal connection is with Vipina-vihārī Goswāmī. So, we always say that there must be connection of a genuine Vaiṣṇava, of a real Vaiṣṇava. So we find in the writings...

Śrīla Śrīdhara Mahārāja: That is necessary in the case of a general man. But when any particular *pārṣada* comes, his initiation is only a formal one. In that case it maybe supported. So a *śikṣā-guru paramparā*. The formal *dīkṣā-guru paramparā*, that is cancelled. That is not important in the case of a *pārṣada-bhakta*.

Bhakti Sudhīra Goswāmī: Yes. But I mean in the case of Bhaktivinoda Ṭhākura, we don't see with our limited vision, any other teacher of him. But he's giving so many things, his books, *Jaiva Dharma*, *Navadwīpa Dhāma Māhātmya*, *Caitanya Śikṣāmṛtam*, he's giving the...

Śrīla Śrīdhara Mahārāja: That is the proof that already all this wealth was in his possession. So he's sent from, looking at the chaos, chaotic condition, he was sent here from above to re-establish things.

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ, vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world. I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.7-8]

"Whether I come down, or I send some representative, in this way."

Bhakti Sudhīra Goswāmī: Sometimes, as in the case of Mādhavendra Purī, you mentioned what we find in him we cannot trace that in Mādhva...

Śrīla Śrīdhara Mahārāja: Found in the Mādhva school, yes.

Bhakti Sudhīra Goswāmī: So did you say once he could be considered *kṛpa-siddha*?

Śrīla Śrīdhara Mahārāja: Yes, *kṛpa-siddha*. The development in the midway cannot but be so. In the line, some high development in the midway, we're to take it like that. Because ultimately we're to give judgement only seeing the material, we're to ignore the form.

Bhakti Sudhīra Goswāmī: Yes. So in one of the next books when we have *The Lives of the Saints*, like *Sādhu-jīvani*, we want to make one book with all the lives of great devotees. You wrote one article called *The Pontifical Position of Mādhavendra Purī* many years ago in the *Harmonist*, so we want to include that.

Śrīla Śrīdhara Mahārāja: Yes I did.

Bhakti Sudhīra Goswāmī: Very wonderful article on the *sampradāya*.

Śrīla Śrīdhara Mahārāja: Long ago. I was in Madras perhaps at that time.

At that time Prabhupāda was living, our Guru Mahārāja he was here when that article was written.

Bhakti Sudhīra Goswāmī: Yesterday, you mentioned how Kavirāja Goswāmī has spoken of Vṛndāvana Dāsa Ṭhākura as the Vyāsa of Caitanya *līlā*. And in that section of *Caitanya-caritāmṛta* he mentions that in the future that more, that Vyāsa will come again and describe Caitanya *līlā*. How are we to understand that?

Śrīla Śrīdhara Mahārāja: Vyāsa, is something like a title. Whomever gives exposition to the Vedic meaning, they're known as Vyāsa. Vyāsa, Somāsa and Vyāsa, to harmonise, to elaborate things when they're put in a substance, that is Somāsa, to combine many into one. And Vyāsa means when one is extended, one thing extended in different ways by branches, that is Vyāsa. When the Vedic truth, the revealed truth is extended in such a way that it may be acceptable and understandable by many.

Veda tapa vinihita [?] The meaning of the *Veda* is taken from the source, and it is differentiated, and it is distributed to many. That is the title of the Vyāsa. This is a function of the Vyāsa. So there are many Vyāsa, and this Vyāsa is known as Kṛṣṇa Dvaipāyana Vyāsa, from whom we get the *Bhāgavatam*, *Māhābhārata*, all these, he's one of the special Vyāsas whose name was Kṛṣṇa Dvaipāyana Vyāsa. But there are many other Vyāsas previously. Whoever expands the meaning of the *Veda*, they're known as Vyāsa expansions, they're Vyāsa. So Vṛndāvana Dāsa Ṭhākura is recognised as the first Vyāsa of Caitanya *līlā*. And there may be in future many Vyāsas that will come to make expansion of the, that is to give detailed meanings of the *līlā* and the teachings of Śrī Caitanyadeva. Many Vyāsa will come and they will go on giving relation about Caitanyadeva and His teachings. The meaning is that. Vyāsa is not one, Vyāsa is rather a title. "Who gives expansion, explanation of the inner meaning of the *Veda*, He's Vyāsa."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Don't say so.

Bhakti Sudhīra Goswāmī: Yes. You're the living representative of Vyāsadeva.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Because you expand the meaning.

Śrīla Śrīdhara Mahārāja:

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very

full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa-Purāṇa*]

In *Bhāgavatam*, new light, the very substance taken out and given to the public. "This is the meaning of the *Veda*, cannot but be." Just as I am always trying to take out the meaning from *Gāyatrī*, this *Brahmā-Gāyatrī*, how it's coming to the sweet sound of the flute of Kṛṣṇa. *Gāyatrī*, in the lower conception, is the *Brahmā-Gāyatrī*, and in the highest, the *vaṁśi-nātha*, the sound of the flute of Kṛṣṇa, one and the same thing. Religion is proper adjustment, and the flute sound is helping the devotees to adjust in their present function of respective duties. The sound, attracting the *gopīs*, instructing. "Come here, come there." All these. Yaśodā also serves hearing the sound of the flute, that says when He will come, making arrangement for His food etc., that *vaṁśi-nātha*, the sound giving direction to adjust everyone in their respective service.

That *gāna*, that song, and *Gāyatrī* is also in the beginning, *Brahmā-Gāyatrī* song which takes us out of the material world towards conscious world, Brahman. First stage *Brahmā-Gāyatrī*, the song that engages ourselves in Brahman that is all-conscious thing. From the fossil conception to subject consciousness, from objective to subjective consciousness. *Brahmā-Gāyatrī's* first call is from objective consciousness to subject consciousness. Then that develops in the subjective world. The hierarchy is there. There is *Guru-Gāyatrī*, *Gaura-Gāyatrī*, *Kāma-Gāyatrī*, in this way *Gāyatrī* develops in the meaning and goes to the Bhāgavata conception. So Mahāprabhu's *kīrtana*, that is also *Gāyatrī*. By chanting the Name of Kṛṣṇa we get emancipation: *gānat trāyate*, by singing which, the song that helps our self-determination, our emancipation, liberation. Liberation in the negative sense, and self-determination in the positive sense.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

What is *mukti*? What is salvation, proper? That culminates in self-determination, the positive side. And the negative side it takes us away from the conception of the objective world. So *Gāyatrī*, the song that helps us from the objective consciousness to the subjective. And then go further in the subjective world, up to self-determination. Mahāprabhu's *kīrtana* song also helps for self-determination. And Kṛṣṇa's flute also helps us in our immediate self-determination in the adjustment of respective service, as a guide. So, the same line, is *Gāyatrī*, going to *Kāma-Gāyatrī, Gaura-Gāyatrī,* in this way, above, to the acme, highest position of self-determination. When already in self-determination then also every day's programme, "Go there, go there, do this for Me, and all these things." That adjustment call also coming from the flute of Kṛṣṇa there. So song, of this *Gāyatrī* culminates in *Kāma-Gāyatrī*, ha, ha. Hare Kṛṣṇa. The same, one and the same, harmony, *advaya-jñāna*, undivided absolute, from the surface towards the, He is such, innermost existence. Home, from foreign land to home. And home duty is also guided by that flute of Kṛṣṇa, by sound.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: *Go-pūjā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Go-pūjā* _____ [?] Vṛndāvana, Vaikuṇṭha, super-subjective world everything is to be worshipped, to be respected, to be served. *Go* in Vṛndāvana, generally *śruti*,

that is *śānta-rasa*, represented by *go*, there in Vṛndāvana. *Sādhu-pūjā*, especially, Kṛṣṇa is maintaining, sustaining, feeding, taking interest for their growth, Kṛṣṇa Himself. So, not only that from the *go* section, generally the food of Kṛṣṇa, the favourite food also coming from that species, of the food of Kṛṣṇa. So we must show our veneration, our respect for them, for everything. Especially for the *go*, for the food supply of Kṛṣṇa, that sort of service. Kṛṣṇa comes mainly from the *go* section. His favourite diet. _____ [?]

Devotee: Why the Vāmanadeva should be worshipped?

Śrīla Śrīdhara Mahārāja: _____ [?] Every incarnation of God to be worshippable in different positions. Vaiṣṇava also of different sections, of different types, of different sections, different *Avatāra*. We should give our reverence to all, one and all, and special veneration towards Vṛndāvana.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He's congruent where His day of - Vāmanadeva came and Bali Mahārāja surrendered to Him, ignoring the direction of his Guru. So that is a very important thing and we should respect. Perhaps that came in this day, congruent, Bali Mahārāja *pūjā*. Bali Mahārāja surrendered to Vāmana, in this day. So He should be given respect in general, we should worship Him. That is not connection with Vṛndāvana *līlā*, Govardhana *pūjā*. It is a separate thing. That took place in this day.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Mahārāja. Sometime you said that Śrīla Prabhupāda Bhaktisiddhānta, he would, in his last days said to construct a cottage in Govardhana, that his disciples should construct a cottage in Govardhana and he would go there.

Śrīla Śrīdhara Mahārāja: Yes. The tenor of his life on that preaching was: *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."] He himself behaved in that way, also taught us, "That don't think that you have reached that *rāga* stage. Always try from the lower position to give your reverence to *rāga* stage. Don't think that 'I'm established there, I have got my position in that higher stage,' then you will miss it.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever you will make the subjective thing as the object of your experience, that higher subject will vanish. So if you want to make that permanent, always keep at a higher respectable

distance. So he told the plane of our highest service is Rādhā-kuṇḍa. That is our goal. Service of the Vaiṣṇava of the highest type, they serve there, Kṛṣṇa is served there. The highest quality of service is found in Rādhā-kuṇḍa and we're concerned with that only. But if we pose that we are there we won't be able to maintain our position there. Only, the strategy is this, that if we pose we are in the lower plain and just in the front view, above that highest plane, then we can maintain our position safely. So he tended that Rādhā-kuṇḍa is the highest position of our service, and all our masters, lords, they are playing there. And from a little lower position we are to look at that, then it may be permanent. So close by we shall get the place Govardhana. *Vṛndāraṇyam rāsotsavād udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ*. Then *rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*.

[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]

["Superior to the spiritual realm of Vaikuṇṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rasa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is over-flooded with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?"] [*Śrī Upadeśamṛta*, 9]

The next lower position is Govardhana. We shall stay there and we shall go from that place to Rādhā-kuṇḍa and we shall serve our Guru and...

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Śrīla Śrīdhara Mahārāja: ...the tactics and diplomacy of misunderstanding, misunderstood world, diplomacy. That will trouble us, avoid them. A *brāhmaṇa* fails to understand, *kṣatriya*, *vaiśya*, but in ordinary sense a non-read man, an idiot may understand. Idiot not in the sense of devoid of common sense, but not sharp intelligence. Intellectualism is disqualification. *Jñāna-śūnya-bhakti*. Only *lobha*, liking, affection, love, that is the unit, attraction, sympathy, all the outcome of the heart. Without brain, animal can live, is it? But heart is necessary everywhere for life. Nimāi. _____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Without brain animal can live, but without heart none can live.

Nimāi: In one sense they're brainless, but still they've got consciousness inside.

Śrīla Śrīdhara Mahārāja: Only intuitive knowledge they follow. No computer to calculate. Brain is a representation of computer.

Nimāi: They're mostly directed by their reflexive action _____ [?]

Śrīla Śrīdhara Mahārāja: Reflex action, that is intuition, unconsciously they can work. Intuition can go above brain calculation. There are so many birds and beasts that can understand that earthquake is coming. But human calculation so far can't understand the earthquake will come soon, so far, or any catastrophe like that.

Nimāi: But still scientists they admit the knowledge is intuitive basically. Where-from it's coming, they cannot show any reason and they have already accepted it to be the very basis of their scientific research, or all these things. Śrī Caitanya _____ [?] consciousness is the basis. _____ [?]

Śrīla Śrīdhara Mahārāja: There are so many things our brain cannot feel, cannot catch. But so many animals they can get some clue beforehand. Also in the present current life they can do. But after long and deep research man cannot find it. Beyond their reason but it is. Hare Kṛṣṇa. Hare Kṛṣṇa.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, 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]

They hatefully reject any attempt in the intellectual line. *Namanta eva*. Invite submissive spirit within you. *Namanta eva jīvanti*. And in that way like to try to live your life. How to live life? *San-mukharitāṁ bhavadīya-vārtām*. Live the life in association of the topics about You - about the Lord. Of course, *san-mukharitāṁ*, not any topics about the Lord, but it must come from a genuine source, *ye prāyaśo*.

Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām, sthāne sthitāḥ.

It does not matter what position at present he holds. *Śruti-gatāṁ tanu-vāṅ-manobhir*. But he's attending that expressions of the good association must be of genuine type. *Śruti-gatāṁ tanu-vāṅ-manobhir*. By thought, deed and word. Wholesale, with wholehearted tendency, he must try to attain the news given by the agents of the divinity. _____ [?] *ye prāyaśo*. Then only with that method, Oh Unconquerable! - You are conquered. Only through that process! *Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām*. In these three planes of life, You are found to be conquered by them only in that process, who wholeheartedly attain the

teachings of Your divine agents. Wholeheartedly! By thought, word, and deed, then they can conquer You, Who is otherwise invincible."

This is the path of realisation recommended by *Bhāgavatam*. Kṛṣṇa.

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]
[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.22]

Śreyaḥ sṛtiṁ bhaktim udasya. The only way of devotion, rejected by whom? *Kliśyanti ye kevala-bodha- labdhaye*. When wants to have clear conception of You, Oh Lord. *Teṣām asau kleśala eva*. Their attempts ended only in useless attempts, or energising. Only pain is the consequence of their endeavour. *Nānyad yathā sthūla-tuṣāvaghātinām*. Just as those that labour much to get out rice from the husk. No paddy, only husk, the cover, and they're trying their best to press that husk to take out rice from there.

So, *jñāna* is the heart's cover, it is outer aspect, this energy and knowledge, outer aspect. The substance, the rice, is devotion, is love. That is tasteful thing within. *Jñāna-karma anavṛtam*. Other things are mere covers, but things within the cover is the tasteful. *Satyam-śivam-sundaram*. *Sundaram* is the reality, *anāndam* is the reality, and all else is outer cover. If we make too much with the cover we cannot get the substance within. Then our life is ultimately disappointment.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Naiṣkarmyam apy acyuta-bhāva-varjitaṁ. Those that are suffering from hard labour, they want to get rest, naturally. To live the life they're to depend on labour, and that is thought as useless and undesirable - labour and to live. If I have to live, then I must labour. That is a dishonourable life. So, generally, people's aspiration is how to live a life without labour? *Naiṣkarmyam*. They're in search of *naiṣkarmya*, rest, peaceful life of rest, not the servant of labour. *Naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate*. If they possibly can get it to certain extent, without the connection of Acyuta, that it is not estimated as a good gain, a successful life, mere retirement. Mere retirement in renunciation, that is also considered not to be fulfilment in anyone's life. *Na śobhate jñānam alaṁ nirañjanam*. Though in that stage, no contamination of death and birth, and disease and infirmity; still, that cannot be considered to be a very fine life. *Kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam*. Then what to speak about this *karma*,

work, labour, which is not done for the satisfaction of Kṛṣṇa? That is labour which is already held in a condemnable position, insulting position. Even that higher position of perfect rest is not considered to be a happy position, what to speak of this laborious life.

So which can give fulfilment to both the labour and rest, that is Kṛṣṇa, the harmonising principle of both. If you do for Kṛṣṇa, serve Kṛṣṇa, the labour also converted into gold, no longer iron. And if the rest, that is renunciation, that is also in the relativity of devotion, divine service, that has value, otherwise not. This is the speciality of the *Bhāgavat's* teaching, always trying to put the conception of divine love, sentiment, feeling, above our intellectualism and mastery over energy. The master of power and the master of knowledge, if devoid of the master of love they have got no value. On the other hand, devoid of these two, if it is possible to enter into the area of love, his life is successful. His movement is no longer considered as labour and is *sambandha-jñāna*, this is knowledge about the paraphernalia, who is who. That is not within the jurisdiction of any knowledge that we can get by research. Conduct research into the scientific condition into the nature, not like that. It is fulfilled in itself.

And Devaṛṣi Nārada came to Vedavyāsa to recommend that, "You must introduce this very clearly in your present book. You have dealt previously with different aspects of knowledge and work, but it is not so clear. So now very clearly and definitely you will have to describe independent of all them, the success of life is there in the full form without the help of knowledge, as well as energy."

Our reinstating is possible, reinstating ourselves to our lost wealth, that is possible independent of this sort of search, only break the seal. *Bhidyate hṛdaya-granthiś*. Break the seal of the fort of the ego, and then the natural flow will come and recognise, and have its own thing automatically. Such arrangement is there. So to come home you will have not to take the guidance of any director, or you won't feel any tedious labour in journey. You will be carried by your natural affection, independent of your external guidance. It can know his own soil, the plane can understand its own soil, a natural gift of attraction. No scientific search is necessary for that, the automatic attraction, that will bring you there, home.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Rather, you will be able to put a stop to your intellectualism, intellectual ambition and aspiration. It is unnecessary. It is wild goose chasing. It will never help me in reaching my goal. You will reject that. *Chidyante sarva-saṁśayāḥ*. There will be no room of any suspicion at all. A natural selection, infallible, natural, home selection is there. Try to find out that natural thing not acquired, not as the result of any long programme, fulfilling, fighting, war, all these things, quite natural. Only the artificialism in you, that is to be removed. That is to be bid adieu for all.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi. The reactions so long you acquired in your false journey, that will evaporate out of itself. No problem! No problem! It is such. So *karma* has no reaction and no necessity of finding or discovering a new invention, all these things. Progressive knowledge, civilisation, all redundant. Home selection is such. A child can know its mother, a calf also, there are so many cows, yet a calf runs to its own mother. Something like centre, something like natural guidance. Anyhow you go, not much trouble, not much investigation, nor experiment, nor suspicion, nor clearance of that. Automatic, natural, happy, spontaneous life flow, movement, the interest is love. Love is such, independent of anything it can remain, love, affection, the innermost substance in the existence is such.

To live, dive into reality they say, dive deep into reality and you find your home there. You are a child of that soil, quite comfortable. That is *Bhāgavatam* and Mahāprabhu. And that is not a very meagre and abstract, hazy thing, but that is the most intense and reality is that.

Mahāprabhu showed in His character how much intensely He searched for Kṛṣṇa. And how intensely He engaged Himself deeply in that *līlā* of Kṛṣṇa, ignoring so many facts concrete in the outside world. Forgetting everything, despising everything which is so important to us. So many functions, so many duty considerations, all are neglected and how deeply and intensely He engaged Himself in Kṛṣṇa *līlā*. Diving deep into it, captured His whole heart so intensely that externally He was found helpless; jumping into the ocean, crossing the wall, coming to the Jagannātha temple unknowingly. What sort of deep attraction for that Reality, Jagannātha? We see the Vigraha, the wooden form of Jagannātha. But how could He see? Tears running down incessantly filling up so many small pits, one after another, pits are being filled by the tears. What does He see? What is the depth of His vision? Is He seeing the wooden form of Jagannātha that we see? What is He to see? How He is feeling? What intensity is in Him?

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]

So this is all night to Him. Our day world was really night to Him, and what was night to us that was a very clear day to Him. He was fully awake there, He showed by His example, forgetfulness of this apparent interesting world. And what we think imagination, superstition, deeply diving there, He showed by His own characteristic and nature, own example, own practices, that how sweet, how capturing is the life of a devotee in the internal world of reality.

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

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi, dṛṣṭa evātmanīśvare.
And *mayi dṛṣṭe 'khilātmani*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

"When they find Me everywhere, solution finished!"

He's there. What my duty will be there? The Director, the All-dispensing officer is there. He can make or mar everything. He's there. What I shall feel is my duty towards that thing? So all ties dissolved, no duty. But still I find some inclination in discharging the duty for Him to help Him. To help Him, He's such. And that is our own reward. Not that He wants it. Without my help in discharging duty or service towards Him He will be undone, or He'll be imperfect, not that. My

fulfilment is there, and no want of accommodation, no bankruptcy there. He can give us engagement, any number of engagements we can get there for our interests. He's all right. Without my help He can go, He can do. It is not for that purpose. But for my fulfilment I want that connection of Infinite. My service won't add something to that, but I will be happy in the highest sense. He's there. Everywhere is He. So my responsibility is to do good to the work, but still they come at His inspiration, His guidance.

"Comes to the world to say about Me. Try to recruit them for their fulfilment of life. Not for My necessity. My necessity is that they're suffering."

Para-duḥkha duḥkhī. There is such a conception of life that one has got no pain of his own, but still he has got some pain for others. That is also within him, but not concerning his own self, but concerning the pain of the outside. Such pain is also existing. Dāsa Goswāmī says about Sanātana Goswāmī. *Para-duḥkha-duḥkhī*. "You Sanātana, you Gurudeva, came to help me because you could not tolerate my pain in your heart. So you came to deliver me from my difficulty. But you have no pain for yourself. You are perfectly in the safest position."

[vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī, 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]

What is that safest position? Not to care anything for him but Kṛṣṇa. That is the highest position showed by the *gopīs*. "If necessary I can contract eternal hell for my whole life for the satisfaction of Kṛṣṇa." The most desperate position, of self-forgetfulness for Kṛṣṇa. No pain or pleasure for them, still they're found to be in severe pain in separation of Kṛṣṇa. *Acintya-bhedābheda*. Not for his own account, but for Kṛṣṇa's concern. That knowledge, that position, that friendly connection with Kṛṣṇa, that is intolerable to them. That is intolerable, *vipralambha*, *bhedābheda*. But, the characteristic is this, peculiar, that that pain, that is external, but internally they feel great pleasure, satisfaction.

Here, just as in the opposite world of exploitation, apparently robbing things we find satisfaction, superficially. But there is underground some suspicions that the result won't be very good, the reaction will come to attack me underground. Superficially we may feel.

America conquered Japan, or the world, by atom bomb. Superficially they enjoyed the pleasure of defeating the world. But that is apparent. Internally the apprehension is there, reaction may come. For such a disastrous action, it is self-condemned. It is not human. Similarly, our victory on the surface, that cannot eliminate the apprehension within for the reaction, it cannot be satisfied. In demonic stage, it can absolve to certain extent for ignorance, but pain is there. As much as sensibility, doing heinous action to another, the pain is with that. But there in the Kṛṣṇa conception, just the opposite.

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]

Here also in the world we find so many persons they gave their life for helping others. But they spent all their energy and money for the good of the others, so many examples. And they're outwardly leading a poor life, but internally at mind they're happy. Externally leading poor life but internally happy.

So also in Kṛṣṇa conception, those that are wholly given to Kṛṣṇa, externally they may be seen to feel pain of separation of Kṛṣṇa, and so many other things. But internally they're in touch with absolute joy. They have done right things. Quality is of the highest degree, the quality and the joy is of the highest type. Everything for Kṛṣṇa, Reality is for Itself. "I am for Himself. I am in the finest harmony." No hitch, no possibility of any hitch of a dislocated anomaly, smoothly going on, pleasure, no pain, but something natural, peace found in them. "The sweetest songs are those that tell of saddest things."

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

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. What is pain and what is pleasure? That is to be understood. External pain by which we are captured, but that is not real pain. Internal pain, plenary pain is real pain. So plenary, fundamental pleasure is real pleasure which is very eager in its turn to carry pleasure to you, but you do not care for them.

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitāṅjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Bilvamaṅgala Ṭhākura he sings this for *bhakti*. "Devotion, you are of such magnanimous nature. If anyhow we can have your least favour, then *muktī*, the salvation, that will...

[...wait to serve us with open arms. What to speak of *muktī*, even *dharma*, *artha*, and *kāma* will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'"] [*Śrī Kṛṣṇa Karnāmṛtam*, 107]

83.11.04.C ?

83.11.04.D [Same as 83.11.04.A_83.11.05.A]

83.11.05.B_83.11.06.A

Śrīla Śrīdhara Mahārāja: That is the strategy of remaining in the relativity of the highest quarter of service of Kṛṣṇa.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]
[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

He wanted us to teach in that way. So he ordered that a cottage should be built in Govardhana.

"I shall live there. And from there - I'm not fit to live in Rādhā-kuṇḍa, I'm little lower - but my Gurus, Gaurakiśora Bābājī, Bhaktivinoda Ṭhākura, and others, they're fit to serve there. We shall go and serve them and come in the next lower position and there we shall stay."

To maintain the subjective position in the subjective world that is a tactic, tact. Otherwise, if we think we're in the highest quarter, that will vanish from us. Only from a little down, with respectable eye, we can have the vision. And whenever we think that we're there, it is nowhere, it is the nature. So at respectable distance we can have a look of that thing. That is a peculiar principle. If you look straight you lose, but if you try to look at it with some screen, or any other hiding place, then you can see. A peculiar type of posing of seeing, or coming in contact with the thing of the highest order.

vicakṣaṇa kari', dekhite [cāhile haya, haya ākhi-agocara]

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If you like to see it, to contact with it direct, then it will vanish from your experience, from your look. Ha, ha, ha, ha. Espionage, through spy you can know things of the enemy land but not direct. Ha, ha, ha. They can't come in direct connection, but through spy you can, something like that. Espionage. If you go to know direct it is impossible, something like that. Hare Kṛṣṇa. So become spy, only from behind the screen you can handle, interfere, but not direct. Things are such. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So that is the eternal position of the *jīva-śakti*?

Śrīla Śrīdhara Mahārāja: The land is such. Kṛṣṇa is also playing like that, something like a thief. The play in that particular order and there, in that way, we can have the highest experience of the ontological truth. By chance, as if by chance, ontological truth comes to us. He accepts us suddenly we can find Him. He's Absolute, He's autocrat, He's independent. Whenever whimsically He comes

to give His connection to me, then I can have that. It is never within my clutches. So through the, it won't come directly within my control, by nature. But the highest position, to have Him in closer connection, has been devised by the devotees in that way. Because by nature He's not a thing to come direct within my control, always above. So by this system we can come to the highest realisation.

In the highest order in the *līlā* of Rādhā-Govinda, Rādhārāṇī's always *bhāma*. Kṛṣṇa asks Her to do something, "No, I won't do that." And this has been accepted as the highest mood of the negative side. "I won't." Whatever He will want, to deny that. That is *bhāma-bhāva* and Rādhārāṇī's full of that nature, and that enhances the eagerness, earnestness of Kṛṣṇa. So the whole thing is a crooked one. And this is the way recommended for the poorest to come in contact with the highest. It is a wonderful device. Hare Kṛṣṇa.

Direct transaction, clear, face to face transaction, is absent there. Everything is stealing, all stealthily performed. And there you'll be gainer, like black marketing. In the highest area, in the area of autocracy that is wholly black marketing. *Aprākṛta*, *aprākṛta-vāt*, just similar to the lowest conception of things, the highest is that. Autocracy is considered to be the lowest in our present living, we can't tolerate, but autocracy is there. So, *aprākṛta*, the highest quarter of the transcendental world which can harmonise with everything which is considered to be of the lowest type, all harmonised. That is the beauty, the beauty, what is undesirable, what is nasty, what is bad, that is harmonised in such a way that that gives the highest position. The harmony, the harmonious strength is so much there. His peculiar position is so much there where the lowest has proved to be the highest by His magical touch. Because He's there, no dirt is dirt, that is purest. His magical touch means that. The Kṛṣṇa consciousness, the touch of Kṛṣṇa, the Beauty of the highest order, just as the touch-stone, whether one wants not only silver to make it gold, but iron, lead, anything of the lowest order, that may be turned into gold. The touch-stone is so powerful. The lowest type of everything of our conception gets the highest position by the magical touch of that wonderful substance, and He's Kṛṣṇa, He's Kṛṣṇa. All the dirty things coming in contact with Him, harmonised in such a way that holds the highest position. The highest centre is so wonderfully powerful, or whatever you'll like to say.

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

Ha, ha. [Raghunātha] Dāsa Goswāmī says: "If you are not up to mark to accept this as truth, then you'll be thrown down into *paravyoma*. Go and live there where there's the general law and rules, fair dealings, go there. Go down to the land of fair dealings." Ha, ha, ha, ha. "Vaikuṇṭha, there are simple dealings there, you can calculate and go on veneration."

But this most diplomatic position, even Brahmā, Mahādeva, they're all bewildered to know.

Brahmā confessed: "How I can know that a cowboy with the rod in His armpit and taking His morsel with His friends in a one pot giving in the mouth, and going in search in the forest, and He's the highest? How can I know?" Brahmā says: "I have got some intimacy with my father, Nārāyaṇa. Sometimes whenever any difficulty I approach Him to get some instruction and do accordingly. But I have not come in connection with any Supreme Power of such nature. A cowboy in one dish taking food with His friends and with a rod in His armpit He's going in search for cows and He's the highest? So now I see that You are far above than my father Nārāyaṇa. That is fair field we can know but these most tactful and obscure diplomacy we have never experienced any

time that this is in the highest quarter. How? We should not be blamed for that. Wonderful, obscure."

"Full many a gems of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to bare unseen,
To lose its sweetness in the desert air."
(Thomas Gray's *Elegy in a Country Churchyard*)

There may be unknown quarter, there may be so much wealth and so much sweetness unknown to us.

Hare Kṛṣṇa. Hare Kṛṣṇa. To find our highest Mastership, our Lordship, as a thief, what peculiarity. Who is the Master of everything, He's a thief. Ha, ha, ha, ha, ha. Everything in Whose possession He comes as a debauch. Everything belongs to Him, but He's playing the part of a debauch. All wonderful. He's a thief, everything belongs to Him and He behaves as a thief, as one of us. A peculiar plane, all equal, superior also, father, mother. Mother whipping and He's weeping, mother whipping and the Lord weeping. A peculiar type of *līlā*, pastimes. The *bhakti*, here is *bhakti*. Where is *bhakti* ? What is the symptom of pure devotion? Where the highest authority is submissive to the servant, there is devotion. Devotion to be located there where the Master is subservient to the servant. That peculiar power of devotion is to be found there. *Bhakta-parārdhīno*.

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The highest has been forcibly taken down to serve the devotees, His servants. A peculiar power of devotion, devotion means this. *Kṣetra-hari prema bhajana*. The last acquisition of devotion is this, that that can control the Supreme Lord and forcibly take Him to the devotee as a friend, as a friendly servant. The Master submits and surrenders to the servant, a peculiar thing that is there. So what more we can expect?

The Infinite is at the disposal of the finite. So much to say. Can we conceive? And that is done stealthily in various diplomatic ways. So finite has got its supreme most unthinkable position, that the Infinite is coming to serve him, the finite. The most glorious unthinkable position a finite can have, unthinkable that the Infinite is at the disposal of the finite. What is this? Impossible, this impossible can be effected by devotion, *rāga*, love. Love is such a powerful, unthinkable jewel. It is impossible, the Infinite's defeat to finite. What is that unthinkable position? It can be attained through love only. Love. So how adorable and how precious and valuable the love is. And to acquire a drop of that, what sacrifice we should do? Nothing is bigger. To acquire a drop of that divine love, no sacrifice is sufficient, is enough. Die to live. So wholesale death is adorable life. It is the impossible of the impossible.

Gaura Hari bol. Gaura Hari bol. And Mahāprabhu came to give you that. And who is He? How magnanimous is He? He Himself is in that position, He has come to us begging from door to door. "Enlist your name to purchase that thing." He came as a canvasser from door to door. "Enlist your name. I have come to recruit for that highest quarter where the Infinite will be slave to the finite. And that valuable thing, a drop take, from the land." It is the impossible of the impossible. Is it possible? Ha, ha.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Inconceivable of the inconceivable.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.
Gaura Hari bol. Gaura Hari bol. So I close here.

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

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

...

Śrīla Śrīdhara Mahārāja: ...that is also a peculiar plane of the conception of the Infinite. I heard once said by a servant of a Vaiṣṇava that it is the sweet will of his Guru, our Gaura Kiśora Dāsa Bābājī Mahārāja, to live as long as he likes, it is his sweet will. The basis is that what Vaiṣṇava wills, Kṛṣṇa sanctions that without any hesitation. So we take it what a Vaiṣṇava wills that is absolute. Sometimes there is a line of understanding in this way. That is to find the Infinite in every part of it. Every part represents the whole, that is a peculiar nature of Infinite. What a servant wills, we can take it for certain that it's Kṛṣṇa's will and it cannot be violated. In that sense that Infinite represents Himself fully in every part of it in His own zone.

So from there, this expression, "As you have kept Me I am so." Ha, ha. This line of thought originates from this conviction. Mutually. A Vaiṣṇava says to another Vaiṣṇava, "As You like, I am like that. As You have kept I am so and so." The fashion, the etiquette is like that, and the truth behind is like that in the ontological calculation. What a Vaiṣṇava wills Kṛṣṇa wills accordingly, and what Kṛṣṇa wills then it is Absolute, in this way. "As you have kept Me I am so and so." The background of such statement is like that. Kṛṣṇa. The Vaiṣṇava commands Kṛṣṇa, His will. Every part of the Absolute is Absolute. Ha, ha, ha. He's so.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. His parivasa. Kṛṣṇa.
Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Sudhīra Goswāmī: Mahārāja. In this regard, sometimes you say the Vaiṣṇava Guru has two aspects. His own *adhikāra* and level of attainment and capacity, and the inspired side of the Vaiṣṇava is the Guru.

Śrīla Śrīdhara Mahārāja: Yes. With his personal and delegated power, two sides. Inspired side, that is inspiration given by Kṛṣṇa. Just as an officer, a private man, and the man in the service. A District Magistrate, or a Captain, General, anyone, his personal capacity and his official capacity, in this way the difference. As delegated power as representative of Kṛṣṇa, he talks in a way of official style. But independent of that he's a person and he's very humble. "I'm nothing." In that way, *niṣkiñcana*.

"Everyone is delivered from the sinful world, only with the exception of me." Narottama Ṭhākura says. "Mahāprabhu came and delivered the whole world. All the fallen souls delivered, save and except myself." tuwa narottama aloila bhadi jagat udhar he jalu e avatari [?] "In this incarnation the whole sinful world is absolved, only with the exception of my most fallen soul."

That is a sort of feeling in them as regards personal position. Kavirāja Goswāmī he says, *Purīṣera kīṭa haite muñi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205] And when he's in the office, official side: "This is *the* truth what I say and there is nothing to concern it. Whoever does not care for this is doomed." Kavirāja Goswāmī, the man who says, "I am the worst of the worms in the stool. A greater sinner than even the Jagāi and Madhāi etc.," he says, "That Mahāprabhu's Avatāra is doing such and such magnanimous work. If anyone misses this chance he's gone forever."

[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]

"Who loses this chance, what is the good of his living? It would rather have been better if he'd died immediately after his birth. He could not take the chance of human life in such a great magnanimous opportunity." In this way he's asserting. Personal capacity who thinks himself even worse than a worm in the stool, in official capacity his statement is so courageous. That those who have not accepted the grace of this great magnanimous incarnation of the Lord, his position is the worse type of suicidal person. *Pāiyā amṛtadhunī, piye viṣa-garta-pāni*. There is the flow of the nectar, and neglecting that he's drinking the water of a poisonous pit. In the poisonous pit there is water and that he's drinking, leaving the flow of the nectar. *Janmiyā se kene nāhi maila*. That is so worthless, useless and unfortunate. This strong assertion, from whom? Who thinks himself independently of his inspiration that, "I am worse than a worm in the stool."

So two sides, one inspired by Kṛṣṇa, and another taken away from that grace of Kṛṣṇa. Two types of personality we find. As a servant of the Vaiṣṇava, that is in the official function in the office

of Kṛṣṇa. Doing something, in charge in his duty, that is one personality. "I have got this responsibility to do from the higher. So like a District Magistrate I must do it." In this way. Two-fold functions we see, one personal, another official, in the service of the Lord. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja. One question here. We've got *Śrīmad-Bhāgavatam* published by Tridaṇḍi Śrī Bhakti Prajnan Yati Mahārāja. And in the introduction, the beginning, he has written a statement here. He says, "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari's mercy embodiment, Śrī Nityānanda's other self, Gurudeva. His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none other but Bimala Mañjarī. He has operated on my eyes with the collyrium.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā, [cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

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

This line, so...

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Then he says, "I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me...

Śrīla Śrīdhara Mahārāja: What is the next? I could not follow.

Akṣayānanda Mahārāja: He had a vision of Rasa-Rāja and Mahābhāva in Vraja. "And after some time I lost that vision and lamenting, again my Divine Master came, Gurudeva appeared and ordered me to take this task, take up this work of *Śrīmad-Bhāgavata* _____ [?] translate *Bhāgavata*.

Śrīla Śrīdhara Mahārāja: And I am engaged by special request after coming down from the highest position.

Akṣayānanda Mahārāja: Yes. So we feel a little difficult.

Śrīla Govinda Mahārāja: Question _____ [?]

Śrīla Śrīdhara Mahārāja: Question _____ [?] is this your question?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's posing in this way, the *Bhāgavata* _____ [?] our Gurudeva Bimala Mañjarī _____ [?] Rādhā-Govinda Rasa-Rāja Mahābhāva _____ [?] must be of perfect nature, most perfect nature, that is the _____ [?] What is the purpose underlying? But what I say, that is perfect and infallible. After getting the perfect vision by the grace of my Gurudeva, by his special request I have come down and I am explaining *Bhāgavatam*. So you should be taken as the highest angle of vision. _____ [?] Is it true [?] _____ [?] How far this is true? _____ [?] Is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That how far we can accept this as true?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Itihāsa, history.

Akṣayānanda Mahārāja: He's recording history.

Śrīla Śrīdhara Mahārāja: What I avoided in case of our Goswāmī Mahārāja. So many things what I know, but if I say it will create havoc. Ha, ha, ha. _____ [?] So far I know in this connection that when _____ [?]

Śrīla Guru Mahārāja: It is confidential, something.

Bhakti Sudhīra Goswāmī: Right. We just want to know for ourselves Mahārāja.

Akṣayānanda Mahārāja: That can be taken off also.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: But when [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, that is Kuñja Bābu at that time, Kuñja Bābu we considered himself to be the co-founder of this Institution, Gauḍīya Maṭh Mission. But sometimes we are told that for the financial difficulty he had to accept a service in the war field in Mesopotamia in the First Great War. The staff, he was working in the Post Office, then the clerks who took the risk of going to the war field they could get a big remuneration. So he accepted that service and went, risking his person, to that place. And it was told that for financial difficulty, to meet the expenditure of the Mission he was compelled to do so for greater remuneration.

At that time Prabhupāda found himself...

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Śrīla Śrīdhara Mahārāja: ...of the administration, management. Our Guru Mahārāja was of ontological nature, of *sannyāsī*, and not very practical to meet so many persons for preaching

purpose, etc., of secluded nature. So he felt himself too much disturbed by the absence of [Śrīpād Bhakti Vilās] Tīrtha Mahārāja. At that time he was very much disturbed in his heart and expressed some of his internal relationship with Kuñja Bābu.

There is a letter and it was published, that letter of Prabhupāda. There we find that Prabhupāda says, he gives his own identification as Nayana-maṇi Mañjarī. "I am a young girl. Nayana-maṇi Mañjarī is my name. Vṛṣabhānu-nandinī, the Rādhārāṇī, likes me very much and She always tries to keep me just before Her eyes. But I am not very able, expert in discharging my duties. But Bimala Mañjarī can help me to do my quota of service, even by Rādhārāṇī. But at present that Bimala Mañjarī has become apathetic towards Rādhārāṇī and left me. _____ [?] So I'm not able to discharge my little quota of duty that is expected from me by Rādhārāṇī."

That this formula, this is a formula, according to which one will try to find his real highest aim of realisation, travelling through this path. It is couched in such a way. So from there we know, Bimala, that was the name of Prabhupāda, Bimalānanda, Bimala Prasād. So from his name, connected with his name, Kuñja Bābu was given the name of Bimala Mañjarī. And he was expert in doing the external side of the duty, and Prabhupāda, he with his help could satisfy, or satisfactorily discharge his own duty as wanted by Rādhārāṇī. Or as he saw it, Her, in Bhaktivinoda Ṭhākura. This is a kind of posing formula. Following this we are to reach to our goal. From there we can, we know, that Bimala Mañjarī in the internal circle of service, Kuñja Bābu and he's in such position.

So taking that position of his Gurudeva at present, that Yati Mahārāja, he also conceived him as his servitor and, "That Bimala Mañjarī he must have got a bona fide position in the higher circle. And by my fervent prayer I came near him and got some inspiration to do this, to undertake this task. And I am doing so." That is what he wants to say here, as far as I understand.

But this is a formula of the higher type for our realisation. But how far one is practically doing and how far it will be applied to any particular case, that is to be determined. One side, the *sahajiyā*, they have all such formula and they're trying to follow this. And we cancel them abhorrently. At another side, such things are really existing for the lover of truth, cent per cent, and to approach from his bona fide sincere position of higher devotion. So particular cases should be dealt whether it can be applied here or there.

Akṣayānanda Mahārāja: One question arises, that, generally we preach, or we hear Your Divine Grace say, "That if I have got it, or if I have seen it, then it is rotten." Generally such high things are not admitted so openly in the public. And if a great soul has got such a *vibhūti* he will not say such things to the general mass. So this is the only thing which we're anxious about.

Śrīla Govinda Mahārāja: Yes, correct.

Śrīla Śrīdhara Mahārāja: This is not for advertisement, but to be concealed like the highest, most precious achievement.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...that in Prabhupāda's writings, *Anubhāṣya*, or the *Bhāgavata* _____ [?], we did not find such type of self-advertisement.

Akṣayānanda Mahārāja: Never. I think at the end of *Anubhāṣya*, in a very covered way...

Śrīla Śrīdhara Mahārāja: Very covered way.

Akṣayānanda Mahārāja: In a very hidden way, he mentioned his Gurudeva...

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Dāsa Bābājī Mahārāja, Bhaktivinoda Ṭhākura.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara, Gadādhāra.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "But I am a servant of a servant."

Akṣayānanda Mahārāja: But nobody can understand that unless they are connected with Prabhupāda in the Mission. A general man will read it and cannot understand the meaning. It looks like poetry.

Bhakti Sudhīra Goswāmī: In Bhaktivinoda Ṭhākura's *Bhāgavata-Arka-Maricimālā*, he says, and it sounds as though Yati Mahārāja has taken from there. Bhaktivinoda Ṭhākura says: "One day, while penetrating deeply on the meaning of *Śrīmad-Bhāgavatam*, Svarūpa Dāmodara, the right-hand personal attendant of Mahāprabhu, came to me in a vision and said: "You divide into *sambandha*, *abhideya*, *prayojana*, *Śrīmad-Bhāgavatam*," and give a special explanation of the first verse. So Bhaktivinoda Ṭhākura says: "I did not think it proper to disclose this, but I fear some offence to my Guru and my superiors if I do not admit it." So in almost the exact same language, Yati Mahārāja he is plagiarising, they say in English, plagiarism.

Śrīla Śrīdhara Mahārāja: "If I do not mention this then I commit some offence against my Guru."

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So he has got direct order in his inspiration. "That you give your, you express your position as such, and then you begin this work."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura _____ [?]

Akṣayānanda Mahārāja: *Bhāgavata-Arka-Maricimālā*, *ekadas śloka*. *Janmādy asya yato 'nvayād*.

Śrīla Śrīdhara Mahārāja: *Janmādy asya yato 'nvayād* [*Śrīmad-Bhāgavatam*, 1.1.1]. A new explanation he has given, drawn from the inspiration of Svarūpa Dāmodara. And also he has expressed that he gave a new explanation to a particular *śloka* of *Bhagavad-gītā*. *Kṣipram bhavati dharmātmā,* [*Bhagavad-gītā*, 9.31]. In an assembly of Yāmarāja, *śabha*. But has he mentioned there his own *śakhi*, *svarūpa*, anywhere? Though he has mentioned it in a song, Kamala Mañjarī, his name, he expressed. "My name is such, my dress is such, my service is such. That is the highest position in the service of Rādhārāṇī." He has given vent to us.

Yati Mahārāja has not mentioned his name there?

Bhakti Sudhīra Goswāmī: No.

Akṣayānanda Mahārāja: His own name? No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Sometimes also, Narottama Dāsa Ṭhākura's expressing that sort of higher aspiration in his songs.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, also, was expressing his *svarūpa*, from long time. And perhaps he has mentioned in some book of his publication.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. This is the Introduction of the publication of *Bhāgavatam*?

Akṣayānanda Mahārāja: Yes. First page. Preface.

Śrīla Śrīdhara Mahārāja: You re-read it again from the very beginning.

Akṣayānanda Mahārāja: Preface. "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, His mercy embodiment, Śrī Nityānanda's other self, Gurudeva, His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance...

Śrīla Śrīdhara Mahārāja: I find there is a defect. Gaura Hari...

Akṣayānanda Mahārāja: Yeah, Nityānanda...

Śrīla Śrīdhara Mahārāja: Nityānanda's line...

Akṣayānanda Mahārāja: Yeah, this *sākhya*, *mādhurya*...

Śrīla Śrīdhara Mahārāja: How is it?

Akṣayānanda Mahārāja: _____ [?] Without asking you we could not...

Śrīla Śrīdhara Mahārāja: Gaura Hari, Nityānanda, by Their Grace you must go to the line of Rādhārāṇī and then Gurudeva, or Prabhupāda, then we should come to Bimala Mañjarī. But what does he say? "Fallen, fallen, fallen as I am...

Akṣayānanda Mahārāja: "Still fallen am I. Who else except Śrī Gaura Hari's mercy embodiment of Śrī Nityānanda's other self, Gurudeva...

Śrīla Śrīdhara Mahārāja: Nityānanda's other self, Śrī Gurudeva, how there he can find the Bimala Mañjarī?

Akṣayānanda Mahārāja: This is also a problem.

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: "His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance...

Śrīla Śrīdhara Mahārāja: Again go, "Other self...

Akṣayānanda Mahārāja: "Who else except Śrī Gaura Hari's mercy embodiment of Śrī Nityānanda's other self, Gurudeva His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon, serving, the transcendental erotic dalliance of Rādhā-Govinda at Their sportive land of Vraja. Out of his bountiful mercy operated upon my eyes with the collyrium of intuitive wisdom for having a glimpse of the divine sport. Although I am the vilest creature."

Śrīla Śrīdhara Mahārāja: "By His Grace, suddenly I got entrance into that vision." Then?

Akṣayānanda Mahārāja: Later, next paragraph. "A vile destitute as I am, a dwarf as I am, what a foolish gesture to make a high jump to catch the moon. A poor soul as I am, how could I aspire after the gain of Kṛṣṇa *prema* when the *Bhāgavata* itself at the very outset, beginning, it says: 'Him, the sages and gods, are puzzled to know." *Muhyanti yat sūrayaḥ*. "Where angels fear to tread, devils try to trespass." Meaning fools rush in where angels fear to tread.

Then in the next paragraph he tells about his spiritual vision of Rasa-Rāja, Mahābhāva. "Then how can I, such a fool vouch safe to undertake this task is a mystery which I felt not proper on my part to disclose as it might be bringing spiritual conceit. But subsequently I realised that it would be an act undone to my spiritual Guru which might stand as an obstacle on the path of my spiritual progress."

Śrīla Śrīdhara Mahārāja: _____ [?]"Because it is this duty is given to me by my Guru, if I do not do then I shall commit offence to my Guru's feet. So I am engaged in such bold actions."

What is that? He's approaching to dasama kanda? Or in the beginning of *Bhāgavatam*?

Bhakti Sudhīra Goswāmī: Beginning of *Bhāgavatam*.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You're finished?

Akṣayānanda Mahārāja: _____ [?] "Without any reserve I record the fact that one day in a spiritual vision my divine master commanded me to follow him. And soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me to undertake this task. And yet, another one, for the attainment of final beatitude or summum bonum of my life."

_____ Swāmī Mahārāja _____ Gauḍīya-patrikā _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Have you seen those points?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Vasudeva Gosh _____ [?]

...

Bhakti Sudhīra Goswāmī: I was thinking it was best for us to concentrate ourselves on what you are giving to us.

Śrīla Śrīdhara Mahārāja: _____ [?] that is another thing.

Bhakti Sudhīra Goswāmī: Mahārāja. In the *brahmā-vimohana-līlā* after Lord Brahmā offers his prayers to Kṛṣṇa, *jñāne prayāsam udapāsya namanta eva,* [*Śrīmad-Bhāgavatam*, 10.14.3] and other prayers in appreciation of Kṛṣṇa. Doesn't he pray to become situated in Vṛndāvana as a creeper? Does he make a similar prayer to that of Uddhava?

Śrīla Śrīdhara Mahārāja: Did he make?

Bhakti Sudhīra Goswām: Yes.

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Sudhīra Goswām: When, after he begins to pray to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: After Brahma-sthal when Kṛṣṇa is born, at that time also there is some events of Brahmā with other gods. Then Brahmā, after this *brahmā-vimohana* when he stole the cowboys and the calves, then again he met at Dvārakā. Always he's found to be tested, and still, Brahmā is our Mūla-Gurudeva, he's the original Guru of our line. And so much so that Mādhvācārya eliminated that from *Bhāgavatam*, he could not accept those two chapters of

Bhāgavatam where Brahmā was under illusion, misunderstanding about Kṛṣṇa. But Mahāprabhu accepted everything in toto.

Ha, ha. A very peculiar thing, *acintya*. Nimāi is very fond of this expression, *acintya bhedābheda*. Everything is unintelligible. Our original Guru he's perplexed, not only once but thrice. How to accommodate? That is *līlā*, to attribute to His *līlā*, independent of everything. Sometimes showing that He's under His servants. Whatever the servant likes He cannot but do that. And sometimes ignoring.

That is the spontaneous pastimes of the Absolute. Showing His Absolute submission to Rādhārāṇī, sometimes ignoring, sometimes She's ignoring.

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 has supplied this basis. When we go to think about the pastimes of the Absolute, we finite, we'll have to take this armour. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Naturally it is crooked, just as the movement of the serpent. A serpent cannot go straight, but by zigzag way. So the Absolute, the waves that come from Him are in that way, above all. That characteristic is always maintained, cannot be taken under any law and rule. With this initial thing we should approach to study anything and everything about the Absolute. He's Absolute, and we are infinitesimal. He's *adhokṣaja*.

Once I asked our Prabhupāda. "Why this difference in the conception of the last part of Kṛṣṇa *līlā* between Sanātana and Rūpa?"

Sanātana closed in Mathurā and Rūpa took in another stage towards Dvārakā. *Lalitā-Mādhava* and *Vidagdha-Mādhava, Vidagdha-Mādhava* in Vṛndāvana *līlā* and *Lalitā-Mādhava* in Dvārakā *līlā*. The same group taken there in different forms and Sanātana Prabhu he liked to complete in Mathurā and from Mathurā again, the wheel turning to Vṛndāvana. *Nitya-līlā* passing in this way.

(Sudira prayas ?) in Mathurā, after that long, long separation, again the wheel changes. In Vṛndāvana they think, "Oh, Nanda, Yaśodā has got no child." In this way. "You must have some child." Some think in this way. Then, "Oh, yes, Yaśodā will have some child." In this way. Again, passing and developing and going to Mathurā, Kaṁsa, and from Mathurā maṇḍala, not, he took Kṛṣṇa into Dvārakā.

But Rūpa Goswāmī took Lalitā as Jāmbavatī, Rādhārāṇī as Satyabhāmā, Chandrāvalī as Rukmiṇī, in this way transformation came somewhat.

I asked this to Prabhupāda. Prabhupāda simply answered me. "You are going into details. Why? It has been mentioned as *adhokṣaja*." That was his short answer.

Un-understandable, *acintya-niya adhakrta*. Everything is not bound to come within our fist. All Rights Reserved. In that way, that sort of expectant attitude should always be maintained within us if we like to be in connection with that plane of thought. *Jñāne prayāsam udapāsya*. It is our defect

that we want to understand anything and everything. It may be qualification here, but in relation to the transcendental truth of the highest order, it is disqualification. Everything we want to know, the clue of everything, the key of everything we want to have in our possession. But this is really bar to progress. If we assert in this way, we rather lose confidence there, and there will be some delay to extend the key to us. If a servant, getting engagement in his master's house is very particular to have the key of the store, very particular, then the master will suspect him. So that is a type of disease to know anything and everything. That is, the understanding element in us is enemy to our progress. It is difficult of course to accept, but still it is so.

Surrender. What understanding the *gopīs* had, knowledge from the *śāstra*, this or that? Nothing.

Rather what we understand to be standard purity, knowledge, all these things, they're disqualifications in the case of the Absolute pleasure.

You see, Kṛṣṇa, one day, He suddenly fell ill and became senseless. And in another figure He came as a physician. "O Yaśodā, your boy is caught by some disease, is it? I am told by someone."

"Yes, yes. Who are you?"

"I'm a physician and I have come, a mystic physician. I'd like to see your son. What is His disease?"

"He fainted, perhaps a headache, all these things."

Then He told that, "I can relieve a big disease but I want to cure Him, I can. Only I want some water, and that water should be taken in a porous pot from the Yamunā, and only a chaste lady can do that. A chaste girl must take some water in a porous pot, and then with the help of that I shall give some medicine and the Boy will come to consciousness immediately."

Then Yaśodā was mad to find out who is a chaste lady living in Vṛndāvana. Then told Jaṭilā and Kuṭilā, Rādhārāṇī's mother-in-law and sister-in-law. Jaṭilā was mother-in-law and Kuṭilā was sister-in-law, husband's sister. Naturally, they preached about some doubt, suspicion in the other girls of the *gopīs*, so generally they're considered to be chaste.

So Yaśodā appealed to Jaṭilā first. "You please go and take some water."

"How is it possible? To fetch water in a porous pot is impossible."

"No. The physician says that if she's really a chaste lady, then she can take water."

Then Jaṭilā could not avoid that mad request of Yaśodā...

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Śrīla Śrīdhara Mahārāja: ...Her son is in such condition. Her request was so intense that she had to go. But could not fetch water because so many pores, all got away.

Then Kuṭilā was requested. But she did not venture to approach, seeing the condition of her mother. Anyhow Yaśodā was so mad in her request that she also could not avoid that. She had to go to fetch water. But no water comes, all getting out through the pores. Then what to do?

"Who are in Vraja, not a chaste girl, a single one? What a horrible thing."

So that physician, Kṛṣṇa Himself in the garb of physician, He pointed out Rādhārāṇī. "I think that *She* is the chaste lady. Through Her symptoms I find that *She's* chaste. Request Her to fetch water."

And at the request of Yaśodā, Rādhārāṇī could not avoid. She had to go to fetch water. But She was thinking of Kṛṣṇa. "It is impossible. If You come to My relief, then only it may be possible, otherwise it is impossible."

There is a portrait we find in the market, that Rādhārāṇī when She's dipping the porous pot into the water - Kṛṣṇa, from within the water He's pressing, touching the porous pot from within the water.

And Rādhārāṇī with great suspicion She took out. She says, "Yes, the water is there." She took out, and Her maids also, the *sakhīs*, she friends, some of them also followed Her. And they're all astounded to find She took the water, and the pores are there, but still the water is in the pot. So took that water. All were astounded. And that water with some fictitious medicine was put into the Boy, Kṛṣṇa, and Kṛṣṇa rose.

A tactic to prove the position of Rādhārāṇī. What is chastity? This ordinary chastity is not chastity. That is far above, consideration of chastity there is, all relative. And beyond knowledge, how a porous pot can contain water. Miracle. The God works wonders. His ways are that of miracle. We should be prepared for that contact.

All the knowledge of this world should prove failure, all our experience. So *jñāne prayāsam udapāsya*. Deeper vision. Be clear of your past experiences, drawn from the world of senses, *pratyakṣa-jñāna*. You will always try push this knowledge of the mundane world into the transcendental. You fallen people, your capital is the experience of this world, of senses. But it won't do, have any value in that. A new thing. So with open mind, everything is possible with Him, it is such a world. So all your expectation, your past experience, no value. Quite open, give up all, purging. Quite new.

It is very difficult to get out of this superstition of so called truth here. But still it's necessary, that anything and everything is possible with Him, with the Master of impossibles. Possibility, impossibility found in our dictionary. Even Napoleon wanted to remove the impossible. "Impossibility is found in the dictionary of fools." That we're told was a remark from Napoleon. "Impossible is a word which is found in the dictionary of fools." So our dictionary is fool's dictionary.

Jñāne prayāsam udapāsya. His play, He's playing hide-and-seek, perhaps, with Brahmā, Gurudeva. We may take it in that way. The play of hide-and-seek. Sometimes He's defeating, sometimes He's defeated.

Just as with His friends in the jungle playing. Kṛṣṇa, Balarāma playing. Generally in the play, two groups; in one group Kṛṣṇa, and in another group Balarāma. And Kṛṣṇa was considered to be less strong. So next strong man, Baladeva was the best among the strong there, the strongest person, and next was Śrīdāmā. So Śrīdāmā used to come to the side of Kṛṣṇa. Baladeva one party, Kṛṣṇa another party, and Śrīdāmā to come to the side of Kṛṣṇa. And if any time Baladeva is defeated, He was enraged, He became mad. And Kṛṣṇa, diplomatically, He helped His own party. And when Baladeva saw that by Kṛṣṇa's instruction they're avoiding His obligation, then Baladeva used to call on Kṛṣṇa, "I shall punish You."

"No, You can't punish me. My mother Yaśodā she has dedicated Me to Your hand."

Ha, ha, ha, ha, ha, ha.

One day Baladeva gave a slap, and Kṛṣṇa told it to Yaśodā.

And Baladeva was very much disturbed in mind and told, "I have given slap and You complain that to mother? I do not love You? That only one day I gave a slap and You are complaining of that? What is this, Kṛṣṇa? How could You do this? Do I not love You then?"

Then Kṛṣṇa was perplexed. He accepted His defeat.

In this way.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

The fundamental, the foundation has been given by Rūpa Goswāmī in this way. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Don't go to find, don't be eager to find out reason everywhere in the pastimes of the Divinity. It is naturally such. *Ato hetor ahetoś ca, yūnor māna udañcati*. No party is defective, but still one party finds defect with another and begins a quarrel. No defect, but still for the necessity of the *līlā*, sham defects, false defects are searched, and with that touch some quarrel begins. Otherwise *līlā* means this; what we find here by necessity, there automatically the flow is like that.

So Brahmā, we won't try to apply our reason, the standard of measure at every case. No solution shall be found, and the easy, taken by the natural touch of that flow of *līlā*, what gain we should have got, that will be lost. That will be the result, consequence. So with submissive attitude, try to have a taste of that thing. Sometimes it is necessary only for the lower people to canvass, to preach. To preach to the ordinary people of the class of reason, we are to take the help of reason. Only for that purpose, *śāstra-yukti*. But when automatic, *anurāga*, *śāstra*, *śāstra-yukti*, both reason and scripture are left in the subterranean position. *Śāstra-yukti*, no place of *śāstra-yukti*. It is up to *viddhi-bhakti* to a certain extent. But above that no reins. That is automatic. That is *līlā*, that is *aher iva gatiḥ premṇaḥ*. That is His sweet will. Sweet will means not a fixed program that it will pass by this road. That is not sweet will.

I heard from a gentleman, that Mahārāja of Mysore, when he used to wander into his own town, where he will go, he did not speak to his driver. Because if the fixed program is there, then he may be in danger. So whenever coming to the crossing of the road he put his stick into the driver on a particular shoulder. In the crossing, if Mahārāja wants to go this side then in the right side he puts the stick on his driver. So he did not disclose what way he will go, only the last moment he put the stick, and the driver took that course. He kept in reserve, his sweet will. Which side he will go, sweet will, he did not leave it formally to his driver.

So sweet will. We want to search some law about the sweet will, which is self-inconsistent. One side we shall say it's sweet will, another side we shall try to find some law of his movement, of its movement. That is contradiction. The divine is such. When we shall say it is *līlā*, then we can't give any shape to that. It was shown in a particular case in this way, but whether today the same course

will be taken, we're not sure of that. In this particular way it was shown in a particular day, but that does not mean that every time the same thing will be repeated.

So we find difference in the different *līlās* and explanation given that *kalpas*, Jīva Goswāmī has given, *kalpa-bheda*. One time that *līlā* was played in this way, another time it was played in that way. So there are differences we find. And we charge that why somewhere in *Padma-Purāṇa* it is mentioned, the *līlā*, in this way? Why *Bhāgavatam* gives description in another way? Why *Harivaṁśa* in a different way? *Mahābhārata* in another way? They say of different *kalpa* it was acted in different time in different way. In infinite way it may be represented to this world, because He's independent, He's absolute.

So, leaving aside all these doubts and suspicions of meanest type I may call, we shall be more generous to approach the Absolute in its free form or free representation. We shall approach and try more and more leaving away past prejudices and precedents, records of the past, we shall approach. It is still living, it is not a stereotyped thing, that what was done once, and we must expect that only, we shall expect that only to see, so only repetition. He's not a living thing. He's under historical law. In past He showed Himself in a particular way, so He's compelled to show Him in that way always? Not living today? And sometimes He can show a new thing. Every moment, every second He can show in a quite new way.

So our heart should be made broader, wider, to accept Him, to accept, when we approach that highest authority, of the absolute world, absolute plane. That means surrender, the type of surrender will be increased, will be limitless. Surrender is also limitless. And His display is also limitless. With that sort of deep and expectant vision we'll try to read His *līlā*. So Brahmā and the other gods and Gurus and the givers of so many *śāstras*, they have given some description, and He's not confined within that cage, we shall have to think.

So Mahāprabhu did not hesitate to give description of this *līlā*, *Brahmā-vimohana*. Brahmā was being absorbed in Kṛṣṇa *līlā* in Vṛndāvana. Again in Dvārakā when Brahmā went to have an interview with Kṛṣṇa, there also the same condition we find.

Brahmā wanted an interview and Kṛṣṇa He replied, sent a note that, "Which Brahmā has come?"

And Brahmā again nonplussed. "Which Brahma? I am the Brahmā! Which Brahma?" Anyhow he composed himself and sent the reply that, "The father of Sanaka, the four-headed Brahmā has come."

"Oh, bring him here."

Then Brahmā was taken in and he found so many Brahmās, hundred-faced, thousand-faced, million-faced Brahmās all there. "What is the matter?" Infinite is such. Brahmā was perplexed. "Only one *brahmāṇḍa*, I'm the creator of that." So many *brahmāṇḍas* and bigger *brahmāṇḍas*, and bigger masters of those *brahmāṇḍas*. His sweet will. The boundary of sweet will is such; anything can be accommodated. Brahmā was perplexed.

Hare Kṛṣṇa. All these are so many light posts, lighthouses, the which way to go. Vyāsa himself, he's being chastised by Nārada. Nārada also was put many a time under test, we find. All these are showing the way, this side. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] The authentic books about the revealed truth, they are also only showing sign. "O, this side. Where? We do not know particularly, but you may go this side, this direction." *Vimṛgyām*, showing a direction. All the *śruti*, *śrutibhir*, in all the *śruti*, that is the guide given by the scholars of revealed truth, they also give

some direction. "Go this side, this way, this direction, and perhaps you may find it." *Śrutibhir vimṛgyām. Vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"All the *Veda* means to show Me."

The infinite, how He's infinite? One atom is within my fist, it is analysed, and analysed, and analysed, and re-analysed, no end. It is already within my fist, and it is infinite, go on analysis, no end. Ha, ha, ha. No end, you go. Where do you go?

So they say the maximum benefit you may get by surrendering. Give up all your prejudices of the limitation, drawn from the limited world, and be open. And then it will be easy for the infinite to cast sweets [?] on your soul, and your knowing faculty. It will be easy for you also to cleanse your plane of understanding. Cleanse your glass, the mirror of your heart. Remove all the prejudices and it will be able to catch the shade of different play of light. Cleanse the glass of your heart, and you will be able to catch different shades of light of the outside.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Everywhere there is centre, nowhere circumference. Nowhere circumference. Try to live in the eternity, Vaikuṇṭha. Vaikuṇṭha means, *kuṇṭha* means measurable thing. So what can be measured that is *kuṇṭha*, narrowness. Vaikuṇṭha, no crookedness, no limit, no measure. That is Vaikuṇṭha, and the upper part of that is Goloka. Some type of different measurement has been given in Vaikuṇṭha.

But in Goloka the Vaikuṇṭha people are puzzled. That is Goloka. Who are accustomed to move in Vaikuṇṭha, in the general infinite, they are also puzzled when they come in the jurisdiction of Goloka. Their language, their sounds, they are all obsolete in Goloka.

When Kṛṣṇa has opened His mouth and Yaśodā is astonished to find the *brahmāṇḍa* within. And Yaśodā is nonplussed. "What do I see? The *brahmāṇḍa*, the whole *brahmāṇḍa* is within here? The infinite in finite?" The infinite, and for the moment she became, she fainted almost. Then a cat cried aloud, and Kṛṣṇa, as if He's very much afraid by the sound of the cat, caught hold of His mother out of fear. Then at once Yaśodā's apprehension went off. "Oh no, He's my son! No representation of infinite within His part, within Him. He's my son." And embraced Him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. When Brahmā took away the cowboys and calves, he thought that he has created some want into the *līlā*. But he came to find that, "No, it is flowing as it was. Not even a least part is." Then Brahmā thinks, "Then, have those calves and the cowboys stealthily came here and joined?" Again he went to see, no, they were where he kept them in the caves of the mountain, they are there. The boys and the calves were there. Again he feels it is continuing as it was, no defect. So Brahmā was then, he surrendered and he got some assurance.

At the same time it is mentioned in *Bhāgavatam* that when Kṛṣṇa Himself became calf and cowboy, then at that time the mothers they felt an infinite type of affection. It is mentioned there. So much so they could not understand, but they were entranced rather. That how beautiful these boys are. And the cows also, they were also mad to show their affection to those calves, when Kṛṣṇa Himself extended Himself to become all these things. It is also mentioned. He Himself became the calf and the cowboy. Hare Kṛṣṇa.

naumīdya te 'bhra-vapuṣe taḍid-ambarāya, [guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-, lakṣma-śriye mṛdu-pade paśupāṅgajāya]

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

[*Śrīmad-Bhāgavatam*, 10.14.1]

I explained it, _____ [?] this *śloka* once. And some old audience told that, "We did not hear such scholarly explanation of this stanza. *Naumīdya te 'bhra-vapuṣe taḍid-ambarāya*. "O You venerable, we put our prayers to You. Who are You? *Abhra-vapuṣe*. *Abhra* means this cloud, black cloud, Unintelligible. *Abhra-vapuṣe*. You are unseeable, unfeelable like black. But *taḍid-ambarāya*, we can know You by Your yellow garb. That is only for Viṣṇu, Kṛṣṇa, Your likeness is there. You Yourself are unknown and unknowable but *taḍid*, yellow means Rādhārāṇī's colour. By the help of Your potency only, You can be ascertained, who are You. *Taḍid* means that lightning. By the lightning we can see the black cloud at night. So You are unknown and unknowable, but Your potency can show us. *Taḍid-ambarāya*.

'Bhra-vapuṣe taḍid-ambarāya, guñjāvataṁsa-paripiccha-lasan-mukhāya. And You come to our level as if one of our position. You, this *guñjā*, ordinary, this jungle sports and this _____ [?] with that You are coloured, and that also deceives us to ascertain You. The ordinary things that You adore so much, just as Your ornament, that is also misguiding.

Paripiccha-lasan-mukhāya, vanya-sraje. And also the garland You take, that is also collected from ordinary jungle flowers. Your *ruci*, Your taste is of such type, lower type.

Kavala-vetra-viṣāṇa-veṇu. And all these signs are misguiding. *Kavala*. Take some morsel of food with so many others taken too within and You are running after cows. That is a sign of lower caste. A *brāhmaṇa*, *kṣatriya*, *vaiśya*, the higher caste people, they cannot move, behave in such way with their food. That is also misguiding us. *Kavala-vetra-viṣāṇa-veṇu*.

All other things, the instrument You carry, of lower type. *Vanya-sraje kavala-vetra-viṣāṇa-veṇu-, lakṣma-śriye mṛdu-pade paśupāṅgajāya*. And Your stride is also very small. All this is misguiding to some lower conception of You. Hiding Yourself. And of this, how we can understand You? What fault we have got? It is difficult to accept You, that You are the Master of everything, real Kṛṣṇa conception."

Hare Kṛṣṇa. Infinite. Infinite is not only in the consideration of space. In time consideration, in small consideration, in every infinite, many sort of representation. Infinite. Consciousness, existence, then the dealings, love.

Brahman, Paramātmā, Bhagavān. Three conceptions of infinite has been given to us. Brahman conception, all-comprehensive infinite. Whatever we can conceive, it is within that, that type of infinite. Paramātmā, the smallest of the small. *Aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20]. Whatever small you can conceive, it is smaller than that. That is a type of infinite. And Bhagavān. Bhagavān conception of two types; one of majesty, power, infinite potency, master of infinite potency.

And Jīva Goswāmī has given a new meaning to this, at least to me. This is written in his book, Bhagavān. Bhagavān, by Bhagavān he wants to feel us, follow us. *Bhajanīya-guṇa viśiṣṭha*. Bhagavān. This aspect of infinite, *bhajanīya*. When we come in touch of Him, then we like to surrender us for His satisfaction. *Bhajanu*, that type of infinite. Infinite of various types, Bhagavān infinite is *bhajanīya-guṇa viśiṣṭha*. So beautiful, attractive, attracting surrender to Him. That aspect of infinite, that is the highest type of infinite. Neither space nor time nor anything else, but all-attraction, all-attractive type of infinite, that is the highest.

And these are all outskirts, covers, the space infinite, the time infinite and the other aspects. The power infinite and love infinite, attracting love, self-surrender, that is the highest type of infinite. And that is Kṛṣṇa. The attractor also wholly higher and the attracted potency, aspect. Predominating and Predominated Moiety, in the expression of our Guru Mahārāja. Predominating and Predominated. Positive, negative, they may be called. Attraction, that is the most fundamental element everywhere. All else can be eliminated, ignored, forgotten, if we come in the touch of attraction, love. Everything can be ignored if we are in connection with love. Gaura Hari. Gaura Hari.

The fulfilment of our existence, all the existence, everything is in love. Love is the principle in the centre, which is the only fulfilment of everything, every existence. The very gist of existence is there, can't be ignored or challenged by any other forms or aspect of our substantial existence. Unchallengeable, absolute. Absolute king, emperor, is love. None can stand in comparison with that. All will have to accept defeat coming in clash with that principle of love. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Mahaprabhu pointed out *the* thing. That is the most substantial thing in this world. Whatever we see and find and experience and come in connection with, the most central necessity and fulfilment is there, love. And *Bhāgavatam* it draws the extract from the whole revealed scriptures and says that love divine, that is the most desirable original entity. We must not allow ourselves to run hither and thither searching for our base fulfilment, this thing, that thing, so many other things. But forcibly taking our attention, concentrate you in this line, this is the...

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Śrīla Śrīdhara Mahārāja: ...highest in the creation meant for you in the eternity. So give up your wild goose chasing habit, and collect and concentrate all your might to progress in this line, to try to go to the temple of love divine. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. What's the time?

Vidagdha Mādhava: Nine fifteen.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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]

Svajanam ārya-pathaṁ ca hitvā. Risk, the background of risk, that also enhances mood. A necessary part of the highest form of love, to risk the so-called achievement, worldly achievement. The standard of so much so-called purity ever found in this world, at the risk of that, the quest of love divine, that is, that commands the highest position. Kṛṣṇa. Kṛṣṇa.

Very carefully that should be taken. The line of Newton, the greatest knower of everything, he said that, "I know nothing." That is the way. As much as one is in the midst of purity, so much he thinks that, "I am impure." That is the nature of infinite measurement. "I have nothing." Because the charm is so infinite, it cannot but be estimated in that way. The more they achieve, the more they thirst. Thirst, more earnestness. Realisation toward infinite is of that characteristic. As much as one can progress, so much he thinks himself to be helpless, to go further for measurement. It does not come into the plane of measurement. Nothing.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Ha. Ha.

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]

We cannot understand, we cannot find ourselves qualified to give any expression about that, so we become dumb. "What shall I say?" But He makes us to open our mouths. Otherwise, the reader, the knower, he becomes dumb. A bona fide searching person becomes dumb with His ways. Cannot give any expression to that. But the power from high comes to make him give some statement. In that way the truth from that part comes here. *Mukam karoti vācālaṁ*. They begin to say, give vent to their feeling, pressed by the higher plane, entity. *Panghum langhāyate girīm*. He has got no power of his own that he can walk, but His wonderful power can help him to cross the mountains. *Yat kṛpā*. This is the nature of the grace of the Almighty, of the Absolute. By His power, everything can move, live.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

The cause of production, the cause of sustenance. Production, sustenance and again withdrawal. Evolution and dissolution, and sustenance in the middle. The prime cause, universal cause. *Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhiṣamviśanti*. *Prayanty abhiṣamviśanti*. Twice, this is repetition. Superficially it is repetition. *Yat padyanty*. Towards whom, then *abhiṣamviśanti*, and finally enters. At the time of dissolution that is _____ [?] Everything disappears into the subtle existence, at the wholesale dissolution of this world. But again with the evolution, they come out. And *abhiṣamviśanti*, they enter into the permanent *līlā*. They do not come back into this world of exploitation and renunciation.

Tad brahma tad vijijñāsa. Enquire after Him. What do you do? Make enquiry where you are. Where you are, and enquiry must have such broad form. Making enquiry always, but for trifle things? But give a wide, widest shape of your enquiry. Where you are? Who are you? Where you are? How you are to go? This is our dire necessity for our own purpose. We can't avoid. And that enquiry contains, we can't predict level of thought.

Brahman, Paramātmā, Bhagavān. So Bhagavān enquiry, that is the highest, search for Śrī Kṛṣṇa, Reality the Beautiful. A natural necessity within us, for our own interest, can't avoid. A sane man, a man who does not want to deceive himself he can't avoid search for Kṛṣṇa, for his own best benefit. The most general thing of our nature, to enquire for happiness, *raso vai saḥ*. Enquire for our best comfort. This is the general question. This should be the only question of the whole animation. Search for Kṛṣṇa. Searching, searching for *rasa*, ecstasy, the highest form of ecstasy.

Read and Cry. What have I done? What is my necessity, and how I'm passing my days? Repent, cry. I have passed my days uselessly. I'm a traitor to my own self. I'm going to commit suicide. Complain against yourself, and your so-called friends. We have nothing to do here. Read and cry, do or die! Progress in the right way, or you are inviting your death. The general tenor of life, of all existence will be this.

In the most scientific way, search for Śrī Kṛṣṇa, Reality the Beautiful. That is the ever-found highest goal of humanity, not only, but all animation. And all problems are combined here. All problems, they're all harmonised, all the problems. So no complaint against this attempt can be normal. Deviation from this general instruction, the general call, all false, unnecessary, and ill-doing, injurious. So this is *the* truth, *the* necessity of everyone, wherever there is animation. The most generalised march, call for such march. Most grand and extensive and friendly. Friendly call to the all, to the whole of the world, the only call. "March towards Kṛṣṇa!" The only call. All should be silenced. All other topics should be silenced, should be stopped, and only if this call remains, the real welfare of the world remains. Everything becomes...

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

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

So comprehensive call.

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

Non sectarianism is here. Apparently it is thought sectarian by the abnormal thinking. But every normal thinking, that is the most general, universal thing you are dealing with. Search for Śrī Kṛṣṇa, march towards the divine domain, universal march towards divine domain. Save yourself, back to home, back to God, back to Godhead. Call. Back to home. We're quarrelling in the foreign land for fictitious gain. Save them, and take them all home. Only by the grace of that Absolute it is possible to certain extent. The wave coming from there to take us home. Home-knowing man can only give us such news, and can take us there. The home-knowing man. So the call comes from the home. The origination of this call is from the home.

Gaura Hari. Gaura Hari. Gaura Hari. I close here. Nitāi Gaura Hari bol.
Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

[deve varṣati yajña-viplava-ruṣā] vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇaṁ dṛṣtvānukampy utsmayam
utpātyaika-karena śailam avalo līlocchilīndhraṁ yathā
bibrad goṣṭham apān mahendra-mada-bhit prīyān na indro gavām

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

The other say I told that I should speak something about the Govardhana Girirāja, that day I missed.

So this is the very gist of the whole narration. In this *śloka* the very substance has been represented.

What was the matter, the whole Govardhana? Previously, at that time the *gopa*, the milkmen, they used to observe some sacrifice to satisfy the king of the heaven, Indra.

...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Indra, the king of heaven, at whose command the air, the clouds and other subtle elementary powers are supposed to be commanded by Indra, the king of heaven.

And the *gopas*, their main wealth is cow, and the food of the cow is mainly the grass. And in that part of the land only rain can produce grass. And the grass can come only by the rain. So they

used to satisfy the subtle power who is supposed to be at the command of the natural, subtle substances. And by satisfying him the favourable rain will come, there will be grass, immense. And the cows will graze easily and they may get milk profusely. And that is their living, occupation. Different preparations from the milk, and to sell that, and then to earn their livelihood.

So sometimes from one forest they will have to change to another forest. When the grazing ground is finished then they used to change their position. Sometimes in Vṛndāvana, sometimes Nandagrāma, sometimes Gokula, they were wandering, only for the purpose of grass, fodder for the cows. So first we find that Nanda Mahārāja was in Gokula, then again find sometimes in Vṛndāvana, then again find sometimes in Nandagrāma. Only for the grazing purpose.

Deve varṣati. When Kṛṣṇa, He wanted to assert Himself in His own way, to modify. In other words, He wanted to discover His own *dhāma*, Vṛndāvana, to put it in its pristine glory. So though boy, He was supposed to be an extraordinary boy, a boy of extraordinary capacity, so *sapta hayana*, seven years old, Kṛṣṇa only. But in *Padma-Purāṇa* we find that the special personality, their development, their growth is one and a half more than ordinary standard. So *sapta hayana* _____ [?], one and a half. That sort of growth we expect generally from uncommon personality, it is mentioned in *Padma-Purāṇa*. So *sapta hayana* _____ [?] eleven, in general age.

But that boy announced that, "Why should we supply the - accept the sacrifice of Indra? We have direct concern with Govardhana. Really we get fodder from the Govardhana. So let us worship Govardhana and not Indra." This sort of announcement He made among the *gopas*.

Anyhow, willingly or reluctantly, the *gopas* anyhow had to submit to the advice of Kṛṣṇa.

"Yes, let us do that."

Nanda Mahārāja was influenced by the affection of his boy, and because he was the king, he announced that, "This time we shall worship Govardhana Girirāja, and not Indra."

And some reluctantly, some willingly, the other *gopas*, milkmen, they followed. And they began the sacrifice for the Govardhana.

Intimation reached Indra. "A boy of special capacity has grown there and he has taken the leadership and he has stopped my, that eternal, that sacrifice. For long time it is the usage of the *gopas* to sacrifice in my favour, and that one boy, he's the cause of stopping my sacrifice." Then he was very much enraged and ordered the clouds and the wind, and the electricity, that is the lightning, all these elements, they are supposed to be personified.

Here also I like to say something, that in ancient days the Āryans, the Rājarṣi, they used to see everything as person. Their behaviour, conduct was such, that they saw and thought everything around them, this creeper, the tree, all person. That person according to *karma* is wandering through these species. So all person.

And I also told, when our Svarūpa Dāmodara he asked me that, "Guru Mahārāja told me to crush the fossil theory. How it is possible?"

I advised him on the basis of Berkeley's theory; that whatever we think, really it is part of our consciousness. And part of consciousness means person. Part of consciousness that is person, *cetana*. So everything is such. Then the wind, we think it is an inanimate object, but it was thought in the Vedic line, no, it is person. The lightning, all person. Whatever we consider to be elementary, matter, gross and subtle, all had consideration of personality.

Deve varṣati. Then when Indra commanded that, "Go and devastate the whole Gokula. They have insulted me. They have rejected, closed my worship and worshipping that mountain, that hill, Govardhana. I can't tolerate this insult. You go and devastate the land."

By the order of Indra, who is supposed to be master of all the higher, subtle elements, *deve varṣati*, heavy rain began to fall. *Yajña-viplavaruṣā*, and backed by the anger which came from the stoppage of the sacrifice of the higher elements, *yajña-viplavaruṣā*. How? *Vajrāśma-varṣānilaiḥ*. *Vajra* means thunder. *Aśma* means hail. *Vajrāśma*, rain. *Anilaiḥ*, and storm. Hail, storm, heavy rain, and thunder, simultaneously they attacked the whole of *Vraja-maṇḍala*. *Varṣati yajña-viplava-ruṣā vajrāsma-varṣānilaiḥ, sīdat-pāla- paśu-striy ātma-śaraṇaṁ*. And consequently the whole *Vrajavāsīs* they were thrown into great disaster. *Sīdat*, the application, the pain in general came down there, affliction, misery. *Pāla-paśu*, the animals and the protector of the animals, *pāla*, *gopāla*, who maintain the animals, *pāla-paśu. Striya*, the women. *Sīdat- pāla-paśu-striy ātma-śaraṇaṁ*. Then they had no other alternative but to take refuge to Kṛṣṇa. They all came to Kṛṣṇa for their relief.

"Now, what to do? You have influenced us to stop the sacrifice meant for Indra. And the vindictive Indra he has begun to afflict us in this heavy way. How we can live? Please make arrangement for our life."

Striy ātma-śaraṇaṁ. They all came to Him for protection, *ātma-śaraṇaṁ*.

Dṛṣṭvānukampy utsmayan. Seeing this He had much pity, Kṛṣṇa, was pitiful on them. *Ātma-śaraṇaṁ*. *Dṛṣṭvānukampy utsmayan*, and smiled a little. "They've all come to Me for relief." *Samvik*. *Dṛṣṭvānukampy utsmayan.* Smiling*. Utpāṭyaika-kareṇa śailam abalo līlo*. Only with one hand He took the mountain up. A very simple thing. *Utpāṭyaika-kareṇa*, only with one hand, single hand, He uprooted the hill, *utpāṭyaika- kareṇa*.

How? *Līlocchilīndhraṁ yathā*. Just as a boy he deals with his play ball. *Ucchilīndhram*, the ball of a child, *līlocchilīndhraṁ*, the play ball, the ball with which the child plays, just like that. Very easily He took up the heavy mountain up. *Utpāṭyaika-kareṇa śailam abalo līlocchilīndhraṁ yathā*. As a boy, as a child, he lifts his play ball, just like that He took up. *Utpāṭyaika-kareṇa śailam abalo līlocchilīndhraṁ*.

Bibrad goṣṭham apān. And holding that up He gave protection to all those who were living in that Gokula. The men, women, cow, their luggage, bags, baggages, everything. Or if any bullocks, everything, they took protection under that hill. _____ [?] *śailam avalo līlocchilīndhraṁ yathā, bibrad goṣṭham apān*. The whole *goṣṭha*, those that deals with cows, the whole camp was given shelter under that hill. *Bibrad goṣṭham apān mahendra-mada-bhit*. And thereby He disarmed, or He crushed the pride of the great king of heaven. *Goṣṭham apān mahendra-mada-bhit*. He gave protection as well as crushed the pride of the lord of heaven, *mahendra-mada-bhit*.

Prīyān na indro gavām. And that Lord of the cows, such Lord of the cows, let Him be satisfied, propitiated with us. *Mahendra-mada-bhit prīyān*. Let Him be propitiated with us. *Indro gavām*. Who is He? He is also Indra, master. Master of the cows. The simple position, the *rakhaldra*, the cowboy, the keeper of the cows. Superficially, He's a mere cowboy. Let that sort of cowboy, who within Him holds the whole power of controlling the whole universe of our conception, apparently cowboy. But really He's the controller of the universe. *Mahendra-mada-bhit*. Let Him be propitiated, satisfied with us, that cowboy. We want to worship that cowboy, the king of the cows, in a humble position, in this way."

That is Govardhana. Govardhana, then when, it is also described, when the Vrajavāsīs, they worshipped Him, sacrificed for His satisfaction, they saw that Govardhana also spreading one hand, He's taking the things and feeding Himself.

And Krsna pointed out. "You see! You thought that it is only a material heap of stone. No. It is living, it is God, you see." So He showed that, that is also an extended self of Kṛṣṇa, Govardhana. We're told that Rādhā-kuṇḍa is extended position of Rādhārāṇī, and Govardhana that is the extended self of Kṛṣṇa Himself. So we're not to look for Girirāja, we worship a part of Girirāja. The part of the infinite is infinite. So a pebble as our ordinary vision, but that is the part of the infinite is infinite. That was in our material vision, it is a piece of stone. But its possibility is infinite, it is there.

In the general sense Einstein, his law of relativity has announced that anything is that thing plus something more. *Turya*, something more. More possibility, prospect, it is not standstill. In his scientific way he says.

But we also want to continue, produce this to infinite. What is seen by our senses, that is not limited to that conception of our senses. It may be, the possibility, the probability is added to that. Our vision, estimation of anything is limited, but its prospect may be unlimited, unknown, no limitation. We do not know even what is the prospect, what possibility is, a particle of sand may have. A creeper, a leaf of a creeper, what sort of possibility is there we do not know. In medicinal purpose...

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Śrīla Śrīdhara Mahārāja: ...representing Kṛṣṇa, that cowboy, *indro gavām*, Who is the Master of the keeper of the cows. That sort of mild and soft conception, beautiful God is there. *Prīyān na indro gavām*. And we beg His mercy, His affection, His gracious look on us. That may save us from those inclemencies and frowning of the environment. When we try to put a stop to our former form of life and take our course towards Godhead, Kṛṣṇa consciousness, neglecting the imperative duties that are on us...

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

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

...we stop the program of our every day life which was ascertained in our previous life, give up all duties and try to march on exclusively towards Kṛṣṇa consciousness, so many difficulties may come, to trouble us, to trap us in our journey. But we must stick to the order of Kṛṣṇa, and He will protect us. *Indro gavām*. The *indro*, the controller of all ordinary activities and tendencies and mental impulse of different type, they may come to attack us. But if we're attentive towards our goal to be the order of Kṛṣṇa, Kṛṣṇa will come to protect us in the shade of His - giving us shelter under the shade of Govardhana. And no Indra can, will be able to touch our hair. He will give us protection. So Girirāja Govardhana, we try to take shelter under Him.

"Give us protection from all the difficulties that may come to attack, because of my leaving, or neglecting the past program of my life."

So many anomalies may be caused, and we'll get protection from Him. *Mahendra-mada-bhit prīyān na indro gavām*. That cowboy, Master of the cows, in His other representation Govardhana, He will save us from all sorts of difficulties on our way. *Sarva-dharmān parityajya*.

Gaura Hari bol. Gaura Hari bol. God works wonders. His ways are unknown. Our revered Swāmī Mahārāja, we could not understand in general that he will do such a marvellous work. Rather, Kṛṣṇa will do through him such a marvellous work, or service. Mahāprabhu. It was beyond our estimation, but suddenly what happened. I was connected with him, associated with him from long time. I found ambition in him, and a great enthusiasm in him to preach. So much so that it seemed to us that it's ambitious imagination.

Sometimes he expressed his will. "Let us go to Gandhi, Jawaharlal [Pandit Nehru], the political leaders. Why they're engaged in such lower type of improvement of the nation, and not accepting Mahāprabhu's program? Why they're not, what basis they've got? If they really want to do good to the people, why they do not take this program of Mahāprabhu, to do real good to the people? These political narrow views, by this they think they're proud that they're doing good to the people." In this way sometimes he told.

And he had some talks about *Bhagavad-gītā* lines, discussing with me. And very brave movement we found in him. And also another thing we found in him, that though financially he was not well established, but he did not care for that at all. His ways were rather princely, though he was put in poverty. Ambitious movement. Whenever he secures a good partner, he's going to accept his business in a grand way. Not humble beginning and then gradually going, not. At once he used to take up in a big scale. The broad, wide view he had. Sometimes it seemed to be inconsistent with his present position and that ambitious sentiment.

But anyhow we found a miracle in his last days. How, apparently disappointed in his worldly life, he took *sannyāsa*, and then tried to make a big attempt. And the providence came to his help. And making arrangement with some Sumati Morarji or so, who were all known to him, somewhat, in his business life, he went towards America.

Prabhupāda, our Guru Mahārāja, his idea was that. When he took *sannyāsa*, red cloth, generally the *sahajiyā* they remarked, "This red cloth is dishonour to the Vaiṣṇava."

Sanātana Goswāmī mentioned in one place,

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsīre dimu, ki kāya uhāya?]

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā,* 13.61]

Rakta means red, blood red. Generally the kapalis [?] the *sakta* section, they use that blood red cloth. So *rakta-vastra* means blood red.

But Mahāprabhu took that mild red *sannyāsa veśa*. And Madhavendra Purī, Īśvara Purī, _____ [?]

Anyhow Sanātana Goswāmī, out of great humility, he did not take the position of a *sannyāsī*. Because their descent, questions of their family was of suspicious type. Sanātana Goswāmī, Rūpa

Goswāmī, they were very closely connected with the Muslims. So the Hindu society could not take them as Ācārya.

In Purī also when they visited Mahāprabhu they used to live with Haridāsa Ṭhākura. And they generally did not use the ordinary road. If any *brāhmaṇa pūjārī* worshipping in the temple, they will have a touch, and they will show some hate. So previously they were very careful about that.

When Mahāprabhu came to touch him, "No, no, I am, by my lineage, by my own nature, in all respects I'm untouchable. I'm untouchable, don't touch me, my Lord!"

But Mahāprabhu's vision was otherwise. "You can purify the whole world by your touch. I'm touching you to purify Me. Such Kṛṣṇa *bhakti* which can purify wonderfully everything, you hold that within your heart."

prabhu kahe, - "tomā sparśi ātma pavitrite, [bhakti-bale pāra tumi brahmāṇḍa śodhite]

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.56]

But Sanātana Goswāmī out of his unlimited humility, he always took care that, "I am - none can seek any word against me in connection with my lineage that I had contamination with the Muslims, *yavanas*, eater of the cow. So anyone may cast that sort of blame on us, so we should not give any opportunity to our enemy to say against us that we are encroaching." That sort of humility he had. And he told, *rakta-vastra 'vaiṣṇavera' parite*. "We are nothing, nothing of the nothing. But we're ordered to do these things, so we're doing." In this way.

But Prabhupāda, our Guru Mahārāja, when he went to Vṛndāvana with red cloth, and two of his attendants they were clad in European style, not even white cloth, but European coat and pants.

The people remarked, "What is this? This man has come in the garb of a *sannyāsī*, red cloth, which is not acceptable to the Goswāmī Sanātana, and has taken his two disciples dressed in European style."

So such was the beginning of the preaching life of our Guru Mahārāja. And he was very different from the current *sahajiyā* section.

"That they're misrepresenting Rūpa, Sanātana, and Mahāprabhu. Misrepresenting. So Mahāprabhu's *sampradāya* must be protected from this imitation contamination." From the beginning he had his heart in that. "And they're all charmed by the European civilisation. But European civilisation must be crushed. That must be taken under our feet, then these fools will automatically come. Something like, it is. The European civilisation, they're attracting all the stalwarts of this world, mostly." In this way, he posed himself in that way.

Then when he found the opportunity he sent a party to preach in England. Anyhow, some movement was created. Mahārāja _____ [?] he had some influence in the British official area, royal area also. Mahārāja _____ [?] was his title.

He remarked, "Who is the man so courageous that he has sent the banner of Mahāprabhu to Europe and this England? *Prema-dhāma*, divine love, the news of divine love. So courageous he wants to preach that principle of divine love in this Europe, out-and-out materialistic civilisation. And you want to influence the civilisation by the love given by Mahāprabhu, divine love. Who is that bold man?" He remarked like that. "Impossible, it is impossible."

But Prabhupāda had the courage to do so, and he felt it necessary. Otherwise these people cannot be convinced so well. Then during his lifetime he could not send to America, but he has written in *Gauḍīya*, *Mārkine-loka*. Before he sent his party to England he consulted with Rabindranath Tagore. He was already well known in the world, he got Nobel prize.

Rabindranath requested him to, "Send preachers in Germany. Not England because they're always proud, and that they're the king and we're the subject. India is under them, so generally the British people they have this conceit that we're the king-nation and they're the subject nation. So they won't give due attention to our words. And America has been polluted by so many other Indian preachers of yoga and other things."

Rabindranath also he had not much regard for Vivekānanda, Ramakrishna Mission. "And at that time one Yogyadar he went to America and he used to show many yoga practice, that is many *mudras*, especially amongst the women. And a bad name came, was created for the Indians at that time."

"So in America they will easily take something, try to appreciate, but now the position is not favourable there. That a few gentlemen have come from India, and misrepresented Indian culture and there is a bad name in America. So you should not go. I don't recommend you to go there. And the French people also, very easily take something, and divorce, give up that thing. That is also. Rather if you ask my opinion, I shall say to send your men to Germany, because they are considerate people, they have general appreciation for ancient Indian culture. And what they accept once, they do not reject it very easily. Stability is in that nationality." So he recommended.

But anyhow Prabhupāda managed to send men to England. Two parties were sent. When he had a wish to send preachers in America, but he could not do so.

Swāmī Mahārāja says, I do not remember it very clearly, that in Bombay when he was, Swāmī Mahārāja and myself and Prabhupāda at that time his party is preaching in London.

His feeling was that, "We shall all have to go to attempt preaching in the western world civilisation. And you must be ready, you'll have to go." Swāmī Mahārāja said that, "In your presence Prabhupāda asked me, that be ready, you'll have to go there. And with that order I thought that Prabhupāda wanted me to go." And he had in his mind that, and anyhow managed to go.

And this wonderful success, that so many of you have come to come here to study *prema-dhāma*, what is love divine. What is the topmost conception of the Vedic culture, the ancient theistic revealed scripture, *Ṛg- Veda*, it is admitted on all hands that *Ṛg-Veda* is the most ancient of revealed scriptures. And from other *Vedas*, and the very purpose of the *Veda* is in *Bhāgavatam*, and what is that preached by Mahāprabhu, that love divine. That should be the goal of all animation. That is our home, how to go back there? And that was so extensively taken. Just as we heard that Nityānanda Prabhu, from door to door He wandered and requested, "Accept Mahāprabhu, Śrī Caitanyadeva."

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."]

So Swāmī Mahārāja went from door to door in America, as if, from park to park, with his simple dress and that *karatālas*, he chanted the Name of Mahāprabhu and Kṛṣṇa consciousness.

And came with flying colours. First he came with two followers here, Acyutānanda and Rāmānuja, and he was given to stay in that blue house. And that reception by the Municipality. And anyhow gradually this perhaps happened, you all know from his life and teachings.

So today is the day of the disappearance of that great soul, great Ācārya. And the disappearance of the great personages from our view is the most undesirable and deplorable and unfortunate time for us, we consider. When they come, we rejoice in union, and we feel helpless when they withdraw from us. From amongst all the separation, the separation of the devotee and the Gurudeva, that is the highest. In the *Rāmānanda-saṁvāda* we find what is the greatest painfulness in the devotee.

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

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

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

The great sorrow is in separation with Vaiṣṇava. When we're in the company of the Vaiṣṇava we're in the midst of the company of the Lord. By their separation, just as if radio is removed we're cut off from the world information. Through radio we get information of the world. So the divine world information we get from the Vaiṣṇava. If they're removed, then we're disconnected, we're cut off. *'Kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. Of all the miseries and torments, the separation of a Vaiṣṇava, that is the most disappointing thing. And it has reached the acme when we find in the dealings of Dāsa Goswāmī. *Vyāghra- tuṇḍāyate kuṇḍaṁ*. *Girīndro 'jagarāyate*.

[śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate / vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me]

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka*, Fourteen Prayers For Shelter, 11]

This is inconceivable to us, what is the realisation of Dāsa Goswāmī. *Vyāghra-tuṇḍāyate*. The most favourite place of Dāsa Goswāmī was Rādhā-Kuṇḍa. From beginning to end he accepted that position in the bank of Rādhā-Kuṇḍa he will think about the Rādhā-Govinda *līlā*.

But after the separation of Rūpa and Sanātana he says, "That very *kuṇḍa* like a big mouth of a tiger, is coming to devour me. By whose connection Rādhā-Kuṇḍa was so sweet, so bright, so divine, and that is coming to devour me. Such position. And *girīndro 'jagarāyate*, this Govardhana, who is conceived to be representation of Kṛṣṇa Himself, that seems to be like a big python"

We cannot conceive that such position may be in truth. So a dear and so near, all, only by the absence of Guru and Vaiṣṇava can become so apathetic, it is inconceivable to us. But we cannot dismiss the feeling of Dāsa Goswāmī, who is so great in other respects we feel. So we shudder to think how the separation of a Guru will be, who is a real Vaiṣṇava.

And also in *Rāmānanda-saṁvāda*, *'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. We are always in different position than the Supreme Lord. We cannot be in His very close connection. But we can come in very close connection with the Vaiṣṇava. They are agent, bona side agent, that is true to us, that is real to us. And that is the Lord is rather coming, a vague conception. From imagination-like thing, cannot be infinite, cannot be contained, have any connection, very feasible. But Vaiṣṇava, His agent, that is a concrete thing to us, a reality. So when that connection disappears we're in the greatest of loss, in greatest mourning. If we can feel that, then we can attain the real position of a servant of Vaiṣṇava. Otherwise we're also in imaginary world, moving here and there endlessly. If regular temperament of a Vaiṣṇava we're to appreciate, we're to achieve, then such conceptions also we must feel. *'Kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*.

And the Guru he's the king of the Vaiṣṇava so by his separation we must mourn to leave. The general, normal disciple must observe a great mourning in many ways. And in other words his cultivation of his, we can come in his connection when we're engaged in culture of his ways and thoughts and what he came here to give to us, our adherence, loyalty, our hearty loyalty to that, that can take us near to him, to his holy feet. And thereby we can appeal wherever he is, he's not so. He has got a spacious aspect, he's all-seeing, all-knowing. And our sincerity what he came for us to take us up, if he sees that we're continuing in that plane of life what he wanted us to do, he'll be satisfied. In this way we can satisfy him.

yasya prasādād bhagavat-prasādo, [yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [*Śrī Gurvaṣṭakam*, 8]

By satisfying him, we can satisfy the Supreme Entity. In this way we shall try to pass our days.

So today is the day of disappearance of Swāmī Mahārāja, whose action, whose preaching, whose last life was so bright that all the Gauḍīya Vaiṣṇava, they cannot but be indebted to that great personage who in such a broad way, wide way, preached in the Name of Gaura-Nityānanda in the west.

With our obeisance to him today, I close here.

...

Mahānanda [?]: Conception of difference in attitude between offering to Nṛsiṁhadeva, to Kṛṣṇa, and to Caitanya Mahāprabhu in that way, and Lord Jagannātha?

Śrīla Śrīdhara Mahārāja: What do *you* think?

Mahānanda: I'm slightly unclear in that they are all Kṛṣṇa, but yet we're offering to different predominant mood of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Different representation of Kṛṣṇa for different function, and They're full in Themselves. And They've got Their separate taste Who is. And we're to adjust ourselves accordingly when we approach the particular representation of Kṛṣṇa.

Mainly two types; Predominating and Predominated. Predominated section there also different representations, with different functions. There also we have to adjust, to satisfy Them differently. Then we're to find our own intrinsic graduation in the whole, and to be adjusted there, to have our adjustment. Where from we're expected to do our duty to Them differently. Different function, everyone of us we may have to watch different sight of the representation of Kṛṣṇa or His potency. According to our adjustment, eternal adjusted position. And as long as we're not reinstated in that permanent position in a general way we're to move according to our progress of realisation.

Suppose we've got our position in the friendly circle of Kṛṣṇa in Vṛndāvana, then we're to deal with Baladeva in a particular way. Subal, Śrīdāmā, there are, Nanda and Yaśodā there are, the *gopīs* there are, our respective response will be accordingly towards them, their demands. We're to serve all, but in different mood and different way. It is everywhere adjustment such. Adjust means to be adjusted in a particular position and from there we may have various functions and duties to do towards different representations of the environment, not all equal. Not all equal, adjustment means that hierarchy. Begin small, important, non-important according to their gradation. The position is all there high or low according to the satisfaction of Kṛṣṇa. Every point trying to satisfy Kṛṣṇa, and according to their nature and their degree of service that is got, we're to adjust ourselves. Adjustment with the environment means various duties towards various representatives of the whole. So Nṛsiṁhadeva we shall be generally looking after that any obstacle in my way to march towards the service may be removed by His grace, special prayer. In this way according to Their function and the kind of grace They hold, our position, prayer, and our service will be accordingly. Adjustment. Hare Kṛṣṇa. Hare Kṛṣṇa.

The sonhood of Godhead, consorthood of Godhead, friendhood of Godhead, fatherhood of Godhead, different conceptions there are. And there is a gradation. And consorthood is considered to be the highest conception according to *Bhāgavatam* and Mahāprabhu.

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

Searching our heart we're to find out high and low, the demand, the degree of demand within us. We may classify according to that. So many inner hankering we have got and what is the most intense, according to that the solution will have got the importance, the response. *Hṛdaye nābhya nujñāto*. *Svarūpa*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā*, 2.1]

Self-determination. Self-determination; where is my fulfilment? Fullest engagement, fullest satisfaction, where I am get, the solution will come accordingly.

[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 there, the similar thing is here, corresponding phase. What is in me, the demand, and outside that is also existing.

So I told the other day that the seed of all the revealed scripture is in one word, the Yes, Oṁ. Oṁ, this sound contains the whole thing. This very seed of Gāyatrī, and from Gāyatrī comes the *Veda*, and from *Veda* three departures. Anyhow, *Vedānta*, *Bhāgavatam*, in this way. The very seed is Oṁ. What is Oṁ? Oṁ means a great, a grand Yes! What is yes? What you are searching for within, that is. The positive assertion. It is there! The object of your innermost searching, it is. Really it has existence, for which you find your innermost desire, hankering. That is, one word. Then begin searching, what is that? That is Brahman. All-accommodating, that is Paramātmā, that is Bhagavān. Here we'll have the greater satisfaction, *bhajanīya*. The object of your worship, your innermost adoration is there, what you are searching for. All this comes from within, it is automatic with us. Yes - a positive, direct, positive answer. What you are searching for in your innermost heart, that exists. Be assured, be consoled.

83.11.09.B

Śrīla Śrīdhara Mahārāja: ...culminate in Kṛṣṇa conception of Godhead. Because we shall be able to find gradually our innermost hankering is for that sweetness, that sweet consorthood. According to their position, *vātsalya*, *sākhya*, a little modified. Hare Kṛṣṇa. We can't ignore. It is *the* truth, we can't avoid. Wherever we go, we're in the tree section, or in the insect, animal, wherever we go, this is within us. The eternal search, within for something. And that thing is. And how? Try, try again to find out the innermost satisfaction, the object of innermost.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

["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 can't understand, the very object of our selfish nature is Viṣṇu conception, Kṛṣṇa conception. Generally misguided, we make much of the cover. Is it that? Is it that? Is it that? All cover. But when we come to the *sādhu* and get *sukṛti* and some help, then we can understand, not the cover, but my inner heart is searching after Viṣṇu, after Kṛṣṇa conception. Prahlāda Mahārāja says. We can detect. Then we can understand our own self, *ātmā-darśan-ātmā-sakhathkar*. When we can meet our own self we can find, according to our progress, that what our innermost demand, what we want really. And each calculation to full-fledged theism that is Kṛṣṇa conception. There we are, so far, no further. It stops its journey there.

So it is not thrust on anyone against his will. No force, no enforcement, no application of any force, it is natural only to understand. Favourable circumstance help us to understand our own necessity. We're to be educated about our own self and selfishness proper. What is our real self and what is selfishness proper. Then we can come gradually to understand that Kṛṣṇa, it culminates there, Kṛṣṇa conception of the environment, Vṛndāvana can satisfy us. Vṛndāvana is a place that can fulfil all our inner hankering to the fullest extent, no further. It is natural. So comparative study is allowed, not a blind faith, led towards a corner by a designing man, no. March in the plain line.

Satyam śivam sundaram. First existence, unassailable existence assured. Next, *śivam*, general satisfaction that is above death, to conceive oneself above death. Beyond the attack of the negative side, safe position. Then positive progress, *sundaram. Śivam* means to get out of the negative side, attack, torment, difficulties, trouble, to go above that, *śivam*. *Satyam, śivam*, then *sundaram*, that sweetness or beauty, march towards that. Three stages of life, to feel where we are, really our position. That we are assailed by our environment, attacked and subdued. Action, reaction; to get out of that, in the abscissa, that is *śivam*, out of the negative influence. Then third position is fulfilment, to merge in the beautiful atmosphere of Vṛndāvana.

And very akin to them we also can find Navadwīpa, a little generous Vṛndāvana. Generous, magnanimous Vṛndāvana, we're concerned more with that, fallen souls. Very palatable dishes are being served among the friends inner circle, and then that being distributed to the public, two forms of the highest.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura.

So to be adjusted in this way, unassailable position. So we admit the necessity of only one thing; back to home. March towards home. All engagements must be subservient to that. If it hinders the royal march back to home, that should be rejected. And what will help our march towards home, that is accepted, favourable, what is. The only thing, only duty we have got to discharge, we must go home. Where the innermost part, with the innermost part wholesale satisfaction we get. Every nerve gets its satisfaction of our existence. Full-fledged theism. Consideration for the necessity of the fulfilment of every nerve in our system. Every nerve will find its satisfaction in that soil. Wholesale satisfaction of our whole existence, automatic, found in that land. That is home, where full attendance is given to us, to our every nerve of existence. We want to go there.

Here it is impossible, in this atmosphere to have. We cannot lead a treacherous life. We must be sincere to our own self. And that requires that we must be, we cannot be but a devotee of Kṛṣṇa, cannot but be members of Kṛṣṇa consciousness. So that is the universal march, and that is necessary for everyone, wherever there is animation, self-consideration It cannot be avoided. Most universal form of life and the fullest utilisation of our energy is only there.

It is not non-scientific. Higher science where the mortality is also, is given its due position. With death everything finishes, not that haphazard program. The program is a full program. We must live, crossing the boundary of mortality, concerned with our eternal life. Only we are trying our hardest only up to death, then after death that is unknown? We cannot be satisfied with that unknown propaganda. The unknown must also be taken within our program, and we are to provide for that. Such broad, wide program we want to have for us as well as for others. There is a clear program of us. Live in the eternity. Live in the eternity and the demand of that we find eternal aspect within ourselves. Our soul is eternal factor in eternity. We can find out in course of that search that who am I? Really I am a factor in the eternity.

And when we come to make much of this flesh and blood, we come down in the level of mortality. We are immortal. And Socrates had to pay up his life for that. Soul is immortal. At the cost of his life he had to prove that soul is immortal. Our innermost factor in this world is immortal, and the environment is also immortal. And we're a member of the immortal world. And then not merely immortality will satisfy. What is the positive gain, to be a member of the immortal world? To first get out of all these undesirable troubles that come to disturb us. And the next, the positive fulfilment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ yo vidadhāti kāmān
[tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad*, 2.2.13]

What is expanded here from the domain of immortality, there we find somewhat about the immortal world. What type of that world is, which is said to be immortal. There also men are living, there also persons are living and they're living, they're enjoying their life. And they send something down to this world, that we're so-and-so, we're living men in the sukhra, Mars? _____ [?]

Akṣayānanda Mahārāja: Seminal.

Śrīla Śrīdhara Mahārāja: Venus?

Akṣayānanda Mahārāja: No. Seminal.

Śrīla Śrīdhara Mahārāja: Mars is mangal. Jupiter Bṛhaspati. Venus perhaps?

Bhakti Sudhīra Goswāmī: Planet. Which planet?

Śrīla Śrīdhara Mahārāja: Ah. The planet where they suppose that higher civilisation is there. Venus. So they're more civilised. But a recent finding is that Venus is also a desert. Ha, ha, ha. No persons may live there. Hitherto they supposed that the higher civilisation may be found in Venus, than this Earth. But now they're disappointed finding no higher civilised life. No life, no human beings can be traced.

But Indian philosophy it does not say that. They are living, but not in this flesh and blood, their bodies are otherwise. Just after death the mental system, they leave centring about Moon, Pitṛloka. Pitṛloka is located in the moon. And Devaloka towards the Sun, more light. The Moon is connected more with Earth. After death they go to the Moon and then they're in connection with the Earth, again they have to come here to live and do *karma*. In this way.

But those that get liberation from the Earthly enjoyment, they go towards the Sun. Crossing the boundary of attraction of the Earth, they go forth to the eternal atmosphere of the Sun. That is another thing.

And Druvaloka is considered to be holding some position of devotion, Druva, the polar star. That he has not yet investigated, by the scientists. Druvaloka. And Druvaloka and this Earth, it is very peculiar; they are holding similar position always. All moving, but still Earth and this Druva planet, they're holding similar position. So the Indian *yogī*, scientists they are of opinion that this Earth is not moving. In consideration with the Sun it is moving. But if we fix all movements are relative, if we think whether Earth is moving or not with our concentration in relation with this Druva, the Mars, the polar system, then Earth is here, standstill. And the Sun and the others are moving.

You take a photo, thinking that Earth is immoveable, and that Druva. Druva and Earth, they're holding similar position always. In consideration of taking the Sun in the centre, so many moving. But if Druva is taken in the centre, then Earth is always maintaining the same position with it. Then you take the place of Sun and others, all moving, but Earth is fixed. We can think like that. So movements, motion means relative conception.

Two persons, if two trains are going parallel, two persons who are face to face, they think that we are not moving, always face to face. Though the trains are moving at the same rate of velocity. We are changing no position.

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasaṁ jyotir, yogī prāpya nivartate

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

After death for some time they want to get some mental peace, they went to this Moon. But with the astral body, not to be traced by the Earth's observatory. Then they will again come back here. They have charm for the enjoyment of this Earth so they do not go out of the circle of attraction of the Earth. They go up to the Moon, and come back. And crossing the gravitation of the Earth, those that go towards the Sun, they have no charm for any attraction, enjoyment on the

Earth. *Uttarāyaṇa* [*Bhagavad-gītā*, 8.24], *dakṣiṇāyaṇa* and *uttarāyaṇa*. *Uttarāyaṇa*, that goes crossing the boundary line of gravitation of the Earth. No charm for the Earth, earthly pleasure. And those that have still got attraction for the earthly pleasure, they go to the Moon and can come back. The Moon is the satellite of the Earth.

But anyhow, our argument basis will be subjective evolution. Evolution of the most revolutionary thing, in the line of hypnotism. As Kṛṣṇa showed Arjuna Viśvarūpa, that line. It is His sweet will, He can display in any way His creation as He likes. He controls the whole subject, and as He likes to show anyone He can do that. He controls the whole subjective area, the seer, the hearer, the thinker. The Absolute thinker controls all the thinkers under Him.

Just as Earth attracts all our bodies. All material substance attracted by the Earth, controlled by the Earth, or there is Sun, or something else. So also, the Absolute thinker controls all thinking agents. It is His *līlā*, then. His *līlā*. And also partly freedom is given for the time being, as He wills, to the so many thinking units. Thinking units also given their independence to certain extent, but not absolute. It is His *līlā*.

Everything for Himself. And He is by itself and for itself. This Hegelian theory covers the whole thing. By itself and for itself. In consideration of the existence, and in consideration of the fulfilment, both sides controlled by Him. But He's such, His nature is such that we can live happily with Him. He cannot live in a desert. He wants to live in a family. He's a family man. Sonhood of Godhead, according to us. Peace, home, Vṛndāvana, home. Plain, simple, loving, promising, and infinite resources.

There was a mock fight between Śrīvāsa Paṇḍita and Svarūpa Dāmodara. Śrīvāsa Paṇḍita wanted to plead about Vaikuṇṭha. Svarūpa Dāmodara after hearing to a certain extent, could not tolerate.

He told, "You, Śrīvāsa, you forget what are the wealth in Vṛndāvana. The ordinary tree holds the capacity of all the resources of your Vaikuṇṭha. The milk cows they are like such, these creepers and these trees and so many simple. But the grandeur, awe, reverence, the wealth side, that is suppressed within their foot. That is Vṛndāvana."

Such is Vṛndāvana. It is pleasing. Grandeur cannot please one for long time. He will vex himself, cannot be tolerated. But this homely life, the plain life, the simple life, the forest life, that is health giving.

Now also the scientific persons, they discover that trees are necessary for our living. If we do away with the forest then we won't be able, who will supply the carbon dioxide, the oxygen for us? So in towns also they're trying to create trees, forests. The forest is life giving place, and town is not so, life killing, and forest life giving.

So Vṛndāvana, life giving. Supplying vitality from all quarters, Vṛndāvana. Vaikuṇṭha is not so. Ha, ha. All concentrated in Kṛṣṇa. Others living helpless, dependent life to Kṛṣṇa.

"Oh, Kṛṣṇa will see, Kṛṣṇa will do, Kṛṣṇa will." In this way.

The friends, when Kṛṣṇa held up the Govardhana, the friends told, "Oh, You could not hold it by Yourself alone. We also put our sticks to hold it up. Without our help You could not do." The friends are saying.

rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 26-7]

At the bottom of their heart they're so confident of Kṛṣṇa's assistance, continuous Kṛṣṇa assistance at their back, they're going and rushing towards poisonous thing, and swallowing poison, drinking poison. "Oh, Kṛṣṇa is at our back. Whom do I fear? We don't fear anyone." They're going to the Kāliyadaha, the poisonous place of Yamunā by this serpent venom. They're drinking that water and fainting, but without any fear. "Oh, Kṛṣṇa is at our back. He will look after, whatever calamity befalls on us, He will ultimately take care of that." Then Kṛṣṇa had to go and again to revive them from the poisonous effect.

Rakṣisyatīti viśvāsaḥ, in *Śaraṇāgati*, in the process of surrender there is one great part. "That He will protect me. Whom do I care? I don't care for anyone. He's, my master is there on my head. He'll protect me. No necessity of any apprehension from any quarter at all." In the *sākhya rasa* that is very, very clear. *Rakṣisyatīti viśvāsaḥ*.

And at the same time challenging in the time of play. "You could not do this. I gained over You. You failed." Ha, ha. Such homely play. God and His servant in equal position on the surface. Sometimes holding lower position even. Family life, sweet family life. And the devotees of the higher type they see devotion only there when the Absolute is defeated to the part. The peculiar thing is devotion, Yogamāyā. Devotion, leaving everything, say, "We want devotion only. If we get devotion, the Absolute will come to our door." Devotion is such. So go on praising devotion, devotion, devotion. Is all-in-all, devotion. Where is devotion? Where it is found that the master is defeated by the servant. There is devotion. There you can trace what is devotion.

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]

"That My absolutism is forgotten at that time, that I am absolute, I forget that. I go as one of them, sometimes, approach them to serve."

That peculiar thing is devotion. So high. Then what this worldly energy, or that knowledge will come to cope with it? Because devotion means mystique, miracle. Devotion.

Nitāi Gaura Hari bol. Ha, ha. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

With what capital Nityānanda Prabhu wandered along the two banks of this Ganges _____ [?]

So both the banks of this river.

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."]

Nitai loile janma bhitire hari bole ke hari bole kere gaura hari bole ke?

Who else than Nityānanda, He's roaming around the banks of this Ganges with the Name of Hari and Gaura Hari. Surely, this Nityānanda, so bold assertion, careless. Careless of any individuality Nityānanda boldly asserting. "Take the Name of Gaura Hari, Gaura Hari, and you will have wonderful promise of your life. Take the Name of Gaura Hari! Gaura Hari!"

High potentiality. Distributing the high potentiality along the banks of the Ganges, that great Nityānanda. How we're to judge the efficiency and utility of a thing? We can judge it only in connection of its goal, of its highest prospect, things should be judged whether how valuable it is. If we can understand what was distributed in *Bhāgavatam* and by Śrī Gaurāṅga, that how that is the highest attainment of all of us, all animation, then we can appreciate that vagabond, Nityānanda. In a vagabond life, He was only crying hoarsely, "Take the Name of Gaurāṅga! Take the Name of Gaura Hari!"

Ultimately that half-educated and fat and strong gentleman of high, tall figure, and carelessness, moving anywhere and everywhere. But He had one precedent record in His back; that He delivered Jagāi and Mādhāi, the greatest *guṇḍās* of the time. That was as His back, Nityānanda roaming like a vagabond, here and there and, "Take the Name of Gaurāṅga." But at His back that record supports Him. Jagāi and Mādhāi are there, we cannot ignore them, that is a concrete fact. Whatever *tantric* or *nyāyic*, the logicians, or so many miraculous, whoever we are, we cannot dismiss from our experience that Jagāi and Mādhāi. Those horrible thieves that were converted by that vagabond Nityānanda. So, something, some attention, some apprehension we must have for that man, ha, ha, Nityānanda. Gaura Hari bol.

Came from _____ [?] unknown man, joined Gaurāṅga and became His most favourite. And now Gaurāṅga is there in Jagannātha Purī, and His representative is here. A dreadful figure to the whole culture of the then Navadwīpa, the logicians as well as the *tantrics*.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But approach was so mild.

Ata bhauli nityananda bhumi kori jaya sana padma jana dhulay lotai [?]

Appealing, appealing, appealing. No response. Then He's rolling on the gate. "Listen to Me! I have come to give you the highest thing. Don't drive away! The highest nectar is passing through your door! Take it! A drop, take a drop!" And as if one big, beautiful and fair body, just as golden peak of a mountain is rolling on the gate. Nityānanda. So much earnestness to do good to the people.

Nadiya ya kore gaura jaya de [?] When Mahāprabhu went to take *sannyāsa*, the devotees, some of them sang this song. "Oh Gaurāṅga is going out of Navadwīpa. The whole Navadwīpa is enveloped in darkness. As long as He was here, the great light. His passing away, His leaving Navadwīpa at His back. And Navadwīpa seems to be a dark area. You inhabitants of Navadwīpa, go and take Him back. Fall at His feet and take Him back to Navadwīpa, reinstate there. Otherwise, all dark."

Ata baya dayi pi arey nadiya bar gaura jaya [?] "The light of Navadwīpa is going away from Navadwīpa. You don't appreciate this. You don't know what wealth you're missing. Go and fall at His feet and take Him, reinstate in Navadwīpa." In this way the devotees are singing.

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

Adjustment. To take the Name of Gaurāṅga and Nityānanda, to maintain the adjusted position. Position may be disturbed by some influences from outside. But when we take the Name we find we think that we're again having my proper adjusted position, taking the Name of Gaurāṅga and Nityānanda. I am at Their feet.

Kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya. "Please consider me a dust of Your holy feet. That is my position. I like to be adjusted there. By dealing the topics of so many kinds, my attention is drawn towards this and that. But I like to have my own permanent position as the dust of Your holy feet. There is my located position. From there I can serve best, I can do my duty best. Consider." Mahāprabhu says.

ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of My own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider Me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Please consider Me as a dust of Your holy feet."

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

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

"I do not like to be holding a higher position in the service. But my natural trend will be to go towards lower service. But the Yogamāyā will come, "No, no, I like to give you this sort of service. Don't disobey me." In this way they go upward to do that duty. But their natural tendency, inner tendency, always to go down. "Oh, I'm not fit for this service. I like to serve, any smallest, meanest service I want to have. This is my prayer. The meanest service I want. I'm not fit to do the higher service." But Yogamāyā will come, "No, no, you must do, you must obey me, you are to do this service." Then we have to, we do that. That will be the attitude, Dāsa Goswāmī says. The *sākhya*, to come in the same level, no. The confidential, no, no. I must go down, lower service. That should be the tendency of pure devotee, all. A tendency to go towards the lower part. And never any aggression towards the higher. That is only forced. Forced from the common interest management...

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Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. At the same time they're concious about their own master exclusively, faithfully. Otherwise the *paravyoma deli pheli*. I shall discharge the meanest service of our Master, Kṛṣṇa. But I won't have any attraction for the higher service in Vaikuṇṭha, Nārāyaṇa. Never. The meanest service of my Lord, but not highest service position in serving even Kṛṣṇa as Nārāyaṇa there in Vaikuṇṭha. No. That is not my inner tendency. What can I do? If I see Nārāyaṇa I shall bow down to Him.

"O Lord, You are Master of everything. You please grant that I may have my liking towards my Lord Kṛṣṇa, and be a servant or maidservant there. I want this boon, pray for this boon to You my Lord. You are Master. You can do everything."

In that way. But my heart's inner hankering will there, in the meanest service.

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

Nitāi. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi. Nitāi-Dayal. Nitāi. Nitāi. Nitāi. Nitāi-Dayal.

Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Yes. _____ [?] Yesterday we had a very happy program.

Śrīla Śrīdhara Mahārāja: Yes, I heard from Govinda Mahārāja repeatedly.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "That I've never taken *prasādam* so much in my whole life."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "I can remember so many feasts." He told. "One in Śakhī Bābu, another here, there. But this surpasses all."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "Then I have taken so much, that four days I'm not to take anything."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Said like that, announcing and announcing, yesterday.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The local people were also given some *prasādam* there?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That Vasudeva came?

Akṣayānanda Mahārāja: No. He's a little entangled.

Śrīla Śrīdhara Mahārāja: O, he could not come?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: ...is also not here? Pramāṇa Swāmī also joined the festival and made it more satisfactory, joyful, added to the happiness of all the devotees.

Akṣayānanda Mahārāja: That's a fact.

Śrīla Śrīdhara Mahārāja: Whenever he came and met me I at once sent there. Go, the festival is going of your Prabhupāda, run there.

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

Eight or nine of you spoke about Swāmī Mahārāja there? With his grace. Kṛṣṇa.

...

...prabhu is leaving today?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: What o'clock?

Devotee: Eleven o'clock train.

...

Akṣayānanda Mahārāja: ...movement was pre-planned by he and yourself. It was originally your plan, but you do not tell us that.

Śrīla Śrīdhara Mahārāja: At least common to certain extent, no doubt, common interest. Sincerely we're of common interest, at least to major portion. For that interest I'm living a life about fifty six years here. And you are also like that. This interest. He moved heaven and earth for this interest. The vital interest. To live or to die, for such interest, that is our common capital.

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

When some of his disciples interned him in a room for three days without any food perhaps...

Akṣayānanda Mahārāja: So we hear.

Śrīla Śrīdhara Mahārāja: ...he had to take the risk. Imprisonment for unknown time he had to undergo. More bold and aggressive. I'm always a player in the back, not in the front. He was a player in the centre, of the front.

Akṣayānanda Mahārāja: Sudhīra Goswāmī Mahārāja he has one photograph of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, with many disciples. And we find Your Divine Grace in the back.

Śrīla Śrīdhara Mahārāja: Yes. Back. Oh, in Madras?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Standing in Madras.

Bhakti Sudhīra Goswāmī: Yes. That photo.

Śrīla Śrīdhara Mahārāja: With shaved head.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I remember.

Devotees: (Group laughter)

Akṣayānanda Mahārāja: And looking very strong and proper.

Śrīla Śrīdhara Mahārāja: Health was good at that time.

Akṣayānanda Mahārāja: Yes. Very good health. Very nice photo.

...for us to come to you Mahārāja. It is his order for us to come to your feet.

Śrīla Śrīdhara Mahārāja: Gaura Hari.

Akṣayānanda Mahārāja: He has given us that order to complete the order of Śrīla Bhaktisiddhānta.

Because in the beginning he asked Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Expected from me.

...

...I understood diplomacy, but I came in the Maṭha with a childlike simplicity. And Prabhupāda remarked one day, "He's _____ [?] *brāhmaṇa*, he's a *brāhmaṇa* of very simple type."

Then one member of a friendly type he told me, "Do you hear what Prabhupāda remarks about you?"

What is the remark?

"That _____ [?] *brāhmaṇa* _____ [?] *brāhmaṇa*. You are a foolish *brāhmaṇa* he says. By simple *brāhmaṇa* means foolish. You do not understand anything."

Then after a long time I asked himself. Am I that foolish *brāhmaṇa* now, you think?

"No, no. You are more diplomatic."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: I understand diplomacy but I generally hate it. That is I don't appreciate it, but I understand. But I have come to the devotees not to play diplomatically with them, but fullest simplicity I have come. With full openness I have come to appreciate their movements. Wholehearted to appreciate what is - every point guarding with great attention that what best there can be. With this attitude I came to study the Gauḍīya Matha.

So the outward forms of Gauḍīya Maṭha were always eliminated from my vision. Only ontological side that was my concern. I tried to study my best to ontological side of Gauḍīya Maṭha. Whole, as much as I could command, the whole attention was given towards ontological side, ignoring the formal aspect. That was my nature. So I could understand the lectures of Prabhupāda. The old, experienced, and veteran preachers also used to enquire from me after our Guru Mahārāja delivered his lecture.

"What did Guru Mahārāja, Prabhupāda tell?"

I repeated again before them. He told this, this, this, this, that thing. And they heard it attentively. Because I was all attentive to the ontological side.

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

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]

"The very gist, eliminating all undesirable things from the conception of our duty, all eliminated. And what is our duty proper, that was to be distributed from *Bhāgavatam*, and to the particular section. Who are they? *Nirmat-sarāṇāṁ satāṁ*. Those that can ignore their ego to the fullest extent, *nirmatsara*, no consideration of their ego, no selfish idea. Who are ready to die for the cause, it is only meant for them. *Nirmat-sarāṇāṁ*. Self consideration fully eliminated, fully forgetful of his own selfish acquisition, it is only meant for them. Completely uncontaminated naked truth I'm going to distribute now in this scripture, in *Bhāgavatam*." With this promise, Preface, Vedavyāsa began to write this book, *Bhāgavatam*.

And Jīva Goswāmī Prabhu also he wants to go a step further. *Savatopita*. "Who have not got this qualification he won't come to touch my book. I give some author's curse they may not approach to touch my book. If they've got no such qualification they won't come to touch my book, then they'll be lost, in this way. *Savatopita*. They won't touch, shouldn't touch. They can't understand, and they will mutilate, and they'll do disservice to the world in my name."

Hare Kṛṣṇa. And Kavirāja Goswāmī told on the other hand. "I bow down to the feet of those who will be the readers of my book in future. From here I bow down to them, to the feet dust of those that will have to come across to read this book. My future readers, hearers, I bow down to them. But at the same time assert if anyone cannot understand, his life is no life, his life is rather considered to be death. *Janmiyā se*. He should have died immediately after he's born. He's coming across, coming in touch with Caitanya *līlā*, if anyone cannot appreciate, it would have been better that immediately after his birth he should have died. *Janmiyā se kene nāhi maila*. Such a great chance he missed, such a great chance in his life he missed, that he should have died immediately after he's born. *Pāiyā amṛtadhunī, piye viṣa-garta-pāni*. There is divine nectar, and there is poisonous drain water. You are creature of the drain water, and here is divine nectar. If you coming together miss this chance, then what is the value of your life?" This strong term.

[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]

And at the same time, "I'm so mean, but Nityānanda Prabhu's Grace I think took me to the high order that I can taste this sort of sweetness. It is not my credit but whole credit to Nityānanda, His Grace. Whatever I have got, only it is from Him. And I bow down to the future reader of my book, and hearer of this book also, from here."

saba śrotā-vaiṣṇavere kari' namaskāra [ei saba ślokera kari artha-vicāra]

["I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.30]

Hare Kṛṣṇa. Gaura Hari. And in *Caitanya-Bhāgavata*, Vṛndāvana Dāsa Ṭhākura, that is also apparently it is just the opposite. "I appeal, appeal, and appeal so much entreatingly. But still if there is anyone who won't care to show his dignity or attention towards the *līlā* of Śrī Caitanyadeva, I kick him on his head."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his straight and proud version. Apparently it seems that it is just opposite to Vaiṣṇava humility. But I heard for the first time from Guru Mahārāja, Prabhupāda.

"That who had no alternative to come towards Gaura consciousness, or Kṛṣṇa consciousness, Vṛndāvana Dāsa Ṭhākura had devised the way, opened the way for them. For the worst section he has found a way out. What is that? That because he has insulted them so much, so Gaura-Nityānanda will have to come to their relief to save them. Because Their son has done something wrong to a person, the guardian will come to satisfy him.

"O, you had misdeed, you are wounded by My son in such a way. All right, I'm compensating, giving something to you to compensate."

The compensation will come to them for this bold action of Vṛndāvana Dāsa Ṭhākura from the higher guardian area. So for whom there was no prospect, no way out, he has made, created some sort of way for them by dealing so rashly against the opponents."

That I heard. How to see the action of the Vaiṣṇava. Their anger, their curse, that is also helpful to the ordinary person, their curse also.

It is mentioned there also when Nārada threw curse amongst Nalakūvara, "Go to the tree species. You can't remain in the human form. Go to the tree section."

Then when they, for the reaction, apprehension, began to cry, falling at the feet of Nārada.

Then it was sanctioned. "Yes, you'll be tree, but in Vṛndāvana. Kṛṣṇa will break you and you'll come up and gain your former position."

Nalakūvara, Yamalarjuna, became Yamalarjuna and came to be a part of Kṛṣṇa *līlā*. And when relieved from that curse then in the touch of Kṛṣṇa *līlā* they where turned into golden position.

So curse of a Vaiṣṇava, any connection of a Vaiṣṇava cannot do any harm. Vaiṣṇava *aparādha*, it is not from this side to that. But from Vaiṣṇava side any aggression, if any aggression comes from the Vaiṣṇava side, then they're compensated by the Lord in a very valuable way. But if any offence committed against Vaiṣṇava, and they do not care for it, he cannot get any release. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Our Godbrother, Atreya Ṛṣi Prabhu, he also wrote you one letter.

"I hope one day I will be blessed by you to chastise me."

Śrīla Śrīdhara Mahārāja: Ha, ha. He has written to you?

Akṣayānanda Mahārāja: No, to yourself. About one year ago. "One day I hope you will chastise me."

Śrīla Śrīdhara Mahārāja: Chastise him.

Akṣayānanda Mahārāja: So he also wants your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He's not against me. Hare Kṛṣṇa. He did not cast vote against me in the meeting?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And even Svarūpa Dāmodara also did not cast his vote against me I was told.

Akṣayānanda Mahārāja: Ha, ha, ha. You're beyond votes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I do not think anything ill against ISKCON. Only institute to preach the greatness, the nobility of Mahāprabhu, to go against them that is to commit suicide. So I can't do that. My interest and ISKCON interest is common. The glory of Mahāprabhu that will be spread and so many souls will come to have their eternal happy life. How can I go against that. But only if little misconception comes, according to my conscience I want to remove that, for my own spiritual interest. As much as I can understand, this is not the way, this is not the conception of the goal. To my best sincerity what I can understand I say that. I think I'm such, otherwise I shall murder me, I shall commit...

Yatuk jnatim yatum katum sahate _____ [?] "If you spit over your head it will come on your head."

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

If I'm sincere I must want that the teachings of Mahāprabhu will be spread abroad, and ISKCON is doing that, giving distribution to that thing. So to have any envy about the principle of ISKCON, that will be suicidal to me. God forbids I may not take anything of the type in me.

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

Now we're to hear Pramāṇa Swāmī. Akṣayānanda specially has stopped his journey towards Bombay to look after him. We're getting our old friend within us, so sincere.

Pramāṇa Swāmī [?]: I was thinking this morning Mahārāja, that I had tried many times to establish some loving relationship with my Godbrothers in ISKCON. And they have many times closed their doors in my face. And then I've come here and I find this loving welcome embrace, but still I'll have to go there.

Devotees: (Group laughter)

Pramāṇa Swāmī: What's the use? You were saying before that we want to be among brothers.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Birds of the same feather flock together. You have come among your own friends. And your old and best friend Viraha Prakāśa Mahārāja is here.

Pramāṇa Swāmī: But great enemy of ISKCON.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. You have come here because Viraha Prakāśa Mahārāja had a phone call with you? He called you on a phone?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And also you received letter from _____ [?] Mahārāja?

Pramāṇa Swāmī: Actually one of my Godbrothers you have never met, he's called Virabahu.

Bhakti Sudhīra Goswāmī: Another Godbrother that you do not know named Virabahu, he influenced him.

Pramāṇa Swāmī: He's going to come sometime.

Śrīla Śrīdhara Mahārāja: With his *virabahu*, strong hand, he has caught hold of you and thrown.

Devotees: (Group laughter)

Pramāṇa Swāmī: He sent me a letter saying that "I think that now more than ever you will want my friendship." And when I read that I decided I had to call him up.

Śrīla Śrīdhara Mahārāja: Oh. Threatening in that way?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa's diplomacy.

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

[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]

Sara hoile gaura siksa bujiya _____ [?] If we're simple, unprejudiced, open minded, we'll be able to appreciate the teachings of Śrī Gaurāṅga. Only simplicity is necessary, independent of so many bad prejudices. Simplicity, openness, sincerity, and Gaurāṅga will come to take possession of the throne in his heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. So I close here today.

...

...at the evening, in the night, where he was crucified, he washed the feet of his disciples, is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Feet of the disciples, and also with the towels dried them.

Our Guru Mahārāja, whoever used to prostrate before him, *"daso smi,"* that was his answer. We saw for the first time that Guru is also - anyone bowing down to him he's just returning in the same way. So much so one day when I had not yet entered the Maṭha, I'm coming and going. Perhaps Janmāṣṭamī day or so, I found that whoever is passing by him he's bowing down, and he also bowing down. I thought that so many times that one gentleman had to bow down. One by one they're going and he of course he's alone and he's giving back, bowing down to everyone. Then he's so much tired, so at least I must give him relief, so I bowed down mentally, and passed by him. And necessarily he did not bow down to me. I felt that at least I gave him some relief. Then I told someone that I did not bow down to him.

"Why?" One of the disciples was enraged.

And for this purpose, that if I bow down he will also bow down. And a man, how long can he go on doing? So many persons only once they're doing, and him to everyone he's to. So at least I thought I must give him relief. Then he was satisfied.

So service, outwardly Guru receives the reverence, but really he does service. His duty is that of service, to cleanse the undesirable things from the heart, and to make it a dwelling place for Kṛṣṇa and *kāṛṣṇa*, that sort of duty. Guru is also *dāsa*, he's servant of the disciple, in the higher sense. In the higher sense his duty is to cleanse, to clear away the rubbishes, undesirability from the hearts of those that come to him. To brush them aside, that is the duty.

So Jesus also showed that he's serving his disciples. Disciples means not to be, not to get an eternal predominated property. A real Guru he does not look like that, "that they're my living property." No. Servants, he does not. His vision is like that.

We're entering a domain where everyone is to be respected by everyone. Just as here the opposite, so one cannot stand without exploitation. And there the opposite, one cannot stand without service, without dedication. We're going to have entrance into that land. We must be fully conscious of the fact, to be serving unit is to serve one and all. Whatever will emit from me that is serving ray.

And of course there is adjustment, not all equal. All equal ultimately comes to *nirviśeṣa*, non differentiated, non specified environment. All equal means *samaḥ*, *sarveṣu bhūteṣu*. That is to pass through. *Mad-bhaktiṁ labhate parām*.

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"If you really want to get My unalloyed devotion, higher devotion, *para-bhakti*, then you are to pass through this *samaḥ*. I'm the bigger, and then in Virajā, Brahmaloka, I'm equal with all, and then I'm a servant of all."

The realm, there we're to enter. I'm the servant, all my master. This is very difficult. Even the land over which I pass, that is also master. Inconceivable. Vṛndāvana, Goloka, Vaikuṇṭha, so, *paricāraka-bhṛtya- bhṛtya-bhṛtyasya bhṛtyam iti māṁ smara lokanātha*.

[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]

They utter this mantram to set them right. "I'm servant of the servant, of the servant of the servant." Uttering this mantra and thinking of the purport they will have to move over, to live over, to walk over. Only for the service it is possible that I'm given opportunity to walk over which is my venerable thing. I'm servant of Him. I'm walking over His breast. It is impossible. So how much, *sankusa* means - care, we're to live and move there...

83.11.11.B

Śrīla Śrīdhara Mahārāja: I may not have to commit any offence. There's every possibility of committing offence. But only relief if I'm engaged in the service of the highest. That is the capital. Otherwise we shall lose everything, if we sit there idle we'll be loser. Always make some income, so much expense there. So expenditure, the income must be more, then we can stand. And what is the way of income? Service. By service I can thrive. Otherwise if I stand there I'll be diminished without service. Here as without exploitation none can stand in his position if he does not a place by. There the opposite, service, plane of service, service, service.

[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]

Servant of the servant, of the servant of the servant, so you all _____ [?]

Cintāmaṇi, bhumi-cintāmaṇi, it is posing as an Earth, or as ground, but it is conscious substance. The land I'm entering to live and move that is conscious. And I'm coming from the *taṭasthā loka*, and he's ever conscious. Vṛndāvana, Goluka, that is ever consciousness. And I lost my own self consciousness, I was somewhere, and I've got admission to come in that land. That is conscious plane. But only solace my connection with the higher consciousness. *Śanta, dāsya, sākhya, vātsalya, mādhurya*, Kṛṣṇa *sevā*. This is the solace that everything we come across they'll

help us. They'll try their best to help me to Kṛṣṇa consciousness, to Kṛṣṇa service, their services. They're not apathetic, their contribution is also eternally to push me to serve.

Though superior in position, the mother takes the child in her lap, the feet of the child is in the thigh or breast of the mother, but affectionate does not take any offence there. So affection, so mercy, so love, is such noble thing. Anyhow we're related to Kṛṣṇa they all adore us. "Oh, this new child has come for the service of Kṛṣṇa." They will invite and welcome us very fervently. "He has come, he has got this opportunity, this great fortune." So everyone will come to help him. "Yes, do the service of the Lord, and embrace your fortune." In this way, all sympathetic. But we're to think that we're to - *samaḥ, mad-bhaktiṁ labhate parām*.

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Para-bhakti, śuddha-bhakti, unalloyed devotion, is of that characteristic. Full life, not vague, more clear life, but that is of that type. So surrender, self abnegation, self surrendering, the basis and the earnest desire to serve Kṛṣṇa and His own. We're new recruit entering the land, and they all come to receive us, welcome us, because the service, the surrender, that is our capital. *Śaraṇāgati*, on the basis of *śaraṇāgati*, the earnestness of service to Kṛṣṇa, to be normal. To strive to become normal, to come out of the abnormality, brain disease, heart disease, *hṛd-rogam āśv apahinoty acireṇa dhīraḥ*.

[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 supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

All suffering from heart disease, heart wants to consume, whatever he finds outside wants. Just like a foolish, ignorant boy, what he finds he puts into the mouth. His tendency is to put into the mouth, the young child. Sometimes he's seeing an insect, anything, even in his stools, he'll take it and put into the mouth.

So man's compulsion for exploitation, this hopeless condition we're passing under, and what we want to achieve that is the greatest ambitious aspiration. And that is somewhat like this, the opposite. So must be careful.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate [tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva* 2.22]

Those that have got a little touch of the magnanimity of that higher soil, they look at this world as *piśācī*. The motherly affection, fatherly affection, friendly affection, are here, they're *piśācī*, witch or wizard. Wants to tempt us away from our own wealth. *Piśācī pāile yena mati-chhanna*.

[kṛṣṇa-bahir-mukha haiyā bhoga vāñchā kare, nikaṭa-stha māyā tāre jāpaṭiyā dhare
piśācī pāile yena mati-chhanna haya, māyā-grasta jīvera haya se bhāva udaya
"āmi nitya kṛṣṇa-dāsa" – ei kathā bhule, māyāra naphara haiyā cira-dina bule
kabhu rājā, kabhu prajā, kabhu vipra, śudra, kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra
kabhu svarge, kabhu martye, narake vā kabhu, kabhu deva, kabhu daitya, kabhu dāsa prabhu]

["Being averse to the loving service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and the illusory energy clasps him tightly within her embrace. The living entity, thus captured by the illusory energy, becomes just like a madman under a witch's spell. "I am the eternal servant of Kṛṣṇa" – forgetting this, the soul becomes the slave of *māyā* and forever wanders through a succession of lives. Sometimes he is a king and sometimes a subject. Now he is a *brāhmaṇa*, now a *śudra*, now an insignificant ant. Sometimes happy, sometimes sad, now he goes to heaven, now to hell. Sometimes he is a god and sometimes a devil, now a servant, now a lord."] [*Prema-Vivarta*]

Piśācī hṛdi varttate. So much adored, and talked so highly, the *mukti*, salvation, liberation, these big sounding words. And revered by the so many scholars, *mukti*, salvation, liberation, emancipation. That is compared to a *piśācī*, a ghost, in unalloyed devotion. Rūpa Goswāmī. *Bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate*. As the filthy agents of the hell wants to entice us to take in that hellish plane, *piśācī hṛdi varttate*.

So positive and holy, noble, fulfilling, is the plane of devotion, honour and devotion, love, especially the plane of love. Not the plane of duty, or resourcefulness as in Vaikuṇṭha, but the plane of love and beauty. That is so fascinating, so fulfilling in its character that *bhukti-mukti-spṛhā yāvat, piśācī*. And when we're in other stage, that is we're suffering from heart disease. *Hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. If we can come in contact with real discourse of divine character of the Supreme Lord then we're relieved from these evil ghosts, who are the recruiters, or representatives of these two planes of complete retirement or mal engagement of a looter.

Śuddha bhakti. So Yaśodā who is whipping Kṛṣṇa, outwardly, but at heart, what degree of intensity she bears affection for the child? So that is serving. *Vātsalya rasa, taran vatsan*. Chastising the boy, but it is found that there is affection, there is service. And Kṛṣṇa likes it, very palatable to Him. This sort of chastising and punishing, that is a form of service. So it is *aprākṛta, aprākṛta vat*, similar to this mundane, most selfish area, but just the opposite held. That is service. Parental, filial service, love, service. Without that it cannot be possible to come in contact with Kṛṣṇa.

All service full attitude but formed in different way. Parents they're higher servants than the friendly servants. Friends are also playing with Kṛṣṇa, sometimes climbing over His shoulder, sometimes He's climbing on their shoulder, in this way. But they're servants, sweet servants than ordinary servants, they're more sweet servants. Parents also servants.

And not to speak of the consorthood, the wholesale giving. We cannot conceive of that higher plane. We should be thought so pure, so subtle, so touchy. We should not venture to enter into that domain of the most confidential service.

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

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

Always we shall keep in our mind whenever we shall try go to hear about the *mādhurya rasa* service this *śloka*, this *mantram*, will protect us, of [Śrīla Raghunātha] Dāsa Goswāmī. Your tendency always be to the service to the feet. But Kṛṣṇa's will must have the supreme position. In whatever way He likes He'll accept. And it will come direct from that direction. And not any sort of slightest inclination for that highest peak of divinity. Inconceivable.

Kṛṣṇa. Kṛṣṇa. Serving. We're only concerned in concrete, that what is service, what is renunciation, what is exploitation, of different degrees. To come to be a child of the proper soil, that is the difficult thing. Then there is gradation. We must aspire after that. But our attention always be towards the plane where I'm taking my stand, where from I'm talking, where from I'm writing, where from I'm judging.

Always, is it phantasmagoria, will o the wisp, imagination? Or it is concrete, it is more real than we feel, see, hear, in this world? Am I going to be a loser or gainer? I must feel the plane under my foot. Where am I? The plane of devotion must be my home. A homely experience I must have there. As in home we're well acquainted with many things in home. So we're to make home what I'm going to enter, to accept, get my admission and to stay comfortably, to have my life of prospect. Is that real, or I'm a visionary, suffering from imagination? That always must be verified, that what is devotion? Can I live there really for long time, for ever? Or it is a fashion to me, a luxury to me for the time being?

Hare Kṛṣṇa. Hare Kṛṣṇa. Our Guru Mahārāja used to tell, "Every day before you leave the bed you'll strike a hundred times with the broomstick on your head. Then you put your foot on the earth. What have I done in my last day, night? How far I could make progress in the real line? I've lost my time and energy. I'm losing my time and energy. I'm worthless. So put broomstick on your head. O Lord, save me. Today I may make some real progress. You please bless me."

Gaura Hari. Gaura Hari. Gaura Hari. His recognition for the pure devotional level was so much, when he wandered through Vṛndāvana and put a slap on his head. "Oh, such holy well known place, Vṛndāvana, I came. But my Lord is so high. I could not find a single Vaiṣṇava."

That is the high estimation of a Vaiṣṇava he had, our Guru Mahārāja, in this materialistic so-called scientific civilised age. His hankering, and his acquaintance, with the plane of Vaiṣṇava was so rare, so valuable. "I could not find a single Vaiṣṇava. My Lord is so high. So unfortunate am I, a single Vaiṣṇava I could not find in the holy land of Vṛndāvana."

So what standard of devotional life he used to foster within him, unalloyed devotion? *Neti, neti, neti*. This is not. *Tamna, tamna*. This is not, this is not this.

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]

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva* 2.22]

So we're to test, first with what things we're going to be engaged. Phantasmagoria, can really render satisfaction to our finest understanding? And the innermost demand of our heart? Can we know what is the innermost demand or hankering of our heart? Is it collaborating with that? Or I'm going to commit suicide, knowing nothing only _____ [?] something like rumour? Guided by some rumour I'm jumping for the time being. And then I'll come back abusing them. Their impertinence for my impotency and - improper judgement, I shall come as back as a reactionary. "Oh, all these are false. I have used a great portion of my energy. I have seen very closely. It is all false, nothing." As reactionary I shall come back.

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

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*. Identify yourself with the highest conception of the limit of this worldly experience. The greatest boundary which contains everything. All worldly experience contained in a particular globe. Introduce you with that *brahma*, all comprehending aspect of the existence. The verge, the highest reach, *brahma-bhūtaḥ*. *Prasannātmā*. If you can attain that position, the last limit of this world of exploitation, then *prasannātmā*. Your mind will be, will find some peace. Because it is relieved from the deceitful transaction of this world."

I'm saved, from the action reaction, action reaction. I'm out of that action and reaction, that most troublesome life. Action, reaction, I'm out of that. Now I'm in a peaceful area, not a play to that action, reaction, a struggle.

"*Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. He neither aspires after anything, or even everything goes he does not feel any loss. Above loss and gain. Now try to make a fresh attempt, outside this circumference of loss and gain, action, reaction. *Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. Neither he wants anything, nor he mourns for loss of anything, no lamentation. *Mad-bhaktiṁ labhate parām*. Now you're in a position to seek after something. And that maybe My domain, My devotion."

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

"You're in a position to negotiate for Me when you're exclusively out of this loss and gain of your long experience of life. Then only you're eligible to be a student of the devotional school. Your eligibility may be admitted at that time."

But in Rāmānanda Rāya [*saṁvāda*] discourse Mahāprabhu says, "*Eho bāhya āge kaha āra.*" [*Caitanya- caritāmṛta, Madhya-līlā,* 8.59] "This is also not within the presence, in the boundary line of Kṛṣṇa. It is also, it is out of *māyā*, but that does not mean that it's the domain of Kṛṣṇa. *Eho bāhya*. No contact with the positive thing, but you've escaped from the negative side. *Eho bāhya*. Then comes,"

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]

Does not matter wherever you are but you've got the connection through a real *sādhu* about Kṛṣṇa. Puzzling. You may be in the exploiting area, and in the lowest position sometimes, but if Kṛṣṇa consciousness agent has come to connect with you graciously, then you're in safe position, reliable position. Substantial position you have got. This is *śuddha bhakti*. Here the positive connection has entered the negative area and has posted its flag there, in his heart. In the heart of a soul he has posted the flag there. Soon your fortune is sure. *Na me bhaktaḥ pranaśyati*.

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

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]

Or,

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]

Na me bhaktaḥ pranaśyati. Api cet sudurācāro, bhajate mām ananya-bhāk / sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati / kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.

Independent of his external position if the real positive anywhere comes to grace any man in any lowest position, his future is ensured. *Eho bāhya*. Wherever he's posted in the deepest position of *māyā* does not matter. *Māyā* cannot come to fight with Kṛṣṇa. Only *māyā* can fight with us.

daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

"*Māyā* is afraid of Me, but not of any *jīva*. So whenever My connection is present anywhere, he may be reckoned as *śuddha bhakta. Eho bāhya*."

This is a peculiar position. So this sings the glory of the positive connection in the negative. That is descending method. And by ascending method we may go so high, but if we cannot connect with the positive then we'll have to come down again to the lowest.

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

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

To make progress in the ascending method it is uncertain. But from the deepest, lower position, anyhow by my previous *sukṛti* I can come in connection with the positive agent of Kṛṣṇa I'm safe. Though at that time I may not feel it. But those seers of the above they say, "Oh. The connection has gone there, he's saved now forever. Kṛṣṇa's grace won't come back, He's Absolute. Wherever, in whatever position, His connection has a touch, he's saved, guaranteed." So,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ [bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

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

[*Śrīmad-Bhāgavatam*, 10.14.3]

A slight taste for that about Kṛṣṇa through His genuine agent. *San-mukharitāṁ bhavadīya-vārtām*. Externally, superficially it is seen in this way, whoever has got connection. He may be a man of the lowest order in the society of the present civilisation. But if he's acquired some taste to attend the tidings of Kṛṣṇa from the mouth of the genuine source, he's saved. That is the peculiar view of Mahāprabhu.

Jñāna śūnya bhakti, that taste reliable, intellect unreliable. Generally we see and we examine things by our intelligence, our faculty of judgement, but that is not reliable. But our unconscious taste is reliable. The normal thinking they can, they're satisfied if they find that 'our taste is for Kṛṣṇa *kathā*, wherever externally we hold our position.' *Jñāne prayāsam udapāsya namanta eva*.

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] Here the position of Kṛṣṇa has been extended in some meagre way, and that is unconquerable Kṛṣṇa's connection unconquerable, unopposable, no opposition, Kṛṣṇa connection. They're saved they will find. About that taste for Kṛṣṇa one has risen up to the highest portion of the Brahma, Paramātmā, but they're not thought to be in safe position. So *bhakti* is of such nature, such type devotion, *sevā*, service. Self-giving of the higher type.

Not contract with the dacoits, "That I'm supplying this, you supply that." Not that. Here also the devotion for nationality, for humanity, for scientific culture. So many sacrifices and devotion may be found here in this world, but they're all to be cancelled. That is _____ [?] a contract between two thieves, or two dacoits. That is all partial and so reactionary, only extended selfishness. Transaction between smaller selfishness and a greater selfishness, but all extended selfishness. I'm working for the nation, I'm working for the country, I'm working for the culture, that is all part in the infinite, infinitesimal.

But Kṛṣṇa conception should be differentiated, should be understood differentiating from all these, Kṛṣṇa consciousness. And also in the gradation in Kṛṣṇa's different position, this Nārāyaṇa conception, Rāmacandra conception, then that Dvārakā conception, so differentiation. And we're concerned by the Grace of Mahāprabhu only with Vṛndāvana consciousness, Kṛṣṇa consciousness, Vṛndāvana Kṛṣṇa consciousness.

And if our heart is captivated by that consciousness we may think us fortunate, and go on. All may not know how to explain His position that He's holding the Supreme Power. *Jñāna śūnya bhakti*. But now and then Ācāryas they come for the good of the general people to show how by their writings, or by their preaching, to show how Kṛṣṇa conception holds the supreme-most position. Otherwise all the devotees necessarily won't be able to explain that He holds the supreme-most position. "I like it. I cannot explain."

Only when that sort of capacity is given to a particular *bhakta* by the special will of Kṛṣṇa they come to be Ācārya. That all the members of Vṛndāvana they will necessarily be Ācārya, that should not be thought. They may not care to do, they're going, they're deeply engaged in their service,

does not know anything. Their attitude will be, "I think this is the best. I feel this. That is the guarantee. I do not know why I do this. I'm not able to make you understand. *Jñāna śūnya bhakti*. To me it seems to be best I do this. Why I do this I do not know." But sometimes we find such rush comes from them that the scholars should become silent.

As we find in Kurukṣetra. When Kṛṣṇa Himself apparently charged them. "Oh. People in general they want Me, they have affection for Me, for their eternal bliss. *Amṛtatvāya kalpate*. And fortunately you have got some of affection towards Me, so your future good is ensured." Kṛṣṇa told. *Bhavatīnāṁ mad-āpanaḥ*.

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
[diṣṭyā yad āsīn mat sneho, bhavatīnāṁ mad-āpanaḥ]

["My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [*Śrīmad-Bhāgavatam*, 10.42.44]

"Devotion towards Me has been described in the *śāstra*. It is given out that by devotion towards Me they attain *amṛtatvam*, eternal happy life. So when you've got some affection towards Me you're sure to get that benefit."

But the *gopīs* they also gently gave some reply - superficially it was to say. "But the *karmī* by their great *yajña*, sacrifice, spending heaps of money, they try to get out of this worldly painful life. And so many great *jñānīs* and *yogīs* by their practices they also may attain that eternal conception of life as You say. But we're neither of them. We're jungle girls, no culture and no such understanding that by sacrifice we shall invite You and we shall get some desired result, consequence. We're not of that type, we have nothing of the kind." But thunder came from their heart, with, na hi gopi yajni _____ [?] "What You say, we rather hate it. The achievement of the *karmī* and the *yogī* to have a mere eternal life, we hate it. We have no aspiration, a slight aspiration what You canvass before us to get. We're not of that type. Our inner demand is of something else. You note it fully well. We want home life with You, neither the *yogīs* nor the *karmīs* that they want their own selfish demand or attainment, we want a permanent intense family life with You, we discard them." So by their simple feeling and practices they dismissed those higher achievements of the salvationists and the exploitationists, with the help of Kṛṣṇa. "Our position is that."

To Uddhava also they expressed their inner feeling in such a way that Uddhava was perplexed, astounded. "What are they?" The deep feeling, the property, the wealth they contained in their heart, what noble, how higher, Uddhava could appreciate there.

So naturally sometimes they preached themselves. It is not regular preaching...

83.11.11.C_83.11.12.A

Śrīla Śrīdhara Mahārāja: ...shows the, proves the helplessness of the other influence of the environment. When volcanic energy comes out it transfers everything and all have to accept it

helplessly. Something like that. It is not preaching, but it can give instruction of a very valuable type, converts the heart direct unconsciously. "Yes, this is *the* thing." Uddhava surrenders. A devotee of Uddhava's position, he had to surrender immediately to that volcanic force coming out, oozing from the heart, unconsciously coming out. "What is this?" Beyond the conception of our scientific knowledge. In this way.

> Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
> So the general class I like to close here. But any particular enquiry I'm to attend that.

...

Śrīla Govinda Mahārāja: *Gāyatrī svarupartha vaicitra* _____ [?] *Gāyatrī svarupartha vaicitra*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: You have done translation of *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*, that *śloka*?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: But it's already done?

Akṣayānanda Mahārāja: Two.

Śrīla Govinda Mahārāja: Two.

Śrīla Śrīdhara Mahārāja: Done and signed. _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] It is not possible to explain word to word.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And if you do word to word explanation that is not must be correct. There is so many thinking, so many *siddhānta*, so many *bhāva*.

Bhakti Sudhīra Goswāmī: Concentrated.

Śrīla Govinda Mahārāja: Concentrated there.

Śrīla Śrīdhara Mahārāja: The banyan tree in the small seed.

Devotees: Yes.

Śrīla Govinda Mahārāja: And *Gāyatrī* also that type. Hmm. *Śrīmad-Bhāgavat* says *artho 'yaṁ brahma sūtrānāṁ. Brahma sūtra* a great and _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *Garuḍa-Purāṇa. Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ.*

Śrīla Govinda Mahārāja: *Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ*. Eighteen *lākh śloka* _____ [?] One *lākh* of *śloka* in *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And *gāyatrī bhāṣya rūpo 'sau*, and *Gāyatrī* only one *śloka*. One *śloka* of *Gāyatrī* equal to one *lākh śloka* of *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: *Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ*. It is the very gist of the *Vedānta-sūtra, brahma sūtrānāṁ, brahma-sūtra, Vedānta, bhāratārtha-viniṛṇayaḥ. Gāyatrī bhāṣya rūpo 'sau*.

Śrīla Govinda Mahārāja: *Vedārthaḥ paribriṁhitaḥ*.

Śrīla Śrīdhara Mahārāja: _____ [?] *Artho 'yaṁ brahma sūtrānāṁ*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Gāyatrī bhāṣya rūpo 'sau*. So *Gāyatrī's* meaning must come to *Bhāgavata*, or the equivalent. *Gāyatrī* and *Bhāgavata* is one and same. *Gāyatrī bhāṣya* is the _____ [?] elaborate...

Akṣayānanda Mahārāja: Elaborate commentary.

Śrīla Śrīdhara Mahārāja: Elaborate commentary. *Śrīmad-Bhāgavatam* is the elaborate commentary of *Gāyatrī*. So the meaning of *Gāyatrī* must have come to the line of *Bhāgavatam*. How that is possible? The steps in between that should be supplied, that by these steps from *Gāyatrī* it is coming to *Bhāgavatam*. What is the meaning of *Gāyatrī*? *Gānat trāyate*. It is a particular kind of song by which we can get our salvation. *Gāyatrī* _____ [?] Gives us relief, emancipation. And *Gāyatrī* is called *Veda-mātā*. And *Gāyatrī* has produced the whole *Veda*. First *oṁ*, *oṁkāra*, *praṇava*, then *Gāyatrī*, then *Veda*, then *Vedānta- sūtra*, then *Bhāgavatam*. The meaning, the purpose, is running that way. So *Gāyatrī* must have to mean *Bhāgavatam*, that Kṛṣṇa conception of Godhead is the highest. *Gāyatrī* must have to say so, it is there, and how to get out Kṛṣṇa conception from *Gāyatrī*? That is the problem, that is the object before us, how to extract *Bhāgavatam* that is the Kṛṣṇa conception from within the womb of *Gāyatrī*. It must have to prove so. The *Gāyatrī* must have to say that there is Kṛṣṇa consciousness within her womb. That should be drawn out.

I heard that Jīva Goswāmī has given such a meaning, but where I could not find. I heard only that Jīva Goswāmī has given a meaning of *Gāyatrī* leading to Kṛṣṇa consciousness. But I could not

find that anywhere. Anyhow the tendency awakened in me to take the meaning, to draw the meaning of *Gāyatrī* towards Kṛṣṇa consciousness, and I did in that way. The basis is *gānat trāyate*. The general meaning of *Gāyatrī* we find, by singing which we can work out our emancipation, our liberation. Now liberation must have a meaning in the positive line. Liberation not only to be free from the negative side, but,

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

The definition of emancipation proper in *Bhāgavatam* we find that some positive attainment. Not only to attain freedom from the negative side, that is the, apparently it seems like that, *mukti*, liberation, emancipation. But *Bhāgavata* has given the positive. Until and unless we get our positive, highest position, possible to get, *mukti* is not effected. We cannot - mere withdrawal from the negative side cannot be said *mukti*.

Self-determination, as says Hegel. *Mukti*, our object of our life is self determination. We must have to determine our normal function in the organic whole. Not mere emancipation from the negative side, but our participation in the positive function, which is considered to be the highest attainment of us. That is in the domain of service. That is *gānat trāyate, trān* means positive attainment to the final stage, *trān. Mukti*, *svarūpeṇa vyavasthitiḥ*, we're to take that, one thing. And *gānat*, and that is some musical sound. *Gān* means not mere sound but with musical touch, *gān*. That is there. Then music draws Mahāprabhu's *saṅkīrtana* - gets the touch, and the flute of Kṛṣṇa. We find there sound and music.

So now we're to go to analyse what is *Gāyatrī*. Oṁ, the *bīja* mantra which contains everything within it. Then, *bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ*. *Bhūr*, where we are, the world of our experience, that is *bhūr*, the world of our perception.

Bhuvaḥ, which is at the back of that, our mental acquisition. The effect of our mental acquisition takes to our present position of experience. That we're here in the world of our experience, it is not accidental existence, but we had to acquire such position by our previous *karma*. And the previous *karma* area that is called Bhuvaḥloka, that is the mental sphere. And this physical sphere only an outcome of that. The present world of experience is the product of our previous mental impulse. *Bhuvaḥ*.

Then Svaḥloka. Mental means what to do, what not to do. What I like, what I dislike. Concerning this *saṅkalpa, vikalpa. Saṅkalpa* - I like this, I don't like that. That is the sign of the mental world, our liking or not. Svaḥloka means Buddhiloka, the plane of decision. You may like this but don't do that, then you'll be loser. That faculty, reason, that is Svaḥloka.

In this way, in this mundane world there are different planes, seven planes. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. This negative side, they have got these seven planes of life. From this Bhūrloka up to Satyaloka, where the creator Brahmā he lives, the master of the whole world of experience in the negative side, he lives in Satyaloka. And Catuḥsana, who holds the highest position of the saints, they also live in Satyaloka. Sanātana Goswāmī has given description of all these seven plane of life in the negative side. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. The seven layers of life in the material world from gross to subtle, Sanātana Goswāmī in his

Bṛhat-Bhāgavatāmṛta he has given some sort of conception there, Satyaloka. Up to Satyaloka, there finishes this negative side, *guṇa māyā*, *sātya*, *rāja*, *tāma*, three *guṇa* of *māyā*, and their combination, permutation, has produced this world, and it ends in Satyaloka.

Then begins Virajā, the verge of equilibrium in the negative side, Virajā. Then the verge of positive world equilibrium that is Brahmaloka. Then real world of reality, that world of dedication and service, the soul proper begins there, Vaikuṇṭha. Śivaloka, devotee Śiva, and then Vaikuṇṭha. In this way it develops into Kṛṣṇaloka, Vṛndāvana.

Bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ. Bhūr, bhuvaḥ, svaḥ, that means it is only *dig darśana. Bhūr, bhuvaḥ, svaḥ*, the three mentioned, but it marks towards the seven strata, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. *Bhūr, bhuvaḥ, svaḥ, tat, savitur*. Now these *bhūr, bhuvaḥ, svaḥ* they're summarised in one, *savitur. Savita* means *sūrya*, sun. Sun means figuratively which shows, that is sun. Then these three gross and subtle stratas of world, or rather the seven different planes of negative world, has been shown by a particular thing. What is that? That is *jīvātmā*. Really sun does not show us the world, but really shows our soul, *prakāśa darśana. Savita sūrya prakāśa*, who really gives perception to the gross things, that is not the sun, really that is the soul. In *Bhagavad-gītā* you may find, *ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ*.

[yathā prakāśayaty ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ, prakāśayati bhārata]

["O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."] [*Bhagavad-gītā*, 13.34]

Ātmā, soul, that is really expressing to us this world just like sun. He's in the centre, sun can show only the colour, but ear can show the sound world, other, touch world. So really in the centre the soul he really gives us understanding of the environment, world of perception. The perception is possible only because there is soul. Soul like the sun it is showing everything. *Tat savitur*, now summarised, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, all these seven stratas of our experience that is reduced to one, *tat*, that. And that is shown by whom? The sun, sun means here the soul. Soul means not universal soul but individual soul. Individual soul is the cause of his world. Not that the mind is in the world, but the world is in the mind. That [George] Berkeley [1685-1753] "World is in the mind." Everything is in the sun, whatever we see that is in the sun, sun can show. There is no sun everything is dark, nothing can be seen. So light is soul, and that is the subject, and the object is these seven planes of experience.

Bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ. *Varenyaṁ* means *pūjya*, worshippable, venerable, reverential, *varenyaṁ*. Our soul's venerable, it is coming - the objective side of soul - soul is the subject, then there is another domain which is to be venerated, to be worshipped by the soul. So Supersoul area, means that is *bhargo. Bhargo* means the energy which contains the Supersoul, super subjective area, *bhargo* means.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. In *Bhāgavatam* [1.1.1] it is mentioned that, "What I'm going to deal with here, *dhāmnā svena sadā*, by whose own ray, *nirasta*,

all these misconceptions are brushed aside. And in its own pristine glory it shows another world. I'm talking about that world."

So subject is the soul, and object all these worlds of mundane experience. And subject's venerable area that is - which is superior to the subject, soul, that is super-subjective area. *Bhargo* means more subtle than the soul, and holding more important position than the *jīva* soul, *jīvātmā*. That is Supersoul area, *bhargo*. *Bhargo* means in general *tej*, that is ordinarily light. And really it is Supersoul which can see, which can show everything more in detailed way. Just as x-ray can show us what ordinary eye cannot see. So that *bhargo* that is the *svarūpa śakti*, higher powerful light, and that can show even the soul also. Paramātmā *jatiya*.

Bhargo devasya dhīmahi. *Bhargo* belongs to whom? Belongs to Deva, *devasya bhargo, bhargo devasya*, pertaining to Deva. What is Deva? Deva means from derivative meaning we get Deva means who is very beautiful and who is playful. Two things we get from Deva. Deva means very beautiful, that is Reality The Beautiful, and also playful, playing, not a non differentiated substance, but is full of *līlā*. The *līlā* and beauty combined, Deva, and His *bhargo*, His domain is *bhargo* which is to be venerated by the *jīva* soul. What is that, *svarūpa śakti*, and that is the *vaibhava*, the extension of Rādhārāṇī. Rādhārāṇī, She holds the whole, the full service responsibility and energy to serve Kṛṣṇa. So *bhargo* is no less than the *vaibhava*, the extended body of Rādhārāṇī, containing everything for the service, that *mahābhāva*. *Rasa-rāja mahābhāva. Bhargo* representing *mahābhāva*, and Deva representing *Rasa-rāja*. Predominating Moiety, Predominated Moiety.

Bhargo devasya dhīmahi. We're addressed, "Come and meditate." Then what sort of meditation is possible there? Meditate in the sense of culture, cultivation, that is, show your process of veneration, worship. That sort of experience is possible there, *dhīmahi. Dhīmahi* not abstract meditation, it is *kṛṣṇānuśilanam. Dhīmahi* means to participate in the spontaneous flow of the current of devotion there, to participate, *dhīmahi*.

And *dhiyo yo naḥ pracodayāt*, and what will be the result? The capacity of your cultivation will be increased. *Dāsa kare vetan, more deha prema-dhan*. We'll serve, and what remuneration we'll get, that more capacity and more willingness will be given to me to serve. It will enhance, what is the remuneration of the service, the serving principle, serving spirit is increased. Just as interest is added in the capital. In the bank I'm getting the interest. I do not draw the money but the interest comes and is added into the capital. In this way, *dāsa kare vetan, more deha prema-dhan*. We shall try to cultivate, that is we shall try to serve, to dedicate, and the dedicating principle will be increased ever and ever. *Dhiyo yo naḥ pracodayāt*.

This is the underlying meaning of the *Gāyatrī*. And then I have connected it - this *gan* which is begun in the beginning, that comes to *saṅkīrtana*, in the middle process. Gaura Hari. *Kīrtana* also meaning that is also song, and that is also improving us towards our highest goal, *saṅkīrtana*. So *kīrtana, Gāyatrī,* beginning, *brahma Gāyatrī*, that is coming to Gaurāṅga stage, is becoming Kṛṣṇa *kīrtana.* And then it's reaching Vṛndāvana, then the flute *kīrtana*, the sweet sound of the flute of Kṛṣṇa.

And Mahāprabhu's *saṅkīrtana* also trying to reinstate in our highest serving position. And when we enter the area of Vṛndāvana, there also the sound of *vaṁśī*, flute, engages, helps to

engage the servants in their own respective duty, gives excitement. The flute is sounding, and the *gopīs* and others they're being adjusted in their respective duty.

"Oh, sound, flute is there. He's coming from - or He's going." Or at night the *gopīs* will run to the Yamunā. And Yaśodā also hearing the flute, "My son is there. He's coming very soon." In this way they're - the sound of the flute are engaging the servants of respective position to mind their own business that is their service.

Kṛṣṇa kīrtana gāyatrī. *Rādhāpadaṁ dhīmahi*. That is, all the services represented fully in Rādhikā. All others like branches they're part of Her. That is the *mukhya-rasa, mādhurya-rasa* is the *mukhya-rasa*, that is the combination of all *rasa*. So *rasa-rāja mahābhāva. Mahābhāva* represents the whole serving attitude. So it is reminding us and engaging us in our service. And what is the service? The service is to surrender ourselves to accept the suggestion of Rādhārāṇī, what to do. It will excite us to mind about Rādhārāṇī's feet, to obey Her orders. She's mainly representing the whole serving area. So to try to engage ourselves in Her service, that is Her order, to accept Her direction, and to obey Her. That is the service of Rādhārāṇī.

In this way the *Gāyatrīs* meaning has been drawn to Rādhā *dāsya*, the self determination. *Svarūpena vyavashitiḥ*. *Muktir hitvānyathā rūpaṁ svarūpena vyavaṣthiḥ* [*Śrīmad-Bhāgavatam*, 2.10.6] In the meantime the partial representation in *vātsalya-rasa, sākhya-rasa,* there also in some other way it is a part and parcel of the *mukhya-rasa*, and they'll be set there. The *vātsalya-rasa* person they will also serve Nanda-Yaśodā, *sākhya-rasa*, Śrīdāmā, Sudama. But ultimately the whole thing in one conception it is included in Rādhārāṇī. So Rādhā *dāsya* has been drawn out from that *Gāyatrī*. That is the end of our life, cannot but be. If *Bhāgavatam* is the full fledged theism, from *Veda*, *Upaniṣad*, so many *śāstra*, all the revealed truth rises to its acme, to the highest position in the conception of *Bhāgavatam*, then also it may go to the - *Bhāgavatam* also teaches us that the highest realisation, self determination in the service of Rādhārāṇī. That is under Her guidance to serve Kṛṣṇa. And directly to serve, to give disposal, devote all of our energy at the disposal of Her. And She knows how to serve Kṛṣṇa. Direct we have got connection, Her service. In this way it has been drawn that side. The background is this. And that has been put into the stanzas, *ślokas*, Sanskrit. We're to follow in that line.

Now if you like you can line by line you may ask how step by step it is making progress towards that.

Śrīla Govinda Mahārāja:

bhvādes tat savitur vareṇya-vihitaṁ kṣetra-jña sevyārthakaṁ
bhargo vai vṛṣabhānu-jātma-vibhavaikārādhanā śrī puram
bhargo jyotir acintya līlana sudhaikārādhanā śrī puram
bhargo dhāma-taraṅga khelana sudhaikārādhanā śrī puram
bhargo dhāma sadā-nirasta kuhakaṁ prajñāna-līlā-puram

Śrīla Śrīdhara Mahārāja: From different aspects to approach what is *bhargo. Bhargo* you may say, either you may see in this way or in that way, all similar, in various ways it has been dealt, but all one and same. Formerly you may see in these two, three, four ways, but materially it is the same thing, whatever you like.

Śrīla Govinda Mahārāja:

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ preriṇaḥ
devasyāmṛta-rūpa-līla puruṣasyārādha-dhīḥ preṣiṇaḥ
devasya dyuti-sundaraika-puruṣasyārādhya-dhīḥ preṣiṇaḥ
_____ [?]

Śrīla Śrīdhara Mahārāja: *Dhiyo yo naḥ pracodayāt*.

[Śrīla Śrīdhara Mahārāja and Śrīla Govinda Mahārāja - 36:00 - 37:10 ?]

Śrīla Śrīdhara Mahārāja: The whole of the spiritual potency is represented by *bhargo*. And whose representation, whose extension, is the whole spiritual area? That is the *mula*, that is the *mahābhāva*, *sarvarasa*, *samaha*, *mukhya rasa*, that is going to hit Rādhārāṇī only.

Śrīla Govinda Mahārāja: _____ [?]

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi
gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padaṁ dhīmahi
dhīr ārādhanam eva nānyad iti tad rādhā-padaṁ dhīmahi
_____ [?]

Śrīla Śrīdhara Mahārāja: *Dhī* means *ārādhana. Dhī* cannot but be explained in the terms of *ārādhana*, *pūjya*, *sevā*, loving service, that is to be understood by the word *dhī. Dhī* means _____ [?] With the help of intelligence what we cultivate, *dhīmahi. Dhīmahi* not experiment with the material thing, but our cultivation with the venerable fine intelligence, *dhīmahi, dhī. Dhī, anuśilana,* not meditation but in the land of service, so it will have to mean that *cid anuśilana*, that spiritual culture. *Dhī* means spiritual culture in that area. What is spiritual culture? The higher connection with only service is culture, cultivation only of service. Exploitation culture here, and in the middle no culture, and in the higher sphere culture means service. Cannot but be that conception. With serving temperament whatever we exercise our fine spiritual senses, or whatever we exercise our fine cult, that is *dhīmahi. Anuśilana, dhyāna kare*, meditate. Meditate in the area of service that is service, cannot be otherwise. In the service area that meditation that is the exercise of our spiritual faculty, that is *dhīmahi*, and that cannot be but service there. In the serving area with our transaction with the highest the relationship, and our relation, and our activity, cannot but be service. Here exploitation and there dedication, the service. So *dhīmahi* means service. Then in the soul to soul, soul Supersoul, that relationship, that cultivation, cannot but be service. Not ordinary idle meditation of abstract things. That area without service no movement possible. So *dhī* means the spiritual exercise of our spiritual wealth, resources, that means service in that area. Here all cultivation is exploitation, and there all cultivation culture is service, on the other part. So *dhīmahi* means service, in the spiritual world. Not idle abstract thinking is *dhīmahi*, as we can conceive it here, *dhīmahi*, *dhyāna*, meditation.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Put question, where you can't follow, this portion is not clear, you can put question. Govinda Mahārāja _____ [?] Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Mahārāja. That is your explanation on the *Brahmā Gāyatrī*. But so many verses are given, that *Kāma Gāyatrī*, these different mantras are given.

Śrīla Śrīdhara Mahārāja: Yes. *Guru Gāyatrī, Gaura Gāyatrī, Kāma Gāyatrī*, that is leading more towards Kṛṣṇa consciousness. Their help is not taken here, I forgot to take, to incorporate them. If I'm to incorporate them I shall get better position, that it cannot but lead towards that. Because if it must go towards that side, the *Kāma Gāyatrī*, *Brahmā Gāyatrī* and *Kṛṣṇa Gāyatrī*, the development from here it goes there, so it is a Grand Trunk Road.

Akṣayānanda Mahārāja: Mahārāja. This line, *bhargo vai vṛṣabhānu-jātma-vibhavaikārādhanā śrī puram*.

Śrīla Śrīdhara Mahārāja: _____ [?]

83.11.12.B

Śrīla Śrīdhara Mahārāja: What is the meaning, purport of *bhargo*?

Akṣayānanda Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: *Bhargo vai vṛṣabhānuja-ātma-vibhava-eka-ārādhanā-śrī-pūram*. Very beautiful.
Bhargo vai vṛṣabhānu. There is *bhānu* which shows us by light. And Rādhārāṇī is the daughter of Vṛṣabhānu. So *bhānu*, Sūrya, that *bhānu śabda* has been selected. *Bhargo vai vṛṣabhānu, savitur vareṇya bhargo*. *Vṛṣabhānu-jātma-vibhavai*. Her personal extended self, *vaibhava*, which means comes out as resourcefulness, or extended self, *vaibhava*. *Prābhava* is the central representation, and *vaibhava* is the outer extension of a thing. So *bhargo vai vṛṣabhānuja-ātma-vibhava*, *vṛṣabhānuja*, Śrī Rādhā, Her internal self extension, *bhargo*. The *svarūpa śakti*, the very gist is Rādhārāṇī, and the whole *svarūpa śakti* Her extended self. Do you follow?

Akṣayānanda Mahārāja: Yes. *Śrī-pūram*.

Śrīla Śrīdhara Mahārāja: *Ārādhanā-śrī-pūram*, *ārādhanā*, what is Her characteristic, that She's worshipped Herself, *ārādhanā*. *Ārādhanā-śrī*. Śrī, Lakṣmī, the gist, *śobha*, beauty. The beauty of Her serving and it is _____ [?] the city, the town of Her beautiful service. That is the country, abode, of Her beautiful service. That is the whole *svarūpa śakti* means that.

Just as from the sun when the light ray is coming, so She's the Person, *Mahābhāva. Rasa-rāja* and *Mahābhāva*, from the extension of *Mahābhāva* this *svarūpa śakti*, the *bhargo*. *Bhargo* means

extended self of *Mahābhāva*. *Mahābhāva* means *ārādhanā*, *ārādhanā-śrī*. Śrī, Lakṣmī. Rādhārāṇī is also called Śrī, Her *śrī*, Her *śobha*, *śrī* means *śobha*, the beauty. The beautiful extended self of Rādhārāṇī that is whole *bhargo*, the whole area. She's the gist and this is the extended self. And what is the nature, that is all serving, and *vaibhava*, *śrī*, *vaibhava*, it is meant by that. *Ārādhanā-śrī-pūram*. She has developed this whole area of *bhargo*, has developed Herself into such beautiful area of *svarūpa śakti*, and thereby She serves Her Lord. All these necessary things have been sprung up from Her to help Her in Her serving Her Lord, they all come out. The very gist is She, *Rasa-rāja Mahābhāva*. *Mahābhāva* when all these *svarūpa śakti* is in a concise form it is *Mahābhāva*, Rādhārāṇī. And when Rādhārāṇī wants to serve She extends Herself in different ways.

Kṛṣṇa something, and Baladeva, Rādhārāṇī, Yogamāyā, and then Vṛndāvana, all these things, Nanda- Yaśodā, other *rasa*. Some contribution of Baladeva, and some contribution of Rādhārāṇī. In this way the whole thing is evolved there to help the service of Kṛṣṇa. It is told that from *sandhīnī śakti* all this up to *vātsalya rasa*. And *mādhurya rasa* only reserved for Rādhārāṇī. And the other *rasa* there is Yogamāyā she has been introduced as the potency of Baladeva. And Baladeva in another self He has been the sister of Rādhārāṇī. In this way They're serving, one side Baladeva, another side Rādhārāṇī. But when that is taken into one, only *Rasa-rāja Mahābhāva*. *Rasa-rāja's* contribution is Baladeva in that way, and Rādhārāṇī's contribution in this way, and then the combination of Both in different *rasa*, in this way whole thing is evolved. *Sandhīnī* mainly represented by Baladeva, and *saṁvīt* the enjoying mood by Vāsudeva Kṛṣṇa, and *hlādinī* the enjoying aspect, enjoyer and enjoyed aspect is represented by Rādhārāṇī. The paraphernalia of service in Vṛndāvana that has been created by the combination of Baladeva and Rādhārāṇī. Baladeva in the line of Kṛṣṇa, and then Rādhārāṇī, and the mixture has produced the whole thing. And Yogamāyā she's under Baladeva, helping all these things from His side. But *mādhurya rasa*, Baladeva cannot have any direct approach, only He's represented there as the sister of Rādhārāṇī there, Anaṅga Mañjarī.

I thought when I was reading this Jīva Goswāmī's *Sat-Sandarbha*, *Bhāgavat-Sandarbha*, who is the husband of Yogamāyā? According to the arrangement I had in mind that only she may be connected with Balarāma as the things are shown there. And I found that Jīva Goswāmī has given that idea, that Baladeva is the husband of Yogamāyā. I was very much satisfied there that my line of thought is corroborated there. Things are in such way so how they'll connect with, so Yogamāyā how? Baladeva's function and Yogamāyā's function similar. Baladeva in the *mādhurya rasa* is in the background, and Yogamāyā comes in the front, and she makes management from a little distance. She prepares the stage, Yogamāyā prepares the stage for the play of so many servitors. So Baladeva's function is always the foundation, to keep up the foundation of this, that is the function of Baladeva. And there the players of both parties, Kṛṣṇa and Rādhārāṇī. And the foundation is supplied from the energy of Baladeva, mainly, *sandhīnī*.

Sat-cit-ānanda. *Ānanda - hlādinī*, that is Rādhārāṇī presenting. *Cit* means conception, feeler, consumer, enjoyer. And *sat - sandhīnī*, existence everywhere, that is Baladeva, *sandhīnī śakti. Jñāna, bala, krīya, ca*. These three principles have been admitted very broadly by the philosophers anywhere and everywhere. In the west also philosophers, feeling, thinking and willing. Willing represented by Baladeva. Thinking by Vāsudeva, Kṛṣṇa. And feeling sentiment represented by *hlādinī* side. *Upaniṣad*, *jñāna, bala, krīya, ca*. *Satyam, śivam, sundaram*, and this *sat-cit-ānanda*, three principles of the existence of the whole creation.

Akṣayānanda Mahārāja: Very wonderful explanation. Question?

Devotee: Yes. I was thinking if there's any relationship _____ [?] with the Trinity of the Christian?

Akṣayānanda Mahārāja: Bon Mahārāja, you have to interpret this question.

Devotee: He's questioning...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: Is there any relationship between what you have just explained of *jñāna, bala, krīya, ca*, and the Christian Trinity, Holy Ghost, the Father, and the Son?

Śrīla Śrīdhara Mahārāja: God the Father, God the Holy Ghost, and God the Son. God the Son is represented as Guru, maybe. And God the Father the creator. And God the Ghost comes nearby Brahman. Brahman creator, and God the Guru. God the Son, Christ has come to deliver the people, so God the Son representing Guru. And God the father the creator, guardian. And God the Holy Ghost that is something like Brahman, impersonal existence, Holy Ghost, Holy Spirit. And Who holds the superior position, there depends everything. If Holy Ghost is generally thought to be, to hold the supreme position. Then Brahman, then the father this side, *sātya guṇa*, Nārāyaṇa, may be that Kṣīrodakaśāyī, or the creator Garbhodakaśāyī, something like, and *sātya guṇa*. And the Guru also representation of God, sent by Him to deliver the people towards that. It is hazy, not very clear.

We were told, I heard from Bon Mahārāja in Germany they made a drama. And they put God in a higher balcony, an old man with grey beard, and half visible half non visible position. And from there he's saying, giving some instruction, half hidden in the higher balcony. Representation of God was like that, a grey beard, aged, not very old but old, sober, and with grey beard, and half unseen, and giving instruction from there. "Do this, do this." In a drama they represented God like that.

God the creator, and God the Holy Ghost. I heard from one haji sahib Muslim, he told, "In the beginning there was some - light," in _____ [?] Farsi language. "First there was that light, and from there gradually everything came out." That is from Brahman conception, the origin.

I was told here was one big Indian scholar philosopher Brejan Shil [?] There was some worldly religious conference some sixty or seventy years ago in Italy. And from different parts the philosophers and the religionists they flocked there, and meetings took place. Now suddenly one day they declared, "Leave. No lecture," so all were not informed. So one Mr. Brejan Shil and some others they went there, but many could not come, the sudden declaration of the closers that all did not get information. Every day the subject is written on the board. That day it was written, "Nothing."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And Brejan Shil was the appointed speaker of that day, he began to talk about nothing.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: He began from nothing, how from nothing something came, that was his point.
So from Brahman conception that is inestimable. So far no further we can go up to understand or make others understand. It is hazy, it is left unknown and unknowable, something, arosaja [?] That is the easy thing, to go to some extent and then to declare that, "We cannot see further, it is unknown and unknowable."

Akṣayānanda Mahārāja: Mahārāja. Is this your verse also?

Rg tatva syam tad visno paramam padam śruti matam muyanti yat suraya
Drāṣṭā caksu eva pasadito maha sujeba dibya tatam
Dhamna svena sada nirasta kuhakam satyam param sabditam
Jyoti priti tanum hiranya purusam pasyanti tam suraya [?]

Also that is yours?

Śrīla Śrīdhara Mahārāja: Yes. And this is the main *sūtram* of *Ṛg Veda*. And especially the *smārta* before they attempt to participate in any holy function they're asked to repeat this *mantram* and then to begin the work.

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]

First say, utter this, and then begin the work, any sort of work. And this is the *Ṛg mantra* in the beginning, the very gist. And I tried to take out what is the purpose, the meaning of this. Then what is there? *Tad viṣṇo paramaṁ padaṁ*.

Akṣayānanda Mahārāja: Sruti matam muyanti yat suraya.

Śrīla Śrīdhara Mahārāja: Ah. *Sruti matam. Tad viṣṇo paramaṁ padaṁ. Sadā paśyanti suraya divīva cakṣur ātatam.* The general meaning is, *tad viṣṇo paramaṁ padaṁ*, *tat tvam tat*, ourselves and the outside. Outside combined in one is called *tat, tvam tat*, or *aham tat*. *Tat* is generally used for the superior unknown element. *Tad viṣṇo paramaṁ padaṁ*. Viṣṇu's *Param-pada*, what we have given to hear as Viṣṇu, yayedam visno vyapnoti, Who pervades everywhere, all pervading principle is Viṣṇu. And we're asked to think about His *Param-pada*, Who is all pervading principle to think of Him.

Before I approach to begin any duty I must have such conception first, and then begin any duty. That is, who are you, how to approach the duty? The object is this. You are approaching a particular duty, before this you utter this, that you have a conception of your own self, your position. Who are you and how to approach, this will help you to understand. *Tad viṣṇo paramaṁ padaṁ*. You're to think that the all pervading principle His *Param-pada*, His beautiful or principle *pada*, meaning His holy divine feet, is on my head. On my head that holy all pervading principle's feet is on my head. Feet is considered to be the lowest part, our head the highest part.

Tad viṣṇo paramaṁ padaṁ. Sadā paśyanti suraya. And the sury [?], that's the spiritual scholars, they always conceive in that *Param-pada*. How? *Divīva cakṣur ātatam*. In the sky, in the heaven, like a great eye it is there. His leg, His feet can see. His feet, His lowest part towards me is fully seeing what I'm going to do, like a sun. Just as sun is in the sky, so His holy feet - He's all conscious, His holy feet also conscious, and His holy feet is spread over my head like the sun, seeing everything. With this idea you approach. The guardian's vigilant eye is over your head. That all knowing and all pervading principle Viṣṇu His holy eye like a sun spread over your head. A vigilant eye always - whatever you're doing He sees that clearly. With this idea you approach to do any duty. Who are you? And you cannot conceal anything. Whatever you're doing the eye is there, guardian's vigilant eye, and which is all clear, as real as the sun over your head. *Cakṣur* means sun, and *cakṣ* means eye, and *divī* means over your head, in the sky. It's like that.

Now, what is the explanation statement?

Akṣayānanda Mahārāja: Drāṣṭā cakṣu eva pasadito.

Śrīla Śrīdhara Mahārāja: *Drāṣṭā cakṣu eva. Cakṣu*, what is the significance of the eye? Who can see, he's *drāṣṭā*, he's got subjective position, *drāṣṭā* means seer. He's the seer, that is subjective position he holds. The all pervading principle Viṣṇu as a subject, so with His subjective eye over your soul, and He's watching everything what you're doing or not.

Akṣayānanda Mahārāja: Pasadito maha sujeba.

Śrīla Śrīdhara Mahārāja: Like a great sun He's spread on the sky.

Akṣayānanda Mahārāja: Dibya atatam.

Śrīla Śrīdhara Mahārāja: *Dibi atatam, vistitam*, spread over the sky.

Akṣayānanda Mahārāja: Dhamna svena sada nirasta kuhakam satyam param sabditam.
Jyoti priti tanum hiranya purusam pasyanti tam suraya.

Śrīla Śrīdhara Mahārāja: Ah. *Jyoti*, he can see, and *priti* like a guardian He's got sympathetic feeling towards you so He's watching your activity. So both the light and the *priti*, love, can be attributed there with guardian's eye, with sympathetic loving eye. With loving and piercing eye He's watching everything you do, so spread over the whole sky area as a seer, like sun. So concrete as the sun, and all covering with His light, with His ray. In this way.

And that is a principle *mantram* in *Ṛg-Veda*, the most primary revealed scripture, accepted by all nations. The most ancient revealed scripture is *Ṛg-Veda* in the whole of the world, *Ṛg mantra*.

Akṣayānanda Mahārāja: In this *āruhya kṛcchreṇa paraṁ padaṁ*, that is just below the feet of?

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]

But not...

Śrīla Śrīdhara Mahārāja: *Paraṁ padaṁ*. By ascending method they can rise, they can raise themselves up to *paraṁ pada*. But no *sukṛti* from the other world. So only to go to the limit of this world is not sufficient. The passport, but the visa is necessary to enter, it is like that. No arrangement of any visa, but they're with much difficulty went up to the no-man's-land that is the verge of the country, but visa is necessary. No visa they'll have to come back home. From the last limit of the country they'll have to come home again, or anywhere. If he does something wrong then he won't come home, he'll hide himself anywhere and everywhere, he may be caught.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ.

One gentleman told, "Your visa example is very much applicable."

Devotees: (Group laughter)

Devotee: Especially when it happens to you, Mahārāja. Once me and Viraha Prakāśa Mahārāja we were going from France towards Spain - no, from Spain towards France, then when we entered the train we had no visa.

Śrīla Śrīdhara Mahārāja: Our Vidagdha is suffering in that case very much, always going to Gayā and paying something and doctor issuing visa, a false visa _____ [?] Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Akṣayānanda Mahārāja: So where else can anybody hear these things?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: What you speak, where else can anybody hear these things? There's no other place. _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Akṣayānanda Mahārāja: No place.

Śrīla Śrīdhara Mahārāja: Ontological talk connecting with Mahāprabhu and Kṛṣṇa.

Akṣayānanda Mahārāja: Yes. No other place.

Śrīla Śrīdhara Mahārāja: Ontology. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Our Guru Mahārāja's lecture was of this type, ontology. About this what this Jyoti Mahārāja has expressed _____ [?] Mañjarī.

Guru Mahārāja told once that, "It is reality, it is not imagination. Of course it is the greatest fortune we seek after that, but it is not imagination. There is such real position, and we're all out only to attain that, but no imagination or concoction may deceive us. It is not so cheap. *Adhokṣaja*, the realm is *adhokṣaja*."

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever I apply any amount of carefulness to look after - vanishes. Out of His own accord He may come for some time. And what is that? The other day you told that it is such stage that when Mahāprabhu came down and He told Svarūpa Dāmodara, "You are all, eh?...

Bhakti Sudhīra Goswāmī: Making noise.

Śrīla Śrīdhara Mahārāja: Making noise. Yes. Svarūpa Dāmodara and other devotees of that plane, that type, they're chanting Kṛṣṇa *Nāma* to draw out the consciousness in this world.

And their Kṛṣṇa *Nāma* was considered by Mahāprabhu when coming from that He told, "You are making noise, kali kolaha [?] You all dragged Me here, and I'm devoid of that sweet experience."

So Kṛṣṇa *Nāma* of Svarūpa Dāmodara is noise in comparison to that experience. So what high position that holds. How deeper, dive deep into reality, how far we're to dive to reach that stage of reality for our experience? The depth, the measurement has been given there.

"You are all making noise and dragged Me down here. I got that chance and missed it."

What is that, a farce?

Dekhi dekhi tine dinete nava stajaha [?] Whom I see, three conditions everywhere.

Śrīla Govinda Mahārāja: Every day.

Śrīla Śrīdhara Mahārāja: Conditions every day, every time, and, kamana sei balai kicha...

Śrīla Govinda Mahārāja: Kamana sei balai...

Śrīla Śrīdhara Mahārāja: _____[?] That I'm so big, so great, all these things. Hare Kṛṣṇa.
That is to dishonour.

Bhakti Sudhīra Goswāmī: What does that mean Mahārāja?

Śrīla Govinda Mahārāja: Vṛndāvana Dāsa Ṭhākura, in *Caitanya-Bhāgavata*, Cāpāla Gopāla.

Śrīla Śrīdhara Mahārāja: _____ [?]
That is not so cheap. So many incarnations. "I'm incarnation of Kṛṣṇa. I'm incarnation..." they're full of incarnation.

Akṣayānanda Mahārāja: Vishkishan [?]

Śrīla Śrīdhara Mahārāja: Vishkishan, so Ramkrishna, then Jagabandhu, then one Ballabh Brahmacārī, then one Anukula Ṭhākura...

Akṣayānanda Mahārāja: Avatāra asankiya [?]

Śrīla Śrīdhara Mahārāja: Asankiya, avatāra asankiya. Ha, ha, ha. _____ [?]
No recognition of any incarnation of God there. It is not so cheap, in the market, we can purchase in the market some Avatāra, go and purchase.

When we preached we told to the people, the public meeting, then when Kṛṣṇa was another Vasudeva
_____ [?] "I am Vasudeva."

Devotees: Pauṇḍraka.

Śrīla Śrīdhara Mahārāja: Pauṇḍraka. So Kṛṣṇa fought with him and finished to prove who is Avatāra. So let these Avatāra fight with one another and establish who is the real, then we shall consider their case.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Here we close eh? *Vāñchā-kalpatarubhyaś ca*...

83.11.13.A

Bhakti Sudhīra Goswāmī: ...begins with *hṛdayam*, what is concerned in your heart.

Śrīla Śrīdhara Mahārāja: In the beginning, first chapter, when Manu begins his *saṁhitā* there.

Akṣayānanda Mahārāja: *Hṛdayenābhyanujñāto*.

Śrīla Śrīdhara Mahārāja:

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam / apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyaṁ jayan idam / mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium, *taṭasthā* means equilibrium. *Āsīd idaṁ tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.]

[*Manu-Saṁhitā*, 1.1.5-6]

That is the first *śloka*. Then perhaps coming,

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

[We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere.] [*Manu-Saṁhitā*, 2.1]

What is the definition of *dharma*, our duty, what should be the definition of our duty? The first thing, *vidvadbhiḥ sevitaḥ, vidvadbhiḥ, vedavidbhiḥ*...

...

Empirical knowledge. Empirical knowledge is always misguiding, a part conception. It cannot give the idea from the standpoint of the whole. It is all partial conception, however great or bigger it may be, so all learning of experience cancelled. Only revealed truth which is coming from the centre, who are well versed in that learning, they should be considered as learned, *vidvadbhiḥ*. The knowledge which is accepted by those who are well versed in the Vedic experience, Vedic learning. *Vidvadbhiḥ sevitaḥ sadbhir*. And which is accepted by the saints. And what is the symptoms of the saints? *Adveṣa-rāgibhiḥ*, who has got neither apathy or sympathy for worldly things. *Kanak, kāminī, pratiṣṭhā*. But independent of these three they're really saint, and the truth that is accepted by such saints. *Nityam sadbhir, nityam adveṣa,* and *hṛdayenābhyanujñāto*, and it must have approval from the inner heart. Then you can accept it as *dharma*, duty. That is mentioned there in *Manu-Saṁhitā*.

Akṣayānanda Mahārāja: Vidvat bhagavate pariksa [?]

Śrīla Śrīdhara Mahārāja: Vidvat bhagavate pariksa. That is another thought. How far one is learned is to be measured by the truth given in *Bhāgavatam*, the full-fledged. *Muhyanti yat sūrayaḥ* [*Bhāgavatam*, 1.1.1]. The great, the so-called renowned learned men, they cannot find any entrance into the truth given in *Bhāgavatam*. Vidvat bhagavatam pariksa. *Muhyanti yat sūrayaḥ*.

What Vedavyāsa says in the beginning introduction, "What I'm going to distribute here, what to speak of ordinary men, the great scholars they will be dumb jointly, they will be nonplussed to understand what I say to be truth here. *Vedyaṁ vāstavam atra vastu. Nirmat-sarāṇāṁ satāṁ* [*Bhāgavatam*, 1.1.2] Wherever there's a tinge of selfish idea of egoism, it is not for them."

And Jīva Goswāmī is going a step further. "I curse them if anyone without this qualification comes to touch my book. _____ [?] I give him curse. _____ [?] Some sort of oath _____ [?] They should not touch my book, who has not got such attitude towards revealed truth, they should not touch."

So in this way, it is meant only for those that have not got the least selfish idea, selfish aim or object. If any selfish object anyone has got this book is not for him. He wants to die a wholesale death, die to live, a wholesale death of the worldly ego. And then one will be able to understand the autocracy of the - to admit the autocracy of the highest principle that is to invite, incur wholesale death. Otherwise we cannot accept the autocracy of the prime God. To accept that creed that means we come closer to that.

Nirmat-sarāṇāṁ, matsara, that is - light here means *matsara*, separating, separate consciousness, separate interest. Anyone possessing separate interest is *matsara*. So wholesale dissolution is necessary, not expecting any law, justice, but the Autocrat. Then it will be possible to have wholesale death. *Nirmatsara*, the autocracy of the over management, then if one can accept then he's *nirmatsara*, wholesale death, then he'll live another life. Where this lust, this anger, the greed, everything of other type, because wholesale death has been already done. Now coming that *kāma*, *krodha*, this is from other world, *aprākṛta*, wholesale death. And even in Nārāyaṇa, Vaikuṇṭha, wholesale death is not there, only in Vṛndāvana wholesale death is possible.

[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]

Uddhava wonders. "The greatest devotee," in the expression of His own mouth, Kṛṣṇa. The greatest devotee, Uddhava, he's nonplussed. "I want to be a creeper to get the feet dust of these damsels."

Wholesale death is there, all risk no fear. Fearlessly, dauntless death, they're inviting risk of having intensely, no gap, that means wholesale death, die to live.

Ha, ha. Hegel _____ [?] Reality is By Itself, For Itself, and Die to Live _____ [?]

...

[08:15 - 09:25 silence]

Devotee: ...only by the _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, yes, anyhow by the agents.

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]

Anyhow the agent's they're wandering doing relief work, and they come in connection with someone and try to utilise his energy. Though he's not conscious whose energy he's using, utilising for the service of the Lord, the *sukṛti*. Then when it produces *laulyam, lobha, janma-koṭi-sukṛtair na labhyate*.

[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]

Part by part, part by part, accumulated. It is very difficult by the accumulation of *sukṛti* to come at once to *rāga-mārga, laulya. Janma-koṭi-sukṛtair na labhyate*. That is also another type of *sukṛti*, when by chance he comes in connection with the higher type of *rāga-mārga sādhu*, then he can get *laulyam*.

Such as Nityānanda Prabhu He's wandering to distribute that to anyone and everyone.

Yei agi pariye tare kori nistha kaviraja goswami pari kalensikar [?]

Kṛṣṇadāsa Kavirāja he was, he got the chance of being chosen of the grace of Nityānanda Prabhu. And some substantial magnitude came, it worked direct, straight, and helped him to rise above, this *rāga-mārga*, *laulyam api mūlyam*, the *laulya*, the highest type of devotion is imparted.

Autocracy, it won't come under law. *Śaraṇāgata*, and the surrendered party and the autocratic party, both meeting and some effect is coming out. We can't say, "Why you have given to him and not to me?" This law cannot be applied, because when you come as *śaraṇāgata* you want *ahaitukī kṛpa*.

Visayate haya guṇa nahibe [?] You must give up the way of justice. "Then if You come with the consideration of justice then I have no hope." If I approach in that window where causelessly the grace of the Lord is being distributed, I'm approaching that window, from this office causeless devotion is being distributed, *ahaitukī*. I have come, because if You come to judge my case I have no hope." Then standing just before that window I can't say, 'Why You are giving mercy to him and not to me?' *Ahaitukī kṛpa*. "If You take the line of justice I have no hope, so give up the line of justice." And I have come to the department where causelessly, without any cause, the mercy is distributed. I have come there. Standing there I cannot say, "Why You show mercy to that man and not to me?" I can't say, because no justice, no law. I have come not for justice but for mercy. Then I can't say, demand, "That why You show mercy to that man and not to me?" Mercy is mercy, it is causeless.

ahaituki sei karuna bedera vicar [?] The causeless department above justice, only grace, that department I have come to get something where no justice, only mercy. Only by grace everything is distributed there. There I can't call any explanation, "Why You have show mercy to him and not to me? Why You have given to him and not to me?" I can't say. Once I told this to our Guru Mahārāja in Purī. "When all of us come in that window to get something, we can't demand that why you give him and not me?" Ha, ha, ha. In Bagh Bazaar.

Devotee: That is the most fundamental and the highest principle of Vaiṣṇava philosophy.

Śrīla Śrīdhara Mahārāja: And when we can eliminate that then *matsarata*, *nirmat-sarāṇāṁ satāṁ* [*Bhāgavatam*, 1.1.2] The egoism is eliminated, that is the evidence. As long as I - "Oh, he gets, why I not?" there is *matsarata. Nirmat-sarāṇāṁ satāṁ*. So I'm not fit to stand in the front of that window, where from that *nirmat-sarāṇāṁ satāṁ*, with *ahaitukī bhakti*. *Ahaitukī apratihatā*, the wave automatic, spontaneous, neither beginning nor end, eternal flow of a particular eternal substance. That is *bhakti*, inclusive of all, and uplifting all. Absolute Good distributing Himself, that is *bhakti*. And we find it in its fullest form in Mahāprabhu, Absolute Good distributing Himself.

Devotee: _____ [?] *Artheṣu abhijñaḥ svarāṭ* [*Bhāgavatam*, 1.1.1] That is the highest conception of the truth of *Bhāgavata* surpassing all relative truths.

Śrīla Śrīdhara Mahārāja: He knows Himself only, fully. *Artheṣu abhijñaḥ varāṭ*. What is the purpose of anything and everything, that is only known to Him, not to us. We can know partially as much as He wants us to know. *Artheṣu abhijñaḥ svarāṭ*. He knows the purpose of the movement, that is, everything For Himself, in other words. Everything For Himself, and He's fully versed in the position to know what is what. And when He transfers it to someone he may know that much. *Artheṣu abhijñaḥ svarāṭ*. What is the purpose of the movement of the whole, only it is known to Him alone. *Artheṣu abhijñaḥ*. We say, "This is for me, this is for others. This is for this country, this is for that sect." All partial representation, and clash between them is inevitable. *Artheṣu abhijñaḥ svarāṭ*.

Janmādy asya yato [*Bhāgavatam*, 1.1.1] That is also By Itself, Reality is By Itself. *Janmādy asya yato*, *'nvayād itarataś*, both, direct, indirect, both. *Māyā* is also included there, though it is something opposite, it is misconception of the truth, but that is also there. The position of misconception also included, but partial conception. Conception of partial interest is also there. It is not false, as Śaṅkara said. Vaiṣṇava Ācāryas say this *māyā* is also - this measurable estimation, that is also there to be admitted. Otherwise why the trouble, why the preaching? But the

comparative study is there, good, bad, everything is there. *Janmādy asya yato, 'nvayād itarataś, artheṣu abhijñaḥ svarāṭ*. We should not boast that we can know His ways. 'Anything, everything, all *siddhānta* is within my fist.' No. That is foolish statement. He knows, and whoever He likes to know, to make know, he may know. *Yam evaiṣa vṛnute*.

[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]

Artheṣu abhijñaḥ svarāṭ, *tene brahma hṛdā ya ādi-kavaye*. Where have you got this conception, He has extended this through Brahmā, through the creator here. *Tene brahma* means *Veda, brahma-jñāna*. He's all-in-all, this sort of knowledge is extended from higher to this lower level through the creator, *hṛdā ya ādi- kavaye*. *Ādi-kavi*, with the first maker of this world, through his heart He has extended that fact, "I'm so and so, this is so and so." *Muhyanti yat sūrayaḥ*. And the great scholars in the ascending side, empirical scholars their aspiration is stopped, they cannot understand this, they're perplexed to make out the ways, *sūrayaḥ*. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*. Just as we see that heat is transformed into gas, or gas transformed into water, water transformed into earth, the *tejo-vāri- mṛdāṁ yathā vinimayo*, this mutual transformation. *Yatra tri-sargo, sātya, rāja, tāma,* three *guṇa*, the original abstract conception of this variegated nature of world. It is *amṛta*, it is also there.

The Śaṅkarites will say *'mṛṣā*, it is all false. Śrīdhara Swāmī has given note that misconception. Light sometimes is misconceived like water. Or this glass, glass can be conceived as light, light can be conceived as glass, sometimes. This misconception is here. So we misconceive the truth as false, *māyā*. Really no *māyā* only misconception. *Aropa, vivarta,* and *vivarta* is of Śaṅkara, and *vikṛti* of the Vaiṣṇava School.

Athatato anyatha buddhi vivarta iti uchyate _____ vikara iti uchyate [?]
The Vaiṣṇava School they have accepted *vikara*, there is some reason, something at the back.
And the *vivarta*, the Śaṅkarites they say 'nothing in the back only mental concoction, *vivarta*.'

So here Śrīdhara Swāmī said of *vivarta*, *kachalu, yada buddhi, baddha buddhi* [?]
When Mayadanu constructed a capitol for the Pāṇḍavas in Indraprastha, there was underlying plan that who is the enemy of the Pāṇḍavas he will be caught by his *vivarta*. Where there is water he will think, 'No, this is a plain thing, but bright thing.' And the boundary wall made of glass, 'No, it is a good way out.'

So Duryodhana when entered he was in that position. There is a small pond full of water. Duryodhana saw, "No, it is a highway" and he suddenly dived in the water. And he says, "It's a way out, a good road." Only wall, he had to push against the wall.

So *vivarta, aropa,* one thing is seen as another. And here, vikara iti uchyate [?] Real transformation is there, Jīva Goswāmī says. *Yathā vinimayo*. Jīva Goswāmī has given stress in the meaning of this word *vinimayo. Vinimayo* means the thing is there, we put the money and we get the thing. That is *vinimayo*, I'm giving something and getting something - the change. So it is a change, the *sātya*, *rāja*, *tāma guṇa*, change one for another. But something is in the background, and that is being changed. *Śakti pariṇāma vāda*. [*Caitanya-caritāmṛta, Ādi-līlā,* 7.121-7] Rāmānuja also admits this, idam sarvam hare saridam [?] In the maximum view we can see everything, this world is the body of the Lord. But we cannot say that this is nothing. Something, some *pariṇāma. Pariṇāma* means a transformed stage, transformation is there in a transformed stage of a particular way. But it is there, the background is there, it is not nothing.

Yathā vinimayo yatra tri-sargo 'mṛṣā. Dhāmnā svena sadā nirasta-kuhakaṁ. [*Bhāgavatam*, 1.1.1] By His own will, by His own grace, by His own light, sent by Him, only we can know Him, by His will. *Yam evaiṣa vṛnute* [*Kaṭha-Upaniṣad*, 1.2.23] By His acceptance, by His will force, by His inner desire. Then that light can show us clearly what is what. *Dhāmnā svena sadā*. Only By His grace we can understand what is what, and not by our partial position, our provincial position. But universal light, knowledge, is extended to us and that can help to know that what is what. To know that, light from that quarter is necessary, and not light produced, or which is inborn with us, with that light we cannot see what is what really. Only *dhāmnā svena sadā nirasta-kuhakaṁ*. All our misconceptions, *kuhakaṁ* means misconception, is removed when light comes down from there to show me what is what. Otherwise however greater empirical scholar can be, he can have a partial estimation, a negligible part. As Newton told, "That I'm only touching a very negligent part of the ocean of knowledge." A sober and sincere man can only speak up to that. That infinite ocean of knowledge is spread over my eye. So nothing to be proud of our parts.

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

Today's the day of Gopashtami, that our boy Kṛṣṇa, infant, in the beginning He was given the charge of the calves only, small calves. He was caretaker of the calves. But this is the day when He was promoted in a higher position to take care of the cows and bullocks. More responsibility, more aged perhaps, considered to be sufficiently aged and grown, He can now take the charge of the cows and bullocks also. He was promoted to that stage. Gopashtami. In Vṛndāvana we saw near Nandagrama the milkmen they take in the milan so many cows and give something, some food, some grass and other things there. Kṛṣṇa began His cow feeding today, so with that memory they give some fodder to the cows.

And also today the day of appearance [*abirbhāva*] of Dhanañjaya Paṇḍita and others. Gadādhara Dāsa, and another Vaiṣṇava.

Akṣayānanda Mahārāja: *Tirobhāva* [disappearance]. Dhanañjaya Paṇḍita, Śrīnivāsa...

Śrīla Śrīdhara Mahārāja: Gadādhara Dāsa, and Dhanañjaya Paṇḍita.

Akṣayānanda Mahārāja: Gadādhara Dāsa Goswāmī, Śrīnivāsa Ācārya.

Śrīla Śrīdhara Mahārāja: Śrīnivāsa Ācārya.

Akṣayānanda Mahārāja: *Tirobhāva*.

Śrīla Śrīdhara Mahārāja: Both, two *tirobhāva* and one *abirbhāva*?

Akṣayānanda Mahārāja: No, I read all *tirobhāva*.

Śrīla Śrīdhara Mahārāja: All *tirobhāva*?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Dhanañjaya Paṇḍita also?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I forget. All *tirobhāva*. Gadādhara Dāsa he's accepted as *kānti, bhāva, kānti*.
Rādhā-bhāva-dyuti-suvalitaṁ [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5] Rādhārāṇī is conceived to divide into two. To be divided. His inner tendency, inner mood, and outer glaze. So Dāsa Gadādhara is conceived as the outer glaze. And Paṇḍita Gadādhara is taken as the inner mood. Mahāprabhu has taken both, and the shadow-like thing represented in both of them.

Dāsa Gadādhara he used to stay nearby Calcutta, Halishahar, [Endiyadaha ?] or some place. And he was simple and straight-minded man, as in our language. He one day approached the Kāzī. "You Kāzī, you must take the Name of Kṛṣṇa."

"Why? I'm a Muslim. Why should I take the Name of Kṛṣṇa?"

"Oh, you've taken already Kṛṣṇa."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "There, you have taken the Name of Kṛṣṇa." And he embraced him. "Yes, you have taken." And the Kāzī was friendly to him.

More important thing in him we find. After *sannyāsa* in Kāṭwā, in his last days he came to take charge of that place where Mahāprabhu took the *sannyāsa*, and he opened a temple there, Gadādhara Dāsa. And those that are at present also in charge of that temple management they're all the disciplic line of Dāsa Gadādhara. Dāsa Gadādhara's tomb is also there, *samādhi*. Up to his last day he lived there in Kāṭwā, in the place of that *keśā samādhi* of Mahāprabhu.

Very beautiful hairs Mahāprabhu had. So much so that the barber he could not approach to shave them. "So beautiful face, and beautiful curling hair, how can I go?"

And the objections are coming from all sides. "What do you do barber? Such beautiful figure, such beautiful curling hair, and you're going to shave to make Him *sannyāsī*, this young man, so beautiful. How His mother, and if there's any wife, they can live if such beautiful son takes *sannyāsa*? They'll die, you'll kill them. Don't do." In this way a great opposition, rumour, uproar. "No."

Then they threatened also Keśava Bhāratī. "We won't spare you if you give *sannyāsa* to this young man." In this way threatening also came.

But after all, Mahāprabhu's will is supreme. Anyhow whole thing subsided, seeing the extraordinary madness for *sannyāsa* life. He's so eager and so intensely dedicated to Kṛṣṇa, sometimes, "Let Me" - while that shaving is going on He's taking the chance, "Let Me sing and dance for some time, then again I'll show the head, in this way."

So these extraordinary signs benumbed all. Like a statue they had to see the show, the sight, and it was done.

And that barber he promised, "That with the hand which I engaged to shave the beautiful head of this beautiful person, no longer I shall touch with this hand anyone's feet or body. This is my last attempt." And he began the occupation of a sweet-meat seller. And there is buried underground, those beautiful hairs are there, buried.

Śiśir [Kumār] Ghose, the founder of *Amṛta Bazaar Patrikā*, and writer of *Lord Gaurāṅga, Amiya Nimai Charita*, in *Amiya Nimai Charita* he wrote that, "Only one thing still can be traced from the divine body of Śrī Gaurāṅga, that is those hairs are still there. If we unearth we can see that."

But another gentleman has remarked there, "Can we ignore His advices, His teachings? Is it not there? That is also concrete, but Śiśir Ghose says only the hair." We're told that hair stays for long, long time.

We heard, or saw in the paper perhaps, that Napoleon's hair was collected from his tomb perhaps and that was examined by the then present chemists and they said that he was applied arsenic. For his death, slow poison was injected, and that was found in his hair.

So hair is not - it lasts long, it is not worn out, not eaten by the worms, white ants or something, what generally eats the wood, [termites]. The hair is not generally lost, not transformed.

Hare Kṛṣṇa. So Gadādhara Dāsa he established a temple there, and his disciplic generation are still in charge of the temple there. Gadādhara Dāsa.

And Dhanañjaya Paṇḍita he's said to be one of the Dvādaśaka Gopāla who are friends of Baladeva, Dvādaśaka Gopāla in Vṛndāvana. And here they're all so many friends of Nityānanda, *gopāla*, friendly circle. Dhanañjaya Paṇḍita he's nearby Sitala-Grama, Kāṭwā - Bardhaman rail line nearby there is one Sitala-Grama. There also Dhanañjaya Paṇḍita...

83.11.13.B_83.11.14.A

Śrīla Śrīdhara Mahārāja: ...Dvādaśaka, one of the twelve selected friends of Nityānanda, friend *rasa* servant.

And Śrīnivāsa Ācārya you know, when Mahāprabhu took His *sannyāsa* there was one man standing, his name was Padmanābha. He was a class friend of Mahāprabhu in Navadwīpa. And he had a special charm for Śrī Gaurāṅga, Nimāi Paṇḍita. Near Kāṭwā there's one village Yajigrama, there was his wife's house, father-in-law's house, Yajigrama. And his own house was in Chakhandi,

just opposite Agradipa. That day he was going from his father-in-law's house to his own house, and heard that Nimāi Paṇḍita has come to take *sannyāsa*. He was well-known to him, he went to see, and like a statue he's standing he saw the whole function and became half mad.

And when it was finished Mahāprabhu ran towards the jungle. "I'm going to Vṛndāvana."

Then he had to go back to his home on the other side of the Ganges. And he was so perplexed, half unconscious, mad, nothing he can say but "Caitanya." The Name of Mahāprabhu was Caitanya that he heard and that took possession of him. Whatever anyone says, he says "Caitanya, Caitanya," nothing more. Then his name was Caitanya Dāsa. His first name was Padmanābha, but in every words for few days he only answers as Caitanya, nothing else, so Caitanya Dāsa became his name.

Once he met, it is told, Mahāprabhu Kṛṣṇa Caitanyadeva in Purī. And we're told somewhere, he went with his family. And Mahāprabhu gave hint that, "You will have a very devoted child." Mahāprabhu told His old friend, class-mate, "You will have a child and he'll be a very devoted one."

Then he came back, Śrīnivāsa Ācārya came. It is told just like a moon he came out from the mother's womb, Śrīnivāsa, entered blessed child. Afterwards grown up, and not only beautiful body, but in mind wholesale surcharged with the love of Śrī Caitanyadeva. Perhaps father died when he was young. Then he's shown to us within his teens, fourteen, fifteen, or something, he ran towards Navadwīpa. And he was sitting on the bathing *ghāṭa* of Mahāprabhu of the Ganges, just by the side of Mahāprabhu's home, Nimāi Paṇḍita's home. And Viṣṇupriyā Devī she came to take bath in the Ganges *ghāṭa* very near her home, and found this child, this boy, about fifteen or so, and half mad, thinking, meditating mood. And she could find that he has not taken food, fasting, and his colour is also pale, deeply meditating something, in this way. She took compassion and took the boy home and fed him with something.

Then gradually he tried to go to Purī, heard Mahāprabhu passed away. Still, he went there, met Paṇḍita Gadādhara. Gadādhara Paṇḍita told, "Mahāprabhu asked me to teach you *Bhāgavatam*. But the books which I have got is not proper, not fit to teach you." Mainly the letters had been half washed by his tears or so, something. "So please get a good book of *Bhāgavatam* from Śrī Khanda in my name." Then Śrīnivāsa Paṇḍita went there, Śrī Khanda, and got one *Bhāgavata* copy, and again went to Purī. But by this time Gadādhara Paṇḍita disappeared. So what to do, he had to come back.

In the meantime Narottama Prabhu and Śyāmānanda perhaps they met together and they had some circumambulation of this Navadwīpa Dhāma. That is mentioned. And then those three approached, tried to go to Vṛndāvana and to get the company of Rūpa, Sanātana, Raghunātha Goswāmīns, etc. Gadādhara, Svarūpa Dāmodara, mainly all educated persons, specially devotees, they disappeared from Purī. So they wanted to go to Vṛndāvana to get the association of the Rūpa, Sanātana, Raghunātha, etc. Then when they went up to Allahabad they crossed the Benares they heard a rumour that Sanātana Goswāmī has left the world, so very much disappointed. Still, they made progress towards Vṛndāvana. When they reached Mathurā they heard, "Last night Rūpa Goswāmī gone away." Then they were very much disappointed and still went to Vṛndāvana. And found in the evening that the *sandhyā-ārati*, evening *ārātrika* was being done in that old big temple of Govindaji. And a great gathering and with great enthusiasm that *ārati* is going on, and they joined that. And seeing the grandeur and this weariness in the journey and

broken-heartedness mixed he fainted there in some part of Nath Mandira. When he awoke he found that Jīva Goswāmī is taking care of him, he saw that he's Jīva Goswāmī. He fell in one part of that Nat Mandira, and at last it was reported to Jīva Goswāmī and he came and took him.

Then those three were living for some time there, and they got their *dīkṣā*, took *dīkṣā* initiation. Śrīnivāsa from Gopāla Bhaṭṭa, Śyāmānanda from Jīva Goswāmī, and Narottama Ṭhākura from Lokanātha. And they were sent back to Bengal for preaching purpose. All the books compiled by Sanātana, Rūpa, and Jīva that were in the charge of Jīva Goswāmī, were managed to be sent to Bengal through them in a big casket which was closed. And perhaps two bullock carts were engaged, and they're in charge, they're coming, walking with that cart. All the books, including *Caitanya-caritāmṛta*.

Then it was lost, you know, near Viṣṇupura in the district of Bapura, by one Birhambir who was the leader of the aborigines, *ādivāsīs*. One astrologer he told that, "In those caskets very valuable jewels are there." So he looted that at night. And then they found it missed, then they tried their best to find out that but could not. Then Narottama went away, Śyāmānanda went to his home in Midnapura, Narottama this north Bengal. And Śrīnivāsa he was the leader of the party, entrusted more with their charge, he could not go without making any trace of those books. Like a half mad boy he wandered throughout that neighbouring place.

Then he came to know that this Birhambir, the owner of the state, that Viṣṇupura, he's a little devoted, and he hears *Bhāgavatam* every day, in the evening. And there was one *paṇḍita* named Vyāsa, his guru, he explains *Bhāgavatam* every afternoon. And he began to attend. Ordinary people took he's a half mad boy, anyhow wandering here and there. He attended the class, concealing who he is. But one day suddenly when the Vyāsa is explaining *Bhāgavatam*, his explanation had some mistake.

And unconsciously Śrīnivāsa he suggested that, "Oh, this is not the meaning, the meaning is this."

Then the attention of all the audience came to him. "Who is he, who is this boy whom we all took as a mad boy? He's a brilliant scholar of *Bhāgavatam*. He points out the mistake of our guru Vyāsadeva who is the renowned scholar of *Bhāgavatam* in this area." Then all came to him and, "Who are you? You must say."

Then he told that, "I'm so and so. We have lost our wealth. The books that we took of the Goswāmīns that is all of our wealth of our life, our *sampradāya*, everything, we have lost that. And I was in charge, I was entrusted with those books that were stolen suddenly in the night."

And then that Birhambir came out. "We have those caskets in our stock."

Then he burst in carefulness and wanted to see, and he was taken in the room where the caskets were. And then he asked them, "I want to worship them. Please make some arrangement." And they made so, and began to make *ārati*, then opening the caskets found all books are intact there. Then he asked, "You must send some man to Narottama Ṭhākura there, and Śyāmānanda." And some man was sent, and then they're all satisfied they got the books.

Śrīnivāsa Ācārya generally lived in Yajpura, his mother's house, he lived there. And because Mahāprabhu asked Gadādhara Paṇḍita to teach *Bhāgavatam* to Śrīnivāsa, though no physical connection with the teacher, automatically Śrīnivāsa was the master of *Bhāgavatam*, by the force of the will of Mahāprabhu. Śrīnivāsa. And the whole country was charmed to hear his *Bhāgavata* explanation.

Then Narottama Ṭhākura he was the son of a rich man, and bachelor. He planned to establish a big temple to inaugurate the worship of Mahāprabhu also with Rādhā-Kṛṣṇa. There was a great function, and all the Vaiṣṇavas, especially followers of Mahāprabhu and Nityānanda joined there. Nityānanda Prabhu passed away by that time. Jāhnavā Devī, His first wife, Jāhnavā Devī, with all the followers of Nityānanda Prabhu joined. Śrīnivāsa was the leader to make the function of installation. And it was a very charming function, so much so, we're told that the whole group of Mahāprabhu were attracted down there. And when the *saṅkīrtana* went round the temple of the new installation of Mahāprabhu and Rādhā-Govinda, etc, it was so intensified *saṅkīrtana* that Mahāprabhu with all His *parṣada* was attracted and seen there. That both *prakaṭa* and *aprakaṭa*, who has passed away, those Vaiṣṇava, and those that are present, combined they're dancing and chanting. It was seen by some, it is mentioned in the book in that way.

Then as long as they lived they tried their best to preach the doctrine of Mahāprabhu. Śrīnivāsa Ācārya. Gaura Hari bol. Nitāi Gaura Hari bol. Śrīnivāsa Ācārya. He composed that Sanskrit poem what our Swāmī Mahārāja sang in America. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

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

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

I heard that song sung by Swāmī Mahārāja in the radio or something. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. That beautiful verse was composed by Śrīnivāsa Ācārya. *Rūpa-sanātanau raghu-yugau*. That is Raghunātha Bhaṭṭa, Raghunātha dāsa, and Śrī Jīva, and Gopāla, *Ṣaḍ-gosvāmī*, the six revered *Goswāmīns*, their praise was composed in Sanskrit verse, very beautiful verse. *Vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau*. *Nānā-śāstra-vicāraṇaika-nipuṇau*, *sad-dharma-saṁsthāpakau*. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. I'm told that the musician's school of America they appreciated this song of Swāmī Mahārāja very much. I was told, "There's something - not only the tune, but the internal conception behind that, that was considered to be the very, very valuable thing, the verve in the back of the sound." Somewhere the artist, the musician experts, they, and music also, they gave a very high value of this song, some told me. Very intense, the harmony, the sound, the meaning, all combined came from his mouth, from his heart. And that was weighed and considered to be of the very higher type of music, I was told by someone. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Course he himself playing on the *mṛdaṅga* and singing, something like. Nitāi Gaura Hari bol.

Vaiṣṇavera guṇa gana suni _____ [?]

By singing in praise of the Vaiṣṇava conduct we can work our emancipation from the *māyā*, misconceived world, and we can have entrance into the reality. That is the desirable world, the world of sweetness, love, beauty. Vaiṣṇava. The process of approaching towards that *adhokṣaja*, transcendental quarter, only the Vaiṣṇava, *carita*, is so many gates through which we can have our attempt to enter into that domain. Their example, their life, their conduct, their teachings, their movements, that is our wealth. By giving our attention to them we can get some sort of conception of the divinity in their gesture, posture, words, everywhere. What for they're living? Ignoring so many charming things of the outsiders, what is represented in their character, in their attempt, in their words, their food, their every gesture, posture, that can help us to understand the nature of that divine world. And that is the gates.

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
[mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Prahlāda Mahārāja said to his teachers, Ṣaṇḍa and Amarka, two sons of Śukrācārya, when they're charged by Prahlāda's father. "You two have educated my son in this way. You should teach them politics, my son, teach him politics and other things. But you have taught them about Hari, who is my enemy. This sort of education you are giving to my young boy."

When charged, then Ṣaṇḍa and Amarka was very much frightened with this remark of the king. And then after when they got Prahlāda in their vicinity they told, "Prahlāda, we have not taught anything of the like you told to your father. *Tan manye 'dhītam uttamam*."

[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]

When Prahlāda's father adored the child and asked him, "Prahlāda, what is the best thing you have learned from the school?"

Prahlāda told, *tat sādhu manye 'sura-varya dehināṁ, vanaṁ gato yad dharim āśrayeta*.

[śrī-prahlāda uvāca
tat sādhu manye 'sura-varya dehināṁ, sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]

[Prahlāda Mahārāja replied: "O best of the *asuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [*vana*]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 7.5.5]

"What I have learned to be the best, that to leave everything and to go jungle, and to search for Kṛṣṇa, Hari, that is the best."

"Oh, this sort of training is being given by the sons of Śukrācārya, my Gurudeva?"

Then he charged, then they told, "Prahlāda, we did not teach you such things. Why did you?

"Oh, you rest assured, you need not be afraid for that. It cannot come from you. What I have got I have made statement that this is the best learning, that can never come from you people. So you're in safe position. It can never come through you. I got it from my Guru, Nārada Goswāmī."

So,

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]

"Where you are in a particular plane living, it is not found there, never found there. *Kṛṣṇe parataḥ svato vā*. It cannot come from others, it cannot come also from within one's own self, or by the mutual combined effort of one and his environment, so many outsiders. Neither *parataḥ svato vā*, or combined, by the combination of the external and the internal mentality of the worldly people. *Parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām*. Because your capital is only this material consciousness it can never produce that spiritual thing, so rest assured no fear, no charge can come over you."

Naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ, mahīyasāṁ pāda-rajo -'bhiṣekaṁ. The only way through which it can come that is the Vaiṣṇava, the devotees of Kṛṣṇa, only through them. They have reserved all right. Only through them it can come in this world, not otherwise. Only the appointed agents, they can distribute such things, and never from any other agent of the whole world it can come. So the Vaiṣṇava *carita*, only by our association

with the agents of Vaikuṇṭha, or Goloka, Kṛṣṇaloka, Kṛṣṇa consciousness, that we can expect to have something about that great wealth what-so-ever it may be.

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

Only to acquire some taste for the tasteful thing. Which is really tasteful, we're in such a position that tasteful thing seems to be bitter to us. Rūpa Goswāmī has given some example. *Pittopatapta-rasanasya na rocikā nu*. This sugar candy is generally sweet, but if ones tongue is influenced by bile then the sugar candy if he wants to go to taste it will seem bitter sugar candy. But that sugar candy is the medicine of that bile disease.

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]

Which tastes to be bitter, that is the medicine of removing that bitterness from the tongue, gradually, if we take that. So Kṛṣṇa consciousness may not seem very sweet to us in the beginning, but gradual application of that, the Name, and the Vaiṣṇava, the giver of the Name, if any way we can continue our contact, gradually what is imperfect within us that may be removed and we may be prepared to receive perfection within us, connection of perfection within us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Then I close here today's class.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

...

...there is possibility of ill-treatment, then to avoid that _____ [?]

Bhakti Sudhīra Goswāmī: So then it would be better not to have a picture of anything on the cover?

Śrīla Śrīdhara Mahārāja: Sometimes we may deal there with *śanta rasa bhakti*. This is the temple. Not the personal characteristic but this passive devotion, may use.

Bhakti Sudhīra Goswāmī: I see. Like the *maṭha*.

Śrīla Śrīdhara Mahārāja: The *maṭha*, temple, this *dhāma*, *mṛdaṅga*, *vaṁśī*, and something.

Bhakti Sudhīra Goswāmī: Hmm. *Śanta rasa* representation.

Śrīla Śrīdhara Mahārāja: *Śanta rasa*.

Bhakti Sudhīra Goswāmī: All right. And inside the book, what about pictures inside? Should we restrict the pictures to only the Guru, yourself, Śrīla Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: Guru, Vaiṣṇava, others, but not very high *rasa* representation, just as in Rādhā- Govinda *līlā*, _____ [?] *līlā*. That may excite lust in the people. Caution must be made about that. Rādhā- Govinda, the *sakhīs rasa*, should be represented in such a way that it draws reverence, respect.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *Vātsalya rasa, sākhya rasa,* that may be shown, but this *mādhurya rasa* should not be displayed in a very private type. That Kṛṣṇa is embracing Rādhārāṇī, or kissing, all these things should be avoided.

Bhakti Sudhīra Goswāmī: But sometimes there are pictures of Rādhā-Govinda, but like They're not embracing or touching but just shown there respectfully, side by side.

Śrīla Śrīdhara Mahārāja: Side by side, not exciting any sexual type. That will be offensive, that will create offence against the public. In a respectable way.

Bhakti Sudhīra Goswāmī: Hmm. Now, when any picture is used, generally the artist is unknown. The painter of the picture we cannot trace out their origin all of the time. It is difficult for us to find out the origin of the painter.

Śrīla Śrīdhara Mahārāja: Origin of the painter?

Bhakti Sudhīra Goswāmī: Yes. The painter, he may not be a Gauḍīya Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Then, under our direct guardianship, our direction, he may be utilised, like a machine.

Bhakti Sudhīra Goswāmī: Yes. Or they've already made a painting. Say we see some picture we would like to use that, generally that's what we're doing. There are many pictures in India, they're already painted, so we just take one and used it for our own purpose.

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhakti Sudhīra Goswāmī: I'm saying there's so many pictures available.

Śrīla Śrīdhara Mahārāja: Pictures in India.

Bhakti Sudhīra Goswāmī: Yes, already available.

Śrīla Śrīdhara Mahārāja: Yes. What type?

Bhakti Sudhīra Goswāmī: Of different, like yesterday I saw a picture of Yaśodā and Kṛṣṇa and one cowherd boy.

Śrīla Śrīdhara Mahārāja: If that is according to standard then we can accept them and utilise, if not crossing the standard, utilise them as materials.

Bhakti Sudhīra Goswāmī: Yes. All right. I think it's clear then.

Śrīla Śrīdhara Mahārāja: Not besides our standard.

Sometimes old temples their Deities installed from previously, then we saw Guru Mahārāja accepted those installations and the temple. Established by others, but his acceptance that was bona fide, we accepted. So its origin may be otherwise, but the acceptance of a *sādhu* of that thing according to standard, that may be accepted, that may be analysed.

Bhakti Sudhīra Goswāmī: Yes. Hmm.

Śrīla Śrīdhara Mahārāja: Considered to be newly adjusted.

Bhakti Sudhīra Goswāmī: Also, I wanted to tell you that with regard to the publication of any history of Your Divine Grace, or of Swāmī Mahārāja, that we had no intention to include these very personal things you may have said about your Godbrothers or the internal history. Our interest is mainly philosophical.

Śrīla Śrīdhara Mahārāja: That was an important topic, but during your long stay that subject was not taken out for discussion, historical side. We told that we shall discuss, the background must be given in the historical side.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Because, Viṣṇu, Vaiṣṇava, in their case all representation is not real.
Sita rakrti maya harila rama [?]

Bhakti Sudhīra Goswāmī: Hmm. Yes.

Śrīla Śrīdhara Mahārāja: And the *gopīs* they're looted by the _____ [?] were looted, but that is all *mahā māyā*. So the Viṣṇu, Vaiṣṇava historical presentation, how much that should be acceptable

as setting the example here? And how much that is to deceive the people? That sort of precaution one must be given in the introduction. So it is difficult to describe as well as to accept, understand, what is what, in the Vaiṣṇava *carita*, as in Viṣṇu, so in Vaiṣṇava. How much to deceive those that deserve deception? In the *līlā* of the Lord, two ways to show the example, to the good, as well as to deceive the demonic section. These things should be adjusted, everywhere.

Bhakti Sudhīra Goswāmī: Yes. Right.

Śrīla Śrīdhara Mahārāja: *Asura mohan*, and *sajjana tosan*. The inner circle will be very much pleased, and the others will be deceived.

Bhakti Sudhīra Goswāmī: Yes.

83.11.14.A_83.11.15.A

Śrīla Śrīdhara Mahārāja: ...he became *sannyāsī*, Kṛṣṇa Nanda Swāmī, later on. He came to my place here to visit, Kṛṣṇa Nanda. Eight brothers they are, all brilliant, so that the government gave the title to their mother as Ratna Garbha. Their mother had got that government title Ratna Garbha, who has given birth to so many jewels. One of them, so many *sādhus* also, one of them was secretary to Jawaharlal [Pandit Nehru] and was commissioner or - ambassador to Bangladesh, some doctor. He came from Cattagrama.

Devotee: There's one big doctor there that has Ayur Vedic dispensary, he's a very rich man.

Śrīla Śrīdhara Mahārāja: Who? Doctor _____ [?]

Akṣayānanda Mahārāja: What name?

Devotee: I can't remember his name.

Śrīla Śrīdhara Mahārāja: There is one Kanan Gopara or some village that is their original residence, Kanan Gopara, near Cattagrama town. Hare Kṛṣṇa. Puṇḍarīka Vidyānidhi, Mukunda Datta, Vāsudeva Datta.

Akṣayānanda Mahārāja: That is the original place of Puṇḍarīka? That land where your temple is is the original place?

Devotee: He was there, and his *bhajan-kuṭīra* was there.

Akṣayānanda Mahārāja: *Bhajan-kuṭīra*, same land? Purchased by yourself?

Devotee: And half committee. We're not full ISKCON, we're called Chaitanya Culture Society. And the local Hindu committee they have joined, combined together, and we have purchased.

Akṣayānanda Mahārāja: Joined, amalgamated.

Śrīla Śrīdhara Mahārāja: And who is the Ācārya of that zone?

Akṣayānanda Mahārāja: Jayapatāka Mahārāja?

Śrīla Śrīdhara Mahārāja: Jayapatāka?

Devotee: Na. He comes once, very short visit, he'll come for one...

Śrīla Śrīdhara Mahārāja: Did you visit Dhaka temple? No?

Devotee: Dhaka, yes.

Śrīla Śrīdhara Mahārāja: No? Our original temple in Dhaka, our Guru Mahārājas?

Devotee: Oh, yes, yes, the Gauḍīya Maṭha.

Śrīla Śrīdhara Mahārāja: Our Gauḍīya Maṭha in Navinda [?], Baliyati, then Mymensingh, near Dhaka town also, Kamalapur.

Devotee: I went to one little one by the river, a very nice temple. They put on one big feast when we came.

Śrīla Śrīdhara Mahārāja: Near Dhaka town?

Devotee: Between Faridpura and Jessore there is one Gauḍīya Maṭha temple on the side of the river. I can't remember the name, there's so many villages. But there they put on one big huge feast when we came. They got three days notice.

Śrīla Śrīdhara Mahārāja: In Faridpura?

Devotee: No, after Faridpura.

Akṣayānanda Mahārāja: Who's in charge of that temple, *sannyāsī*?

Devotee: _____ [?] I'm only new there so _____ [?] I'm just learning the language _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Why have you left Bangladesh?

Devotee: I came to visit Vṛndāvana for my Gurudeva's *puṣpa samādhi*...

Śrīla Śrīdhara Mahārāja: Yes, to attend *virahotsava*, Swāmī Mahārāja. And you're going back to your home?

Devotee: Now I'm going back and taking some presents for the devotees there.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: He's going back taking some gifts for the devotees.

Śrīla Śrīdhara Mahārāja: Taking for some devotees there. They're all these Bengali devotees or European?

Devotee: Bengali.

Śrīla Śrīdhara Mahārāja: Not westerners?

Devotee: There's a very much shortage of Vaiṣṇava articles there because it is all Muslim country.

Śrīla Śrīdhara Mahārāja: How do you come here?

Devotee: We have a car, a minibus which we drive _____ [?]

Śrīla Śrīdhara Mahārāja: You came to Māyāpur temple, and from there you have come here, alone? Why?
Curiosity or any friend here to see?

Devotee: No. In Māyāpur temple I have one friend.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: His name is Nishtular [?] He's a Canadian.

Śrīla Śrīdhara Mahārāja: From him you got the suggestion to come here?

Devotee: No, no. I previously met...

Akṣayānanda Mahārāja: He met Sudhīra Goswāmī. When Sudhīra brought the book *Search For Śrī Kṛṣṇa* first time here, he Sarvatcha gave him a ride in his car, and he received a copy of *Search For Śrī Kṛṣṇa* from Sudhīra Goswāmī and appreciated it.

Śrīla Śrīdhara Mahārāja: Where does he come from? America?

Akṣayānanda Mahārāja: No. New Zealand. Same county as myself.

Śrīla Śrīdhara Mahārāja: New Zealand. Oh, your country.

Akṣayānanda Mahārāja: He appreciated *Search For Śrī Kṛṣṇa* very much.

Śrīla Śrīdhara Mahārāja: Oh. *Search For Śrī Kṛṣṇa*.

Devotee: Actually I liked speaking with him more than reading the book. I more enjoyed speaking with him.

Akṣayānanda Mahārāja: Sudhīra. He enjoyed his conversation with Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: Ah, but he left today.

Devotee: That was more than the book, for me. Because I'm not very good reader.

Śrīla Śrīdhara Mahārāja: But you may have a talk with Akṣayānanda Mahārāja who comes from your native place, and you'll be well versed in all the necessary understanding.

Devotee: Yeah, I see he's very deeply into the books.

Śrīla Śrīdhara Mahārāja: You do not know him?

Akṣayānanda Mahārāja: Yeah, he came to the land this morning.

Śrīla Śrīdhara Mahārāja: So he was *sannyāsī* of Swāmī Mahārāja. He was in charge of Vṛndāvana, Bombay. He's an old experienced *sannyāsī*.

Devotee: Yes, very advanced.

Śrīla Śrīdhara Mahārāja: And he's writing many books about Swāmī Mahārāja's teachings.

Devotee: You're inspiring many people, so I was encouraged to come and see you.

Śrīla Śrīdhara Mahārāja: I'm trying because I'm left, so many of my Godbrothers they're leaving gradually one by one, I'm spared. In this old age I'm trying my little energy if possible to help something.

Our great Guru Mahārāja he had a great plan of conquering the whole of the world, and he began that task. And ultimately Swāmī Mahārāja has done that successfully. So we're appreciator, admire him and his activity to spread the highest form of truth to the world.

How it is? Only by mere pronouncing we cannot establish that this is high, that this teaching is the highest teaching. We're to try to know step by step what is high what is low. The measure, the standard of that we must have, and according to that standard we must measure how much value is where located. In this way theism - there is qualitative difference.

God is. The cause of the whole world is wonderful, and that is fulfilling, that can fulfil all our inner necessity. What is He? How to attain He, Him? There are the questions. The only one question has been accepted by the normal thinking person, to know the principle, by knowing Him we can know everything, whether it is possible? By getting Him we can get everything. That should be the general question of everyone, every living being. Is it possible that if we can get one we can have the whole? Apparently it seems to be impossible, by getting one we get the whole. How? The whole in one, how it is possible? So this impossible possibility we're given in the scripture, it is

there. The whole banyan tree is in the smallest seed. One who has got such searching eye he may see that. Many in one, one in many, and how the relationship between one and many.

We hanker for many things, but what is the real hankering? That if that is satisfied then all hankering appeased, is it possible? For the solution of all these things the revealed scriptures come to our help. And that is also imparted by instalment, according to the capacity of the receiver.

Devotee: How do we increase our capacity?

Śrīla Śrīdhara Mahārāja: Capacity, for this general enquiry, the lowest capacity is *śraddhā*. And the meaning of the *śraddhā* is that if I can know Him I can know everything. It is possible, it is true. It is not a hoax that by knowing, by getting one we can get everything. It is not a hoax, it is true. When we have got some faith in that, that is the beginning of spiritual life. And with the attainment of that particular one we can attain everything, it is possible. Not only that, and also not to know, but I can have all my innermost sweet engagement with Him only. Whatever, all the constituent parts in me can find their fullest satisfaction only coming in His connection. The wholesale satisfaction of every nerve of my existence is possible only coming in His contact.

All these things, the beginning, and we make progress, and we realise, and we have, and more we try, that is infinite. No end of trial. As much as I make progress, we can feel that we're making progress, but no end, going on, on, on. In this way, finite towards infinite. By the grace of the infinite, finite can know about infinite, otherwise not. So surrender, *śraddhā* means surrender, faith. Your duty to surrender at the disposal of the highest. And in highest you'll be moved by your surrender, and will express Him in you about Him. Finite cannot know infinite, but infinite can make Himself known to finite. *Yam evaiṣa vṛnute tena labhyas*.

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

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

Whomever He selects to make Him known to the person, he can know, others not. He's such by nature. All Rights Reserved. To be known or not to be known, the right is in His hand. Not exposed to the research scholars, to the laboratory scientists, not exposed. He can never be object, in the position of the objective, this human subject, cannot make Him object. He's rather the universal subject, subjective existence.

Ke? Who is he?

Devotees: _____ [?]

...

Devotee: ...is a very lonely path.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "Our path, *bhakti-mārga*, seems to be a lonely path."

Devotee: Only, there are not many serious people attracted to er...

Akṣayānanda Mahārāja: He cannot find that very many people are very serious. He feels we're alone.

Śrīla Śrīdhara Mahārāja: Who's alone?

Akṣayānanda Mahārāja: Himself.

Śrīla Śrīdhara Mahārāja: Who's alone? Him or myself?

Akṣayānanda Mahārāja: No, no, himself.

Śrīla Śrīdhara Mahārāja: He himself finds alone?

Akṣayānanda Mahārāja: Yes. In *bhakti-mārga*, he cannot find very many serious devotees, Vaiṣṇavas, to associate.

Devotee: So how do we...

Śrīla Śrīdhara Mahārāja: Why? In ISKCON or your *maṭha*...

Devotee: Anywhere.

Śrīla Śrīdhara Mahārāja: ...how do you feel alone?

Devotee: I feel alone when I'm looking for someone who can give me some blessing, that can give me some spiritual advancement.

Śrīla Śrīdhara Mahārāja: No external help you are getting, you think? What engagement you are within, that is not paying? Ha, ha, ha. Hmm?

Devotee: Sometimes it feels...

Śrīla Śrīdhara Mahārāja: You are starving?

Devotee: Yes, starving.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Starving. But that is also a sign of progress. There are so many things to enjoy, but you don't relish anything, why? You have got something within, so you cannot relish anything. You are searching, you are sincerely searching for something - what you do not,

without which you feel that you are starving. But so many others around you they're not starving. Why?

Devotee: I don't know. I cannot see them.

Śrīla Śrīdhara Mahārāja: So many other persons they have got ample food, but you don't find any food.

Devotee: I don't see them either _____ [?]

Śrīla Śrīdhara Mahārāja: So you have got something, already you're in possession of something, but that does not allow you to fill yourself with anything and everything. You feel you're starving, that means you're searching, you're starving means you're searching for something, for food proper. *Raso vai saḥ*.

[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] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

For the main food you are searching and you can't get it. That is a progress in life, a good sign, that you are starving.

Devotee: But how long does starving continue?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Even Mahāprabhu told the life is eternal, and soul is immortal, so no question of dying by starvation.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: This is the line of starvation.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Even Mahāprabhu Himself says, "Not a single drop of nectar I'm searching for I'm not getting." What to speak of others? The great devotees they say, "I'm starving." Like the particular bird, *cātaka*, in Sanskrit name, always fixing aim towards the sky. "A drop of water." He won't take. So much water flowed, even in the time of inundation, flood, won't touch a single drop on the earth. But always, "*Patit-jal*. Oh, a drop of water from heaven, a drop of water from the heaven." He'll always face...

Devotee: Is there a necessary...

Śrīla Śrīdhara Mahārāja: Low and high, towards with his face, his beak, towards the sky always hankering, "A drop of water." _____ [?]

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

That particular bird, Rūpa Goswāmī has given this *śloka*. *Cātaka* won't touch so much water, all inundated, but only towards Kṛṣṇa *kṛpa*, a drop of the nectarine of the grace of Kṛṣṇa. Without that won't take anything, drink anything, so starving.

Once three *brahmacārīns* approached our Guru Mahārāja, wanted to speak something but hesitated.

Then Prabhupāda asked them, "Do you want to say something to me, but you don't say? Say what you want to say, tell."

Then they came and told that, "So many years we have come here, but we cannot find any tangible progress within us towards Godhead."

Then Prabhupāda, "Oh, this much you want to say to me?"

"Yes."

"What you say is it true? Are you sincere when you're speaking this that you've not got anything?"

"Yes. So much we understand, we sincerely say this that we've got nothing."

"It is all right, go away, you're on the right path."

Search for the infinite, the nature is such. "I'm satisfied with what I've got" that is *māyā*, limit. When there's limit of satisfaction, limit of anything, that is *māyā* means measurable thing. Which is immeasurable, His connection is always "I'm thirsty. I'm searching. I'm starving. I don't find satisfaction with what I experience."

Devotee: But there has to be a spiritual starving.

Śrīla Śrīdhara Mahārāja: Spiritual?

Devotee: Starving. Like you have, you, yourself. I cannot see but I can understand from speaking with you that you are getting this drop. Can you give it to us?

Śrīla Śrīdhara Mahārāja: You have also got something, otherwise, you do not search for any other food, so many around you. Why?

Devotee: Very few are here.

Śrīla Śrīdhara Mahārāja: Eh? Why you do not like to take so much food around you? You starve, why? Only you want a particular tasteful thing. One particular tasteful thing you want to taste, to eat, to drink, a drop of nectar you want.

Devotee: I'm very selfish.

Śrīla Śrīdhara Mahārāja: So that means you have got some knowledge about that nectar. That non nectar you don't touch non nectar, you want nectar. That means some progress towards nectar. Indirectly you know something about nectar. "This is not nectar, that is not nectar, that is not nectar." You have got some knowledge about nectar, and you're going towards that. Still indirectly you'll feel some pleasure when there is talk with the devotees. The company of the devotees, that will give some sweet food to you, to us all. *Sādhu-saṅga*, *śāstra-saṅga*.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

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

In *Bhāgavatam* when after the *rasa nitya* finished, the *gopīs*, Kṛṣṇa disappeared, the *gopīs* madly searching after Kṛṣṇa, the *rasa* dance is dissolved, Kṛṣṇa disappeared. They're searching after Kṛṣṇa. At that time they're singing in this way. From their heart they're charmed by the company of Kṛṣṇa. The nectar oozing from their heart, and they utter, *tava kathāmṛtaṁ tapta-jīvanaṁ*. They're uttering many, many things in praise of Kṛṣṇa, in appreciation of Kṛṣṇa's sweet company. In the midst of that this is one passage. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. A drop of water into fire, Your *kathāmṛta*. One who's suffering...

...

...three phases of the Absolute. All attractive, that aspect is given predominance in the devotional school, than all permeating, or all comprehensive. Brahman, Paramātmā, and Bhagavān, all attractive, third and highest principle, all attractive. So much so that everything for Him. His attraction commands everything and makes everything for Him. So attractive that everything is converted into His order supplier servant, converted into servant. So much charm is there. The charm means everything subservient. The whole object of life, the fulfilment, He commands. "I'm your fulfilment." He declares.

Do you understand, no? Or English, Hebrew? English is Hebrew to you? Eh? So no time for me to learn Spanish. Ha, ha. Hare Kṛṣṇa. All attraction, all charm, beauty, that is what is the principle thing. *Sat, cit, ānandam. Satyam, śivam, sundaram*. Śrī Kṛṣṇa. Thinking, feeling, willing. Willing is energy, thinking is the feeler, and the feeling the thinker what he wants to feel, food, the food of

the thinker. The attraction for the thinker, feeler. And general existence foundation supplied by *sandhīnī śakti*.

Ke? Anurādhā come?

Devotee: Anurādhā Gāyatrī _____ [?]

Śrīla Śrīdhara Mahārāja: Gāyatrī. They should come nearby. Where is Anurādhā?

Anurādhā [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: You? I want she should ask. She's Gāyatrī? She should ask some question.

Gāyatrī [?]: How can we serve you Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: How can?

Gāyatrī: How can I best serve you Mahārāja?

Anurādhā [?]: How can she serve you?

Śrīla Śrīdhara Mahārāja: Serve, me?

Anurādhā: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Why? Why not Kṛṣṇa?

Devotees: (Group laughter)

Gāyatrī: Because you represent Kṛṣṇa to me.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: Because you represent Kṛṣṇa to her. You're Kṛṣṇa's representative.

Śrīla Śrīdhara Mahārāja: Representative here for her. So that is normal thinking. What is her trouble?

Badrinārāyaṇa: Since the departure of her husband her mind has been thinking a bit in that direction.

Śrīla Śrīdhara Mahārāja: Mind thinking of that former husband?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: She can't control?

Badrināyaṇa: She's trying.

Śrīla Śrīdhara Mahārāja: In what way, which way?

Badrināyaṇa: In which way are you trying?

Gāyatrī: Chanting, and listening to you Mahārāja.

Badrināyaṇa: By taking Hari *Nāma*, and by listening to your classes, she's trying to control.

Śrīla Śrīdhara Mahārāja: She's lamenting for her former husband, why?

Gāyatrī: Because I feel guilty.

Badrināyaṇa: Because she feels guilty.

Śrīla Śrīdhara Mahārāja: Duty concerning which? For Kṛṣṇa consciousness connection, or otherwise?

Gāyatrī: Um, from ignorance, from being ignorant.

Śrīla Śrīdhara Mahārāja: Eh?

Badrināyaṇa: She says from being ignorant.

Śrīla Śrīdhara Mahārāja: From ignorance. So now you try your best to understand, if not for Kṛṣṇa consciousness, if you're thankful to him for taking you to Kṛṣṇa consciousness, that is tenable somewhat. But if otherwise then that should be brushed aside from your heart. Kṛṣṇa won't tolerate that. You belong wholesale to Kṛṣṇa, and you do not belong to anyone else in this world. The whole demand on you, so only Kṛṣṇa have. Kṛṣṇa consciousness means He's all-devouring, He can't tolerate any partnership in His right. If you really want to be Kṛṣṇa conscious then you'll have to understand that Kṛṣṇa does not want any partnership. Wholesale, otherwise He won't accept us, Kṛṣṇa.

There is a Bengali saying, song, tumi bina karana he hey radharamana. "I belong to You alone."

He says in *Bhagavad-gītā*, in the last *śloka*, His call.

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

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

"You'll have to give up all conceptions of duties whatsoever, and you'll have to come alone, to Me alone. My position is such. In relation to you and everything My position is Absolute. If you have any other duty then I won't accept. There may be different duties but all coming towards Me. You have your duty to Guru, to so many Vaiṣṇava, but they're all towards Me. So by serving them your energy is coming to Me."

But any duty which is not connected with Kṛṣṇa consciousness that must be shunned, and given up, forever. We shall cut the connection for any other obligation, and the only obligation wholesale to Him, that is Kṛṣṇa.

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]

Whatever is our inner demand we cannot ascertain. So many demands are within but we cannot ascertain them at present.

But Kṛṣṇa informs through the scriptures that, "All that big or small demands within you can only be satisfied in My connection, and never otherwise."

So every nerve, every atom, electron, within your system is related with Kṛṣṇa. And every part may find satisfaction only with His connection. His position is such. So wholesale to be given, surrender, wholesale surrender, that is the broad way towards Him, towards His holy feet. Won't tolerate any partnership. So if you want Kṛṣṇa consciousness, take the Name of Kṛṣṇa, must be that line. When counting Name, or doing, engaging in any other service, the attitude must be 'no partnership He will tolerate.' Wholesale, dedication, surrender, wholesale. Then He'll distribute you, engage you, "Do this, do that." By His interest you'll be guided to go to this camp, that camp, that group, this group, all for His service. You may be engaged in any group, in any camp, but first the wholesale must be for Him. Reality is for Itself. By Itself and for Itself. Everything for Him. We must be fully awake to this fact, that all for Him, and I'm for Him, totally. So no room for entering any interest from some other quarter. In this way you are to prepare yourself to march towards Kṛṣṇa consciousness, or to dive deep into Kṛṣṇa consciousness. This is - *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*.

"I am one. In one side I'm one, single. Another side all. All, unholy, holy, unholy and so-called holy."

Our dedication to country, to the society, to humanity, to father, mother, all these things, so many holy conceptions of duty we may think. But not only unholy and holy, all concerns should be totally, utterly, and unscrupulously given up. Then only He will come to accept us, and make us eligible for His service, for Kṛṣṇa consciousness. So whatever you'll do, you'll prepare yourself in that mood. All for Him. Reality is for Itself. Kṛṣṇa is for Himself. In this way. And everything here

and there all consciously, unconsciously moving connected towards Him. And when we'll be reinstated in Kṛṣṇa consciousness we'll be able to see and feel that ultimately everything is towards Him. When conscious they're happy, unconscious they're in trouble.

Gāyatrī: Hmm. In this way I can also help Nimāi Paṇḍita dāsa...

Śrīla Śrīdhara Mahārāja: With the *sādhu*, *śāstra*, the association with His devotees, and association with His *śāstra*, holy books. Living books - *sādhus* are living books, active. And the passive association, benefit, we can get from books, *śāstra*. When *sādhu* is not available, at that time we can take the help of the *śāstra*, books.

Anurādhā: She's saying, in this way she can help Nimāi Paṇḍita dāsa in this kind of surrendering. This kind of surrendering to Lord Kṛṣṇa she can help Nimāi Paṇḍita dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: No. That should be eliminated. First I asked that, "Are you thankful to him that he took you to Kṛṣṇa consciousness?"

Gāyatrī: Yes.

Śrīla Śrīdhara Mahārāja: Then you can remember him.

"He pointed out me towards Kṛṣṇa, pointed out Kṛṣṇa for my highest good, and he departed."

He was the instrument of Kṛṣṇa, instrumental to take you to this, so you may have some thankfulness and gratitude for him.

"Anyhow he was the cause of giving me connection with Kṛṣṇa consciousness, so I must show some reverence to him as agent of Kṛṣṇa."

Consciously, unconsciously, he played the part of connecting you towards - with Kṛṣṇa. That sort of gratitude you may offer to him, in Kṛṣṇa connection. If independent of Kṛṣṇa connection, that is undesirable. And if related with Kṛṣṇa connection, then in that way you may remember. And you can also give your obeisance to that agent who practically connected with Kṛṣṇa consciousness you're thankful to him. In this way. That is you know that best whether his connection helped you to come to Kṛṣṇa connection. Then some sort of regard should be shown to him, for Kṛṣṇa connection, not otherwise. So this way you will try, whatever you do, that my Master, my Lord, He wants me wholesale, not partial.

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

"It is for My interest." He's full in Himself, but it is for my...

83.11.14.B

Śrīla Śrīdhara Mahārāja: ...if no hunger then there is disease. So to be hungry for Kṛṣṇa consciousness that is a good qualification, and that extends to infinite. *Vipralambha* _____ [?]

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]

Because the connection of the finite with the infinite, we must not forget that, no end. No end for search, no possibility of any finishing. "Oh, I have finished." No possibility. That is *māyā*. Which can be finished that is *māyā*. As much as you make progress you should say, "So far, so far." That is Vaikuṇṭha, that is limitless. No bankruptcy, no finish, no bankruptcy is there. Ha, ha.

Akṣayānanda Mahārāja: Mahārāja. Once we heard from you an explanation.

tava kathāmṛtaṁ tapta-jīvanaṁ, [kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

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

"Before, we were all right, but now when we hear Your *kathāmṛtaṁ*, now we've become *tapta-jīvanaṁ*."

Śrīla Śrīdhara Mahārāja: Very similar.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are starving, he also says after getting then we're disregarded, neglected.

Akṣayānanda Mahārāja: Yes. Before, we were all right.

Śrīla Śrīdhara Mahārāja: One dropped food in my way then I'm undone. I don't like another thing. That is too drastic. *Vipralambha*. No end of satisfaction. I have come in connection with the infinite, no end. *Adhokṣaja. Ananta āmṛta*. Hare Kṛṣṇa. Otherwise we're to become *sahajiyā*.

Devotee: Guru Mahārāja. You have here the real food relief program, on this side of the Gaṅgā.

Śrīla Śrīdhara Mahārāja: Of course if anyone has good fortune he may think like that. But at the same time I admit that this is not mine. This is the property of my Gurudeva. I am also like one of you, a student. As I told to Kīrtanānanda and others the other day, we consider ourself to be a student in the class of Kṛṣṇa consciousness, we're students.

Devotee: Mahārāja. In Bangladesh there are many gurus, like there's one guru called Jagabhandu, and there's many more.

Śrīla Śrīdhara Mahārāja: Everywhere is such.

Devotee: They're saying that he has the vision.

Śrīla Śrīdhara Mahārāja: We know them. When we were preaching in the length and breadth of the whole of India, the place of so many gurus. Ānandamayi, Ballabh Brahmacārī, Rāma Ṭhākura, Jagabandhu, then this Ramadas Bābājī, gurus, so many. Anukula Ṭhākura, Ramakrishna Paramahaṁsa, Vivekānanda. We had to fight with so many in the preaching when we were in the preaching camp and challenging them.

"Only figure won't do, come with what capital you have got. Only signboard won't do. The auditor will go and declare you bankrupt." So big signboard, I told in Kulya [?] one follower of Ramakrishna Mission, "A great signboard _____ [?] big signboard, but if auditor comes all bankrupt. What is the capital with which you are dealing? Take it out, and compare what Mahāprabhu and *Bhāgavatam* has given. The comparative study in the Vedic study, *Śrīmad-Bhāgavatam* the last issue from Vedavyāsa, and the comparative study is there. Come and fight, show. All sham thing glittering. All that glitters is not gold. To be gold something more is necessary, not glittering."

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

Badrināráyaṇa: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So I close here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

83.11.14.C

Śrīla Śrīdhara Mahārāja: ...it should be rather heard from a true Vaiṣṇava this what is what. It is unintelligible, it is *adhokṣaja*. It is not within the reason.

Bhakti Sudhīra Goswāmī: And that verse, *vaiṣṇavera kriyā-mudrā*.

Śrīla Śrīdhara Mahārāja: *Vijñeha nā bujhaya*.

[vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya]

[Even a very learned and intelligent scholar depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava.]
[From the purports of *Caitanya-caritāmṛta, Ādi-līlā,* 15.22] [*Ādi-līlā,* 17.249] [*Antya-līlā,* 16.7] [*Madhya-līlā,* 7.66] & [*Madhya-līlā,* 19.155]

The intelligent section, the scholars, are *muhyanti yat sūrayaḥ*. [Great sages and demigods are placed into illusion, [*Śrīmad-Bhāgavatam*, 1.1.1].

Parāśara was going to cross a river, suddenly she proposed, the lady that was rowing the boat, and there they connected and Vedavyāsa came out. How will you explain that in public? In the ordinary sense a great sage - and suddenly, but the underlying principle, that is the Supreme Will, and he's a mere instrument in the hand of that Supreme Will. The Vedavyāsa will come in that way, Kṛṣṇa-Dvaipāyana. That force, Parāśara is not the party, he's a mere instrument. But who is to understand that? In this way, outwardly it is an awkward thing, but inwardly they're mere instrument.

[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]

In that level they're living, mere instrument to the whim of the Absolute. Does not care for their own dignity or non dignity. So in Viṣṇu and Vaiṣṇava *caitya* such things. With this caution we're to describe the history as well as any of their activities or anything. In particular case it may be fall from his own position. *Madhyama adhikārī* he may fall down. And *uttama adhikārī* he's out of that, no fall, no rise. And the application is difficult, what is what. So this should be dealt very cautiously, cleverly, in an introduction, then we shall go to deal with the history of a great Vaiṣṇavas.

Bhakti Sudhīra Goswāmī: Yes. So I think in general we don't have a necessity to include these, so much internal personal dealings. But mainly those sections which have some philosophical import, benefit for the reader.

Śrīla Śrīdhara Mahārāja: Kuntī, Draupadī, the case of these chaste ladies, their acceptance of two, three husbands, what is this? Apparently this is discard-able, it is blameable. But the *śāstra* says we'll be purified if we take the name of these chaste ladies. Their chastity is not disturbed, because divine arrangement has forced on them to do so. So these are the difficult things to handle, and with much caution and examples we're to have an introduction then we can discuss these things.

Bhakti Sudhīra Goswāmī: Yes. Now that is clear.

Śrīla Śrīdhara Mahārāja: Risky, very risky.

Bhakti Sudhīra Goswāmī: You are the fit person to deal with these things, only Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Another thing...

Śrīla Śrīdhara Mahārāja: *Muhyanti yat sūrayaḥ*.

Bhakti Sudhīra Goswāmī: But you are not bewildered by this. Another thing, I feel I have committed offence against the holy feet of Gaurakiśora Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: That is not much. He showed himself like that. Gaurakiśora Dāsa Bābājī Mahārāja he showed that he had nothing to do in the - he had no contribution in the *śikṣā* Guru. So you thought, 'yes, he may be omitted.'

But our Guru Mahārāja he gave recognition very much. "That in his toe the whole scriptural knowledge I can see by inspiration." Full of inspiration to Guru Mahārāja. So if we're to accept our Guru Mahārāja Bhaktisiddhānta, we cannot but accept Gaurakiśora Bābājī Mahārāja. I shall get all my wealth drawn from there, and Bhaktivinoda Ṭhākura.

Bhakti Sudhīra Goswāmī: So then you have to plead on my behalf to Śrīla Bhaktisiddhānta Saraswatī to forgive this foolish boy.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And also you told this not to lavishly use this name *mañjarī*. Another offence on my part to your holy feet.

Śrīla Śrīdhara Mahārāja: Yes. We must not tackle the most secret part of the *līlā* so lavishly. So it will always be kept under a screen, over our head, that sort of position. That is the highest, but not to be exposed to the public. Kṛṣṇa's *padam*, something like that. That sort of respect, it's always over our head. It may not be exposed to the public senses. To satisfy the senses of the ordinary public, this should never be given. Because our senses like vultures, whenever they meet anything want to make it - in the words of our Guru Mahārāja, wants to make it a ground where the dead bodies are thrown, as fashion.

Bhakti Sudhīra Goswāmī: Burial ground.

Śrīla Śrīdhara Mahārāja: Burial, that is underground. But in India in a place where dead bodies are thrown, and vultures and jackals and other animals come and eat. So our Guru Mahārāja said, "Whenever our senses will fall like vultures, make it material. We may try to represent it spiritually, but our senses will go there and like vultures they will fall on them." So we should not create any cremation ground, that so many vultures will come and make the place nasty. The food, the rotten flesh food for the lover of the rotten flesh. So to save them, not to extend those things, as much as possible. Where it will be mentioned with great caution.

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."]

That was the tenor of the teachings of our Guru Mahārāja. Always with great reverence he mentioned about that, the higher pastimes of Kṛṣṇa, especially this *mādhurya rasa*. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Vaiṣṇava. If we want to make it object of our experience it will vanish, we won't be able to mark that. But when with some respect, distant, overhead, then it may show some ray, or glimpse, so that we can glimpse and have experience. It is there, it is over my head. I may have some conception. But if particularly go to make a direct object of experience, then this is the cremation ground. Respectable distance, venerable distance, we shall try to maintain about those *līlās* _____ [?] the private *līlās*.

Bhakti Sudhīra Goswāmī: Hmm. Yes. Also, another thing that is not so clear to me, is that you speak of the inspired side of the Vaiṣṇava is Guru, that is clear. Then his other side, there's two sides, and that other side, what is not clear to me, is since it appears that that other side is not completely absolute...

Śrīla Śrīdhara Mahārāja: Which side?

Bhakti Sudhīra Goswāmī: There's the inspired side, that is of the Guru. Then his regular self, his own individual position.

Śrīla Śrīdhara Mahārāja: The man side and the transcendental side?

Bhakti Sudhīra Goswāmī: Yes. So is there any room for the disciple to not adhere to that side?

Śrīla Śrīdhara Mahārāja: To the transcendental side?

Bhakti Sudhīra Goswāmī: No, the other side.

Śrīla Śrīdhara Mahārāja: Other, meaning this practical side?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: They should try to be harmonised with the transcendental side. Always it may not be clear to me, but it must not be devoid of the transcendental connection. I can't, it is not clear to me, but it must have some transcendental connection, what is not clear to me. In this way.

Bhakti Sudhīra Goswāmī: Hmm. That's healthy.

Śrīla Śrīdhara Mahārāja: Ah. The things like mundane he's loving, this man he should not be given so much preference, partiality, or all these things, that should be up to infinite, ha, ha, connection with infinite.

Once, that Kuñja Bābu [later Śrīpād Bhakti Vilās Tīrtha Mahārāja], the general secretary of Prabhupāda, he was supposed to - waste some money, sometimes for his own private life.

So once in Purī, Professor Sanyal he was in *gṛhastha* form, though mentally he was more than a *sannyāsī*. His daughter was mature, and in the marriage ceremony something must be spent, monies necessary, and he previously made an insurance for that purpose. And that was matured and he, in his wife's name. Wife, when it was matured she took the money and put it near the husband, the Professor Sanyal. And the Professor gave it to Guru Mahārāja. And Guru Mahārāja sent it to Kuñja Bābu.

Then we asked Professor Sanyal, "Why did you give this money to Guru Mahārāja? It is your private, it is in the name of that daughter, and she must be married, she's grown up. And you do not care, but your wife she's so much anxious, suffering from anxiety. The daughter is grown up, must marry her. You may not care, you have become a cent percent *sādhu*. And you gave it to Guru Mahārāja. Guru Mahārāja sent to Kuñja Bābu, and it is on the underground."

Then Professor answered, replied, "If Guru Mahārāja wants to become satisfied to give money to such and such person, then as a disciple should we not see how much money that man can consume. As his disciple, if our Guru Mahārāja finds satisfaction to give money to him, then as his disciple what should we do? We shall try our best to satisfy, to see how much money that man can consume." He answered in that way.

Bhakti Sudhīra Goswāmī: Hmm, very nice.

Śrīla Śrīdhara Mahārāja: So this ordinary dealings had that infinite connection. Guru Mahārāja's partiality to give money to some person knowing that he'll waste something, this side was not very palatable to us.

But Sanyal told, he saw, in the infinite connection. "That Guru Mahārāja wants to give some money to others and we're going to complain against his behaviour, what is this? We shall try our best to see that how much Guru Mahārāja wants to give to that man." He came with that colour. Do you follow?

Bhakti Sudhīra Goswāmī: Yes, oh yes.

Śrīla Śrīdhara Mahārāja: So he's connecting that little thing with the infinite vision. So everything must be seen or felt with infinite vision.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And later in that way every neglected movement here has got connection with the absolute. Nothing is eliminated. Infinite embraces everything. In the highest stage, *paramahaṁsa*, he says that everything is connected with infinite.

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]

Only in the middle stage we distinguish, 'this is God, this is non God.' *Māyā*. But there is a stage from where, from that centre, the angle of vision in the fullest degree. *Yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati, tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*.

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]

Uttama-bhāgavata. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So I wanted to give this to Mahārāja before I go. This, Mahārāja, some pounds, a hundred and fifty pounds.

Śrīla Govinda Mahārāja: _____ [?]

...

Bhakti Sudhīra Goswāmī: ...we were thinking this book on the *Śikṣāṣṭakam* that you've purported.

Śrīla Śrīdhara Mahārāja: _____ [?] to consider this point, what you think fit you do.

Bhakti Sudhīra Goswāmī: Yes. I just wanted to know...

Śrīla Śrīdhara Mahārāja: *Guru and His Grace*, then next book will be?

Bhakti Sudhīra Goswāmī: What the next book would be, if you had some...

Śrīla Śrīdhara Mahārāja: You say that *Śikṣāṣṭakam* or what?

Bhakti Sudhīra Goswāmī: Well in English to call *Precepts of Śrī Caitanya*, and subtitled Sanskrit *Śikṣāṣṭakam*.

Śrīla Śrīdhara Mahārāja: In English the title will be?

Bhakti Sudhīra Goswāmī: *Precepts of Śrī Caitanya*.

Śrīla Śrīdhara Mahārāja: More special *Eight Precepts of Śrī Caitanya*. It passes by that particular name.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *Śikṣāṣṭakam*. The special eight stanzas, teachings of Śrī Caitanyadeva.

Bhakti Sudhīra Goswāmī: All right. The Eight Precepts of Śrī Caitanya.

Śrīla Śrīdhara Mahārāja: Eight Precepts. Like the Ten Commandments. Eight Precepts, particular precepts of Śrī Caitanya, special precepts. And there is also Bhaktivinoda Ṭhākura's *Daśakam*, Nimbarka *Sampradāya Daśakam*. Madhvācārya also outlines ten more, the whole outlines of the whole teachings only ten stanzas. In the Nimbarka *Sampradāya*, Bhaktivinoda Ṭhākura's also, ten stanzas, the famous ten stanzas, covering the whole doctrine. *Daśa-mūlam* _____ [?] The original ten principles of the particular creed. The Gauḍīya, Nimbarka, Madhvācārya, they have the original ten principles. *Daśakam*. That is *Daśa-mūlam*, that is known by the special technical name *Daśa-mūlam*, ten original concepts of the creed, *Daśa-mūlam*. Bhaktivinoda Ṭhākura...

...

Bhakti Sudhīra Goswāmī: ...this book on the lives of great devotees.

Śrīla Śrīdhara Mahārāja: That will be a big one.

Bhakti Sudhīra Goswāmī: Yes, a bigger one.

Śrīla Śrīdhara Mahārāja: Find out who are the personalities, and in order of different *rasa* you are to - it will be a big thing. If it is possible you may do one thing. In *Bhagavad-gītā*, what is the development in my edition, if you can collect them with the help of Akṣayānanda Mahārāja, and that in a small pamphlet the special development of *Bhagavad-gītā* towards *Bhāgavatam*.

Bhakti Sudhīra Goswāmī: Oh. The speciality in your *Bhagavad*...

Śrīla Śrīdhara Mahārāja: The search of *Bhāgavatam* in *Bhagavad-gītā* - or, in the light of *Bhāgavatam* the ray of *Bhāgavatam* in *Bhagavad-gītā*. Something like that.

Bhakti Sudhīra Goswāmī: That's another book.

Śrīla Śrīdhara Mahārāja: Or *Gītā* leading towards *Bhāgavatam*. The inner purpose of *Gītā*, or where *Bhāgavatam* and *Gītā* meets together, something. And the basis the *Gītā* flower and the fruit *Bhāgavatam*. How *Bhāgavatam* fruit coming out flower of *Gītā*. In this way. Ha, ha, ha. That will be a very peculiar thing for the scholars.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: "What's the *Bhāgavatam* in *Bhagavad-gītā*?" They'll say. "What is this?"

They'll be small and leading questions and be peculiar type.

Bhakti Sudhīra Goswāmī: Yes. But this book on the lives of the devotees, on their different appearance day and disappearance day you sometimes speak about them. You've spoken about Raghunandan Ṭhākura, Rasikānanda, Śrīnivāsa Ācārya, his father.

Śrīla Śrīdhara Mahārāja: I, in the very beginning, perhaps about forty five years ago or so, I prepared a book like that, I tried to prepare. Every day in the program for that thing, a book to prepare, at that date we shall open the book, and all the necessary things to be discussed it will be kept there. In this way I tried to prepare. Somewhat a portion was prepared and the manuscript perhaps may be there. This date this is Raghunātha Dāsa, Raghunātha Bhaṭṭa, and wherever anything mentioned about them it is all in one place. In this way I tried to compile one book.

But that is almost finished? And that will be a very comprehensive thing. Day by day about the Vaiṣṇava we're to discuss. In one place we shall get everything.

Bhakti Sudhīra Goswāmī: Yes. Well this book would not be so comprehensive because it would be - their lives are mentioned but mainly philosophy.

Śrīla Śrīdhara Mahārāja: That will be a difficult task. Wherever anything is mentioned about them that must be quoted. Reference from different books about the same person. Wherever you find about him, from *Caitanya-caritāmṛta*, *Caitanya-Bhāgavata*, then *Bhakti-ratnākara*, or any other about anything mentioned, or in Sanskrit, anywhere, all about him must be there. That will be very comprehensive and big book.

Bhakti Sudhīra Goswāmī: So, the book that I was thinking of is different.

Śrīla Śrīdhara Mahārāja: History of all the Vaiṣṇavas concerned, and that will be couched in that way. In the day of his appearance anything about him, referenced from this book, that book, all together. In this way I have tried to compile. That will be a huge thing.

And Prabhupāda wanted to publish *Vaiṣṇava-Mañjūṣā*, just as an encyclopaedia, Gauḍīya encyclopaedia he wanted. *Mañjūṣā* means a big box, chest. Whatever is necessary of the Vaiṣṇava will be found in that big chest, *Vaiṣṇava-Mañjūṣā*. He began but he could not complete.

After him Vasudeva Prabhu also did somewhat with the help of one *sahajiyā* scholar Haridāsa dāsa. But I did not see it.

Akṣayānanda Mahārāja: There's one book called *Gaurāṅga-parṣada-caritavali*.

Śrīla Śrīdhara Mahārāja: By?

Akṣayānanda Mahārāja: Harikṛpa Brahmacārī.

Śrīla Śrīdhara Mahārāja: Where from, how long?

Akṣayānanda Mahārāja: Well I don't know but it's after Śrīla Bhaktisiddhānta. He has given jivani [?] of Vasudeva Prabhu. Purī Prasāda Ṭhākura. So he is perhaps in the line of Ananta Vasudeva Prabhu. Perhaps you did not see that book. That has given jivani of many core Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: By whom?

Akṣayānanda Mahārāja: Harikṛpa dāsa. Maybe he's a disciple of Ananta Vasudeva.

Śrīla Śrīdhara Mahārāja: _____ [?] Haridāsa maybe?

Akṣayānanda Mahārāja: Not Haridāsa dāsa, no, Gauḍīya publication, printed by Gauḍīya Mission.

Śrīla Śrīdhara Mahārāja: Maybe, I do not know. Hare Kṛṣṇa. Then, how has he mentioned there about Bhaktisiddhānta Saraswatī Ṭhākura there?

Akṣayānanda Mahārāja: I've not read it very...

Śrīla Śrīdhara Mahārāja: In later days that Ananta Vasudeva he depart from him.

Akṣayānanda Mahārāja: That they've not mentioned, of course, they did not give that, no mention of that.

Bhakti Sudhīra Goswāmī: Also, Mahārāja, another question, is one of our Godbrothers he's proficient in Sanskrit translation. And he's translated many, many books in the last six years or so. So I've acquired some of those books and I just wanted to know if we could have your permission to look through them. If I could mention, there's a few books, if I could mention their names and you could say whether it's approved reading or not.

Śrīla Śrīdhara Mahārāja: Of course special portion if I can see then I can give my opinion.

Bhakti Sudhīra Goswāmī: Right, but we'll have to look through it to give you that.

Śrīla Śrīdhara Mahārāja: Ah, so I cannot read. Anyone should read, like Akṣayānanda Mahārāja or yourself, and whatever the points of difference, or peculiar points, if that is brought to me then I can____ [?]

Akṣayānanda Mahārāja: Certain remarks.

Bhakti Sudhīra Goswāmī: Right. We can bring it to your attention.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: But I just mentioned to you some of the books he's done. He's translated the *Stava-mala* of Rūpa Goswāmī, the *Haṁsadūta* of Rūpa Goswāmī, *Kṛṣṇa-Karṇāmṛtam*, *Mukunda-mālā- stotram*, *Gaurāṅga-smaraṇa-maṅgala-stotram* of Bhaktivinoda Ṭhākura, *Tattva-Sandarbha* of Jīva Goswāmī, *Prema-Bhakti-Candrikā* of Narottama Dāsa, *Prārthanā* of Narottama Dāsa, *Caitanya- candrāmṛtam*, and *Śrī-Kṛṣṇa-Bhakti-Ratnā-Prakāśa* of Raghava Paṇḍita Goswāmī. Those are the books I have acquired so far. But we can look through it and if there's some...

Śrīla Śrīdhara Mahārāja: He's a translator of ISKCON?

Bhakti Sudhīra Goswāmī: Yes but personally. In ISKCON they do not want to publish his translations, because they're not interested in these books.

Akṣayānanda Mahārāja: He has done it as a self interest.

Śrīla Śrīdhara Mahārāja: He's a disciple of Swāmī Mahārāja?

Bhakti Sudhīra Goswāmī: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his name?

Bhakti Sudhīra Goswāmī: His name is Kuśakratha. Actually his name is two names, in ninth canto of *Bhāgavatam* [9.24], Kuśa and another name Kratha.

Śrīla Śrīdhara Mahārāja: What is the meaning of the word Kratha?

Bhakti Sudhīra Goswāmī: They were names of two sages.

Śrīla Śrīdhara Mahārāja: What is the spelling?

Akṣayānanda Mahārāja: K,r,a,t,h,a. We think Swāmī Mahārāja didn't give that name. It was picked by some other...

Bhakti Sudhīra Goswāmī: Secretary.

Śrīla Śrīdhara Mahārāja: Krathanaka, there is a word, that is the name of a camel we find in *Viṣṇu-Purāṇa*, Krathanaka. *Kratha*. We're to consult the dictionary what is the meaning of *kratha*. Kuśakratha, which was the name of a saint?

Akṣayānanda Mahārāja: Two saints. One is Kuśa one is Kratha.

Śrīla Śrīdhara Mahārāja: As in Kuśa, Lava.

Akṣayānanda Mahārāja: Yeah, like that.

Śrīla Śrīdhara Mahārāja: Kuśakratha. It is found, the tale of them in *Mahābhārata* or in any other place?

Bhakti Sudhīra Goswāmī: *Śrīmad-Bhāgavatam*, I believe in ninth canto, where there's a list of many, many names, before the beginning of tenth canto. Which dynasty is that? At the very end of the ninth canto.

Śrīla Śrīdhara Mahārāja: The name of saint or king or who?

Akṣayānanda Mahārāja: It may be king.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: We're to find out from *Bhāgavatam*, the *ṭīkā* from *Bhāgavatam*. Viśvanātha Cakravartī's *ṭīkā* must have given something. Gaura Haribol.

Bhakti Sudhīra Goswāmī: Mahārāja. Another question I had was, I'm getting this Mahāprabhu Deity, Śrī Caitanya Mahāprabhu, and the installation time will be I think on Gaura Pūrṇimā. So I should be there for the installation. So is it proper if I come to India a little before that and leave just before Gaura Pūrṇimā to return for that, or should come a little after?

You know because if you're here and you leave three days before Gaura Pūrṇimā it's a little off.

Śrīla Śrīdhara Mahārāja: I shall consider and say, shall think it out.

Bhakti Sudhīra Goswāmī: All right. And another point was that I think Mukunda Mala Vilas Prabhu he's working very nicely on these books. The main work of compilation and editing he's performing and doing very well, nicely. And I think when he was here last time he expressed some desire to take *sannyāsa* from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: But if he takes *sannyāsa* then his service there may be slackened?

Bhakti Sudhīra Goswāmī: I don't know. I think he's very dedicated to doing this work, and that it would not slacken.

Śrīla Śrīdhara Mahārāja: What is his age?

Bhakti Sudhīra Goswāmī: His age, twenty nine, thirty.

Śrīla Śrīdhara Mahārāja: And how long his ISKCON connection, Kṛṣṇa conscious connection?

Bhakti Sudhīra Goswāmī: For about seven years.

Śrīla Śrīdhara Mahārāja: So disciple of Swāmī Mahārāja?

Bhakti Sudhīra Goswāmī: First, *Hari-Nāma* from Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: And then?

Bhakti Sudhīra Goswāmī: And mantra from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: And not Jayatīrtha?

Bhakti Sudhīra Goswāmī: No, Rāmeśvara.

Śrīla Śrīdhara Mahārāja: Rāmeśvara. Oh, he should call explanation from me.

Bhakti Sudhīra Goswāmī: Ha, ha, ha. Yes.

...

Bhakti Sudhīra Goswāmī: ...perform their *karma-kāṇḍic* ceremony for them. If they have some *śraddhā*, or if the hair cutting of their children, they want us, they think that we're the only representative of Hindu culture. So they're always coming, but every time, I try to accommodate them in some way, but it seems every time we get involved in this it creates a disturbance for us.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. _____ [?] You restore that gentleman, that Hiranyagarba.

Akṣayānanda Mahārāja: Pradyumna.

Śrīla Śrīdhara Mahārāja: Pradyumna. _____ [?] to go on with the *karma-kāṇḍa*.

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told here that, "You may try but that will cover you."

Bhakti Sudhīra Goswāmī: Yes. I spoke to him before I left America.

Śrīla Śrīdhara Mahārāja: "A call for you has come, a dire demand, you must come out. Take my name."

Bhakti Sudhīra Goswāmī: That's the answer. That Keith Power [?] he also. I should just direct it all to him, I usually do.

So some man whose inclined like that can handle it. But we should not get involved in these things.

Akṣayānanda Mahārāja: *Anyābhilāṣitā-śūnyaṁ* [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167]

Śrīla Śrīdhara Mahārāja: Not in ordinary *karma-kāṇḍa*. But if you come this side, the Vaiṣṇava thought, then we can accept.

Akṣayānanda Mahārāja: *Bhakti-ānukūl*.

Śrīla Śrīdhara Mahārāja: Ah, *bhakti-ānukūl. Gṛhastha* Vaiṣṇava. In the predominated stage the *gṛhastha* Vaiṣṇava they may have something of these things. But we cannot state they do not care so much for service, and manage other things.

83.11.15.B

Śrīla Śrīdhara Mahārāja: Now Pramāṇa Swāmī any question? Hmm?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, of course, on the surface, but that is very bad. When there is chance this human life is very valuable, especially when it's connected with Kṛṣṇa consciousness, very, very valuable time. And to be disgusted with that sort of life equals to disgust with Kṛṣṇa. Do you understand? Do you follow? The time in which the devotees they always try to keep up that time in which we can acquire, or we're in connection with Kṛṣṇa. The most valuable period, and if you lose to want that, that is very bad. You should never allow that idea to enter the prisons of your mental sphere, never. No indulgence of such suicidal thought. That will be like curse, not only to this life but lives together, in the future lives also it will haunt this idea. So never give indulgence to such thought. Then ordinary suicide that is also bad, everywhere. We're in the prison house - to break the prison and go out that means more punishment will come. Do you follow?

Devotee: Yes I do.

Śrīla Śrīdhara Mahārāja: If one culprit is in the prison and he breaks the prison, and goes out. Law, law of the country. Then he will be caught and will be given more punishment. So, what circumstances we have earned by our previous *karma*, we must submissively pass through that, allow ourselves to pass through patiently. "This is according to my own previous *karma* I'm here. And if from here I try to look that everything is God's arrangement, my affectionate Father's arrangement, my Lord's arrangement; and it is all right, I'm in the wrong." Then in no time that will be - we shall be out of the prison. But if I complain against the administration, which is dealt ultimately by Him, then I'll be put into further punishment.

So in ordinary case also suicide is condemned. Especially one who has come in touch with Kṛṣṇa consciousness. So valuable position, if that is lost by our own bad *karma*, then that would be the most deplorable thing. A great and inconceivable loss in our fortune, in our valuable life. So never indulge yourself in that line. This life is worth living. Gradually you will be able to see the wonderful pastimes of Kṛṣṇa, as much as you will be able to go forward, to understand. So many wonderful experiences you may have, that you cannot ever can conceive. And you are going to do away with that prospect of your life, the life full of prospect. So never allow yourself, even for a second, to go astray from the path of dedication to Kṛṣṇa. And try your best to catch every straw, that it may not be drowned.

In this way, you'll adjust yourself with the help of your friends. Anurādhā is there, Mañjuālī is there, so many other friends are there. With their help you'll try. This sudden disease; one disease is trying to enter into your body, devotional body. So don't allow that poison, that germ, that heinous germ to enter into your body of devotion, purge it out. Gaura Hari. Gaura Hari. Gaura Hari. Do you understand what I say?

Devotee: Yes, I understand.

Śrīla Śrīdhara Mahārāja: Gaura Hari. And sometimes you may appeal to Nṛsiṁhadeva. "You please help me to get out of these hindrances of devotion. These are all enemy to devotional life. Please help me my Lord." And also Nityānanda Prabhu, to Gurudeva, "Please help me from all these enemies that are trying to fall on me." In this way. And take to the Name, and this book

reading, and the service, wherever you are, do the service to your friends and well wishers around you. In this way go on.

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

Any question from anyone?

Devotee: Guru Mahārāja. The *jīva* has a tendency to relate with Kṛṣṇa in a particular *rasa*. May Kṛṣṇa have the desire to give His association to that *jīva* in another *rasa*?

Śrīla Śrīdhara Mahārāja: I can't follow. Badrinārāyaṇa Prabhu, what does he say?

Another devotee: A particular entity may have a *rasa* with Kṛṣṇa: *vātsalya*, *sākhya rasa*. But Kṛṣṇa Himself may like to have another type of relationship with that entity, with that devotee?

Śrīla Śrīdhara Mahārāja:

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]

He's *akhila-rasāmṛta-murtiḥ*, emporium of all *rasa*. He's embodiment of all *rasa* possible. Everything in Him, all corresponding things in Him. So whatever is the inner most necessity in us, we gradually, when we come to Him closer, gradually we are adjusted there, accordingly.

Suppose in a tank full of water you put many pieces of wood, stone, and more little weighty than wood, and this _____ [?] which is on the surface. Anurādhā _____ [?]

Anurādhā: _____ [?]

Devotee: Foam?

Śrīla Śrīdhara Mahārāja: Very, very light thing which floats over the water?

Devotees: Foam.

Śrīla Śrīdhara Mahārāja: The lightest.

Devotees: _____ [?] Foam.

Śrīla Śrīdhara Mahārāja: Foam means that comes within the _____ [?] No. _____ [?] The lightest substance, sometimes a crown is made of that thing, a very light substance. Anyhow, in the water the stone will go down, the iron piece, that will be more heavy than the stone; so, according to its weight it will be adjusted in the water. Some in the middle of the water; some on the top, on the surface of the water; some will go down in the water; and in this way.

So, according to our inner temperament we will be adjusted there, in any place accommodated. Everything is there. And not only myself, but so many groups. Mine, my nature, so many with little difference; so many in my group, they will also be adjusted in a particular place, and I will be one amongst them. So whatever is within me, according to that I will be adjusted there. My position, my respective position, corresponding position. The adjustment will be automatically, by Yogamāyā.

If you - so many birds are thrown into the sky. Those that can go higher into, they'll go there, those who cannot go so higher, they'll be lower, in this way. The hens and the ducks, they will be very near, and they will go to the ground and very little flying. So according to their capacity they will go. The sky is infinite, they'll go high, some will be in the lower, some more lower, in this way.

Mainly five *rasa*, five kinds of *rasa*. Then within every *rasa* there is also subdivision. In *sākhya rasa* Subala has particular position, Śrīdāmā another, then Madhumaṅgala of another type, then Arjuna he's of another type. So different leaders of different groups there are. And according to the newcomers' temperament, they'll be given service in the particular group under the guidance of particular leaders. And that is all infinite. A part of infinite is infinite. So as I say, "He's not bankrupt, not limited thing, that no accommodation, all filled up, no accommodation." No such question will arise there. Gaura Hari.

Devotee: Guru Mahārāja. What is the situation if the Guru wants to give to his disciple a particular *rasa*, but the disciple feels attracted to another *rasa*?

Śrīla Śrīdhara Mahārāja: Guru will survey the heart of the disciple, and he will connect accordingly. *Ruci parīkṣa*. There is a stage in which Guru will examine the taste, the heart of the disciple, and connect accordingly. Division, subdivision; then again subdivision within subdivision. So, so many models are there. Infinite ideals and models, and according to the inner taste of the disciple Guru will mediate.

After a period of training with one Guru, hearing from him, he may not be satisfied, he may go to another. In *bhakti*, *Jaiva Dharma* we find that Brajanath and his sister's _____ [?] No. Vijay Kumar, both heard for some time from one Raghunātha Dāsa. Then Vijay Kumar he found that he has something more to know, and that is being dealt in Purī by someone. And he started there, and from him he got other things that was not found here. And Brajanath, he was satisfied with *sākhya rasa*, he got everything here and he settled here. You'll find there.

So, general education, general primary education may be finished in a particular school. And when one accepts any special course, he will have to select that sort of school for his further study. In the practical way we are to think like that, in the spiritual it is also. But that does not mean that we should withdraw all our respect from the primary teacher. When you have past, you have got higher degree, when you come to your own village and you meet the primary teacher you must show some respect. You must - "I learned from your holy feet." In this way. "You took trouble of teaching me in such a way." These are practical things. Theoretical, practical, both necessary; both combined becomes truth.

So form, the absolute and the relative truth always moving together. Relative and absolute. Absolute holding the highest position, and relative, the adjustment from, in different stages, in different way. Committee is necessary to guide, but if committee deviates from the ideal, then committee gone, dead, being dead. Everywhere; so many Christians, so many have come from Christianity, but Christianity also has bishops and committee. They have also committee, the Pope,

or the committee, but you had left that. Why? Your inner hankering was not satisfied there. Not that there is a lack of administration.

So many disciples of the Goswāmīs, they leave them and come to *sādhu*. Their hereditary guru, there are many; and generally they take initiation from there. But when ones heart awakens he's not satisfied with the hereditary guru. He leaves the hereditary guru and comes to somewhere where he can find his heart satisfied, hankering satisfied.

So Guru has been told as Lord Himself, *sākṣād hari*; that all-permeating, pervading. Not a particular man. So we're told that in Guru you must try to see He's present; the presence of the Absolute. He's all-pervading, all-embracing. For practical purpose, we'll have to have that experience. As the *śāstra*, scripture, has approached to the lowest class, so Guru, has also approached to the lowest class, according to their fitness and capacity.

To the infant class the teacher is going to the infant class; and these books also are going to the infant class. To the infant class the books are also like that and teachers are also like that. And as much as they receive their education they're educated, the books also change, and the teacher also changes.

But in the ordinary, there are so many. In the spiritual the books and teachers are coming to be more limited; and as much as high we shall rise, we shall find one or two teachers, or at last only one teacher, and only one book. So many books eliminated, and so many teachers eliminated, if I can rise according to my growth. We can't avoid this.

So many religions, all of them put issues, rulings, "Never think of other religion. Die in this religion. Die for this religion." Whether Islam, or Christianity, or Buddhism; everywhere, the Ācārya, the committee, they'll stress, "Die as a Buddhist, die as a Muslim, or a Christian. Don't aspire after anything." But if it is possible to come, to take them, draw them into comparison: it is possible? And such of an international or inter-religious heart, they will come to compare. What Hindu religion means, what is this, substantially? Muslim, what in substance? Christianity, what substance or representation? And they will come to compare. Comparison is possible. And according to his eternal capacity, realisation, he will select whatever will be considered to be the best in his consideration, understanding. This is living thing. Or otherwise, "I'm born Christian, I must die a Christian." This is all death thing. Real inquirer, who is inquiring after truth, what is truth? Truth cannot be monopolised by anyone. Different aspects of the truth, degrees of truth. What is truth? What is religion? What is the conception of the God? What conception? In Hinduism also so many conceptions of God. But, for trifle purpose they hold one god.

Kama kami jayasya sambosh [?] For lust, self-satisfaction, sense satisfaction, go to the god. For getting a child, linage, go to another god. For health, go to another god. For wealth, go to another god. It is also mentioned there. And who does not want anything in this mundane world, he will go either to Brahman, or to Paramātmā, or to Bhagavān. And then, who will be attracted by the Brahman conception? And what is the difference between Brahman conception and Paramātmā conception? And what is the difference between God conception and Paramātmā conception? And then different conception, differentiation in the God in Nārāyaṇa. Nārāyaṇa, then *vyuha*: Vasudeva, Pradyumna, Annirudha, so many. Then there is *vātsalya rasa* is found in Ayodhyā, Rāmacandra worship. Then Dvārakeśa, then Mathureśa, then Vrajeśa.

In this way, it is developing higher, and higher. We are to study and accommodate our heart accordingly. This is the all important thing with us. So we cannot sit idle with any particular creed, blind faith. With the awakening of our heart, we shall try, try, where is the end? What should be the end of my life?

The philosophers, they also differ from them. The Marx and the Hegel opposite. The majority of the ordinary human beings, some, their food and lodging, that is all important with Marx. And what Hegel says? "Die to live," and "Everything for Himself." So much difference, gulf, between the two conceptions. The Locke, Hume, then others also; and the Kant, Hegel, they are also of different thinkers. Socrates had to give up his life only because he told that, "Soul is immortal." And who are the beasts around for whom he had to give up his life that, "Soul is immortal" because he told. And that affected their religious thought, so he was murdered. "Soul is immortal." For this statement of this truth that soul is immortal, and he was given capital punishment.

And Christ had to be, "Because everything belongs to God," this was his statement, and that innocent man had to be ... And that was also with religious plea, there's the trouble. Those that crucified him, they also take the name of religion; going on in their society at that time. So religion is a dangerous thing, ha, ha, so-called religion. The essential man who uttered, "Everything belongs to God," he was crucified! He had nothing, a single space in this world. He's to be driven out of the world, because "God is everything." In this jungle what you can expect?

So our *Manu-saṁhitā* [2.1] says in the beginning.

vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

All these fool's and rascal's experience, knowledge of experience, should be set aside, brushed aside. Only revealed truth is to be dealt with. No knowledge of experience should be relied on. That is only coming, going, coming, going, developing and going down. No reliance into the human civilisation and their product of empirical knowledge, all brushed down. Only revealed truth, no waste of time considering these empirical thoughts, only revealed truth. *Vidvadbhiḥ sevitaḥ*. Those persons that have faith in the knowledge which comes down from the higher to this lower creation, only that truth considered. Save your time; don't waste your time to think about religion, so many scholars and poets of this world. Only revelation, that is to be relied, and there is also instalment. That also should meet comparison in revealed truth. Revealed truth is not one and the same, according to different sections it is extended here. For different division, in different type it has been given out.

So *vidvadbhiḥ sevitaḥ*, and *sadbhir sevitaḥ*, which is accepted by the *sādhu*. What is their general symptom? That they do not care for any gain or loss of this world. If anyone is puffed-up with gain, and he goes down with the loss of this world, he's not to be considered as *sādhu*, independent of gain and loss of this world. If such scholars, man of religious temperament, he comes to say something, we may give some attention to that. *Sevitaḥ sadbhir*.

Nityam adveṣa-rāgibhiḥ, and *hṛdaye nābhya*, and the innermost approval of your own heart. "Yes, it is satisfactory." Inner approval according to your own awakening. Awakening according to the degree of awakening of your own heart. You must have sanction from your inner heart. "Yes, I want this. Yes, I find there home comfort." That is also a part, you are to rely your inner feeling, innermost sanction. "Yes, I want such thing." One. And the *sādhu* who is above all gain and loss of this world, and knowledge that comes from above, not produced from this mundane, mortal world, however scholarly he may be. These three things to be considered.

And *Gītā* [18.66] says, "*Sarva-dharmān parityajya*. Whatever conception you have got so long in your life as your holy duty: give up everything, and come to Me. I'm such. The wholesale

purging, the transformation you will find within you. What you are at present, the wholesale purging is necessary. *Sarva-dharmān parityajya*. Good or bad, the wholesale purging out. Then the inner frame will be seen within you, and that may be fit for My transaction."

That is with you, within. And the foreign things come and covered that, buried deep. Your own structure, your own real divine body it is filled up with so many dirts. They covered, they're buried under material ideas, thoughts, consideration. Revive yourself from the tomb. You are buried under earth. The earthly ideas have buried your soul within that, and you must come out of the burial ground.

What do you think? Ha, ha, ha. This is too much? Eh? This is too much?

Devotees: (Group laughter) We all think you're very merciful.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. These things cannot come from a tiny man like myself. Hare Kṛṣṇa. What I could imbibe from our Guru Mahārāja. He's wealthy, Mahāprabhu. But how much I can give it to you? This small medium. So many things are there.

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

Devotee: Guru Mahārāja. If in every instalments of the truth we are told this is final, how are we to know when we finally reach the highest?

Śrīla Śrīdhara Mahārāja:

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The capital is within, and you won't be satisfied. You will seek in other place, if anywhere it is said that this is final, so far, no further. But the capital within you won't be satisfied with that. You will try to find out something more. You have read the book of Sanātana Goswāmī?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That *Bṛhat-Bhāgavatāmṛta*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How Gopa Kumar is going up, first he reaches a particular plane, and finds little satisfaction. Stays there for some time, tries to do his duty in that plane for some time, but dissatisfaction from inside grew. Then any connection from near, higher place, comes either Hanumān, Jambhuvan, or this, then getting that connection is going there, next higher position. And after trying in that plane for some time, then again some connection from next higher plane anyhow comes to his connection, and catching that thread he's going to the next higher position.

And there also, in the beginning, he's very badly engaged himself, "this is the highest plane." After some time he finds dissatisfaction within. Do you not follow that?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gradually the inner awakening. The Śyāmānanda who was first, his Guru, Hṛdayānanda someone...

Devotee: Hṛdaya Caitanya.

Śrīla Śrīdhara Mahārāja: Near Kalna, Hṛdaya Caitanya, he gave him *sākhya rasa*. But the chance came to him for *mādhurya rasa*. Suddenly when he was wandering in Vṛndāvana, the chance, wonderful chance came to him. In the early morning he's taking the Name, he's going from Nandagrama to [_____ ?] He found a very beautiful divine girl, she's searching something near the way. But before that he suddenly found one nrpur, one beautiful anklet on the way. He took it and put it in his bag. And going more inspired, taking the Name of Kṛṣṇa. And sometimes looking back, towards the place where he got. Suddenly he found that one divine girl she's searching for something in that place thereabouts.

Then he came back. "What do you search sister, for something?"

She told, "My Mistress Rādhārāṇī, She lost Her anklet somewhere here. I have come to collect that."

"Oh, I have got it. Is this it?"

"Yes." She took the anklet and put on his forehead, and that became a permanent spot there, of that anklet. She disappeared.

Śyāmānanda more enthusiastic. "What did I saw today here?"

Gradually that connection roused in him that *mādhurya rasa*. That connection, wonderfully transformed his heart in *mādhurya rasa*, that chance.

And he took it, the formal order, he took from Jīva Goswāmī again. His previous Guru he felt disturbed and he made a committee of the Vaiṣṇavas in Vṛndāvana, and called for Śyāmānanda and Jīva Goswāmī there, to explain 'why he has seduced my disciple.'

Then Jīva Goswāmī did not attend, he sent Śyāmānanda. "Go and give explanation to the committee."

Śyāmānanda plainly made statement that, "Such is the happening. After this my heart changed. And only as a formal thing I took from him."

In the beginning they disbelieved. "Oh, that is a story. It is not true what you say."

Then he had to tell. "You see my forehead the nrpur tilak. This has been given to me in this way, and this is the evidence. Can you rub it, efface?"

They tried but failed. Then they gave recognition.

So it is possible. He's autocrat. The change also may be affected by His special, or His powerful groups' recommendation. "Do this thing, that thing." So we find that is inner gradual awakening; and also sometimes the change may be introduced also in the existing functional system, it is also possible. He's not under law. The beauty, the absolute beauty is not under law. The charm is not under law. But we're making legalised brain. Every point we seek some law, and want to put the elephant within a bottle. It is our nature, what to do! We hear a thousand times, "He's above all,

above all, transcendental, all this." Still our habit, our construction is such that everything we want to bring within the fist of our understanding, knowledge, that Adhokṣaja.

Anyhow, that has got also some necessity; otherwise we may be defeated by any other, every statement in the world. We have got, that also has some necessity; the argument, the *vicāra*. So, *vicāra-grantha* also there, *Vedānta*, Jīva Goswāmī he gave us *Sat-Sandarbha*, and there also for the protection of the higher truth he has given so many reasoning [_____ ?] But still it is above. *Tarkā-pratiṣṭhānāt*. Above this *yukti*. But in a particular stage we're to take help of the reason also. And reason may play in different planes.

83.11.15.C

Śrīla Śrīdhara Mahārāja: ...there also in a particular politic here. Then in the military department also reason is there, playing in another way. And the scholars also there. And the religious men they're also reasoning in a particular way. Reason is there, but different planes.

Śukadeva also was not lacking in showing, in marshalling reasons to all the existing scholars of the time of different schools. *Tapasvino*. Tried to summarise, to generalise. *Tapasvino dāna-parā yaśasvino*. "The statement that I'm going to give, that is not a partial, that represents the general." How it is general and not particular, Śukadeva had to give so many reasons. "You think for yourself. From whatever school you represent you have to spare something, you have to do something, for some unknown power, to remove the difficulties in your progress. Whatever department you are."

Just as whatever different company may make trade in the country, in their different by-laws, with the help of that they may trade in company so many in the country. But all of them must have some sort of understanding with the government of the country. They may trade in different departments, ways, some producing the motorcar, some producing the foodstuff, some producing this milk, and so many things. But they're going on independently in their own way, limited company, their committee is also there, laws, by-laws. But anyhow some sort of understanding they must have to meet with the existing government of the country, in any way.

So Śukadeva says,

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]

In your own way for the protection you'll have admit and to pray for some help from the unknown quarter, so that no hindrance can come to influence your attempt. And what is that? If

we can correctly have a vision of that, that goes to God conception, and ultimately Kṛṣṇa conception. In this way we'll progress.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

When after giving the advice of *Bhagavad-gītā* to Arjuna. "This *karma yoga* I previously told to Sūryadeva, and from him the Vaivasvata Manu, and from him to another. In this way that has vanished here. Again I'm telling to you."

Arjuna told, "Why? How You can say to that? You are born now, and I'm also born now. You are talking to me, and You say You previously talked to some other gentleman. How is it possible?"

"I had many births, I know them all. And you also had many births, but you do not know them."

So from time to time He comes to help the people for transformation towards the right direction. But the influence of the mundane tendency that disturbs that wave of thought. It is covered again with ignorance, with misconception from this area. So always trying to envelope, to cover the real knowledge, real understanding, realisation, with mundane thoughts and ideas, necessity, all these things.

Hare Kṛṣṇa. Truth is there and truth is absolute. And in the absolute also there is gradation, we're to think. In the truth also there is a comparative study, what is truth. Religion proper there is also possibility of comparison. Wholesale surrender, on that side, *akhila rasa*, all attractiveness. And this side, the degree of surrender. The degree of surrendering, that can understand the innermost part of the truth, the truth real, degree of surrendering of this part.

So all cannot be equal. That is possible in the abscissa, in the marginal position, all equal, something like Brahmaloka, Virajā. Withdrawal from the negative side, and no participation in the positive. Their position equilibrium, balance, all equal. But progress in the positive, and also in the negative, that differentiation. And negative also infinite type, and the positive also infinite type.

Here also from the stone to Brahmā, and there also from the *śanta rasa*, this Vṛndāvana sand, and up to *gopī*, Rādhārāṇī, the gradation is there. So no static, all dynamic. And we should not be discouraged, because there's no bankruptcy, and our necessity we're atomic existence. How much we can accommodate within us? And there is enough, more than enough.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Then I close here.

Jaya Oṁ Viṣṇu-Pāda...

83.11.19.A

Śrīla Śrīdhara Mahārāja: ...the Gurudeva, Gaurakiśora Dāsa Bābājī Mahārāja, who is supposed to be the Gurudeva of our Guru Mahārāja Bhaktisiddhānta Saraswatī, his day of disappearance. He came from Faridpur district, east Bengal, now in Bangladesh. And about thirty two years he passed in Vṛndāvana, in secluded life, *bhajan*. After that he came to Navadwīpa, and he stayed near

Balalghat just near that Felighat in a *dharmaśālā* room, to avoid bad association of the so-called *sahajiyā* Vaiṣṇava, and other worldly thinking people. Only when regardful persons visited him he used to ask them, "Chant this *mahā mantra*, Hare Kṛṣṇa *Nāma*." And sometimes he was out for *mādhukarī*.

I told, you have heard perhaps, that even the boys, knowing nothing about his noble life, sometimes they used to run after him, and also sometimes in a ridiculing tone throwing some dust etc.

And he used to remark, "Kṛṣṇa, You are at the back of all these disturbances." His thought was in such level always, that Kṛṣṇa is in the back. "The boys are disturbing me, and Kṛṣṇa is at its back." So he used to say, "Kṛṣṇa, I shall complain to Yaśodāmāyī. You are disturbing me in such a way, I shall go and report Your such behaviour to Yaśodāmā and She will punish You." In this way, in this level of life he lived.

And also we're told one day one famous *Bhāgavata* explainer was Prāṇa Gopāla Goswāmī, he used to explain *Bhāgavatam*, ten rupees per hour. He made it as his occupation. And that is against pure devotional practice. He wanted that he will explain *Bhāgavatam* just before Gaurakiśora Bābājī Mahārāja. And Gaurakiśora Bābājī Mahārāja had heard his explanation, "This fame will fetch more money for him." Because at that time the benevolent king of Barampur, Musilahbad, Mohindranandi, he came to visit that Gaurakiśora Bābājī Mahārāja as the greatest devotee of the whole of Gaura-maṇḍala.

And also our Guru Mahārāja was his disciple, so he gave us so much value.

The Goswāmī he gives proposal, but he does not speak anything, silent.

In this way, twice, thrice, proposal was made, but he could defer here.

Then one day out of his own accord he made arrangement of explaining *Bhāgavata* just before, on the land before him. He was in a hut on the banks of Ganges. And there that Prāṇa Gopāla Goswāmī, the renowned explainer of *Bhāgavatam* came with his own men. He made arrangement of everything, and explained *Bhāgavatam* for some time, and went.

He did not speak a single word, Gaurakiśora Bābājī, kept silence, staying silent. But after it is finished he asked his attendant, "Just purify this place with cow dung."

He was astonished. "What? This is already purified, and *Bhāgavata* explanation took place here. So many gentlemen sat and heard. They have taken out the mat, everything, but the place is cleansed." Then he put the question to Bābājī Mahārāja. "It is all very - no dirt, it is already a cleansed place. Why do you say to cleanse it again? I can't understand, can't follow you. "I say you cleanse." I don't follow what you like to say. It is already a very clear place. The Goswāmī came and explained *Bhāgavatam* here."

Then he came out. "You heard *Bhāgavatam*, but I heard only rupee, rupee, rupee. He did not explain *Bhāgavatam* for the satisfaction of Kṛṣṇa. He did not spread here Kṛṣṇa conception, Kṛṣṇa consciousness, but of something else. He committed offence against *Bhāgavatam*. He wanted to use *Bhāgavatam* as his occupation, the means to earn money. *Bhāgavata* explanation when meant to earn money then it is offence against *Bhāgavatam*. It is not devotion, service to *Bhāgavatam*, service to Kṛṣṇa. He's using *Bhāgavatam* as servant to serve his family interest. This is not *Bhāgavata* explanation, *Bhāgavata kathā*."

The object of the action will judge its characteristic. For himself or *Bhāgavatam*, then it's *Bhāgavata kathā*. As much as he can, as his capacity, he must try to satisfy *Bhāgavatam. Bhāgavata*

should be read for *Bhāgavata's* interest, not for any mundane interest. So also we show our devotion to many gods, but if *anyābhilāṣa*, *karma*, *jñāna*, if there's any fleeting desire to be satisfied by that, or any organised exploitation, even according to the regulation of the *dharma śāstra*, or even to work out our salvation, *mukti*, *anyābhilāṣa*, *karma*, *jñāna*, to acquire knowledge by which we can attain our emancipation from this entanglement, that is also not *bhakti*, devotion. Devotion presupposes surrender for His interest. That is the test. For Itself. For Himself. Then it will be devotion proper, Kṛṣṇa consciousness. Then *Bhāgavata* reading, or to make it subservient to some other mundane purpose, or even for the emancipation, liberation, that is also not considered among devotion. Because the conception of salvation, liberation, according to *Bhāgavata*, is to be reinstated in our serving position. That is liberation proper. Liberation from the mania of eternal rest, idleness. But life proper is dynamic, is serving, contributing for the whole, or, for Him, everything, infinite is His part, such whole. That is *Bhāgavata*. That is devotion.

So Bābājī Mahārāja's, these remarks that, "I shall report to Yaśodā You are disturbing me Kṛṣṇa." What does it say? In what plane he's living? Everything done, *tat te 'nukampāṁ* [*Śrīmad-Bhāgavatam*, 10.14.8], even crossing that, whatever is done at the suggestion of Kṛṣṇa.

And again, this explanation of *Bhāgavatam* by an ordinary scholar of *Bhāgavatam* it is offence, it is not *Bhāgavata* explanation. As Mahāprabhu wanted, in the case of Devānanda Paṇḍita that was also worse. The explanation of *Bhāgavatam* in the line of impersonal absolute. Mahāprabhu wanted to tear out his books, Devānanda Paṇḍita. But afterwards he was excused, pardoned, and became devotee of Mahāprabhu.

So Bābājī Mahārāja was such type of Vaiṣṇava *paramahaṁsa*. And our Guru Mahārāja had the suggestion, as suggested by Bhaktivinoda Ṭhākura, took *dīkṣā* from that Gaurakiśora Bābājī Mahārāja. His day was this past *ekādaśī* he disappeared. Then when he disappeared - how to bury him?

The *sahajiyā* section they approached. "He was one of us, so it is our duty and our claim to bury him in a place where we will be owner. That we shall show this is the burial place of that *paramahaṁsa* Bābājī Mahārāja Gaurakiśora, and our dignity will be increased." They tried in that way.

But there was other small party, they informed our Guru Mahārāja. Guru Mahārāja came and the case was taken to police station. Our Guru Mahārāja told, "He was not one of these ordinary *bābājī* section, he was *paramahaṁsa*."

The police officer told, "We know about Ramakrishna *paramahaṁsa*. Was there any *paramahaṁsa* here?"

Guru Mahārāja asserted, "Only by the touch of the feet dust of this *paramahaṁsa*, hundreds of Ramakrishna *paramahaṁsa* may be delivered. They'll be liberated from these worldly ties."

"What do you say? Hundreds of Ramakrishna *paramahaṁsa* if they can touch the feet of this Gaurakiśora Dāsa *paramahaṁsa* they'll be all delivered?"

"Yes, he was such *paramahaṁsa*."

Anyhow, then all other *bābājīs* fled away and in some place of his devotees he was buried, *samādhi*.

Then again after few days the Ganges began to encroach, and his *samādhi* was to be removed, and our Guru Mahārāja managed to take it to Māyāpur. And that is a temple you might have seen,

Gaurakiśora Bābājī Mahārāja, on the western bank of Rādhā Kuṇḍa, his remains were buried there in temple way. Gaurakiśora Bābājī Mahārāja.

He asked our Guru Mahārāja, "Don't go to Calcutta, remain in the *Dhāma*, and go on chanting Kṛṣṇa *Nāma*. Why do you bother about that?"

But Guru Mahārāja he came with some other inspiration direct. He came to relieve the whole of the world, with that idea. He answered...

Gaurakiśora Bābājī Mahārāja told, "Kolikatta means Kalisthan, Kali."

Kali means - that you know from *Bhāgavatam*, Kali, this worst *yuga*, Kali personified, sin personified.

So Bābājī Mahārāja told, "Kolikatta is Kalisthan that is full of filth, a filthy place. The place of business, the place of exploitation, mutual robbing, all these things, nasty place. You avoid that."

But Guru Mahārāja answered, "By dint of your foot dust, I've got so much charm in your foot dust, by the dint of your foot dust I can conquer thousands and thousands of Kali. They won't be able to disturb my attention from your holy feet. By the power of your holy feet dust I can conquer the whole world. Please bless me in that line."

With this Guru Mahārāja made his attempt to preach. And in his conception, so powerful the principle of exploiting life seems to be so powerful capturing the whole humanity almost. All busy to survive at the cost of others. Survival of the fittest. Struggle. Everyone is making struggle to emulate his condition, a great competition, everyone wants to be king, to be monarch. "I'm monarch of all I survey." Everyone is attempting to become monarch. This idea, this principle, was seen to be very weak to the eyes of Guru Mahārāja, Bhaktisiddhānta Saraswatī.

He used to say that, "The cocks roam about with very elegant style as if they've got much strength in their leg, with such air." So he used to give example of that. "Murgī tyang. The strength in the leg of a cock, how much power it may contain? So the Kali, what power has it got? The present principle of civilisation, the all exploiting attempt, what is its strength? I can crush it. With a spark of Kṛṣṇa consciousness I can burn them to ashes." With this strength he came. "This present civilisation, what is at its back? How much strength it has got? I'd like to crush them wholesale by Kṛṣṇa consciousness, so much prospect, full of prospect, from all round prospect there. And what meagre prospect these worldly people have got to propose in the field, in the battle?" That was his idea. So totalitarian war against Kali, against this age, and the civilisation, including all conceptions of so called religious views. Maybe some partial representation of some goodness there, but in comparison with Kṛṣṇa consciousness what position they may hold? The wholesale solution of every life in its fullest stage is to be found only in Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]. So *sarva-dharmān parityajya, mām ekaṁ* [*Gītā*, 18.66].

"Give up all conceptions of your duties and come to Me alone, and you'll not have to repent anything. More than what you want, satisfaction you'll get, your compensation will get, beyond your aspiration. It is only a mere false statement in the end, conclusion of *Bhagavad-gītā*? It is *the* real statement. Everything one side, I'm alone one side. And your interest, very best represented coming to Me, giving up everything. The truth is such, absolute truth is such, absolute consideration is of such nature. You try to understand. Try to come in connection and you'll be able."

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi, [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] The wholesale treatment, the wholesale totalitarian transformation of everything. You're maladjusted there, and proper adjustment you will find.

...

...and that is possible, that is real liberation, and that is your best attainment. That is life. Die to live. That is proper life. And this is the life of abnormal life of robbery, everyone exploiting another. One body is to be maintained and so many bodies must be finished. Is this a life? Is this a model of life? At the cost of so many living friends I'm keeping up, I'm feeding myself. A most heinous form, most shameful, and sinful life. At the cost of the environment I can grow only. Hateful things.

So Gaurakiśora Bābājī Mahārāja his day of disappearance was this last *ekādaśī, utthāna ekādaśī. Utthāna* means the demigods, ordinary gods. Demons and gods, two classifications, good souls, bad souls. Beyond this body, after leaving this body, the *jīva* soul stay in mental body. At the death this flesh body drops down but the man in the mental system he is. And in a country also where they can live there is also government classification of. So god, the good people and the bad people, *asura*, *deva*. And they, those good people beyond this life they stay. They're supposed to live somewhere in the Sumeru, nearby. Where from geographical representation we hear the land of the Eskimo perhaps, Sumeru, where six months day, six months night. When the sun towards the north those six months day. And sun comes by the movement of earth towards the south that is their night, six months. So at night this *dakṣiṇāyaṇa*, that is when the sun going towards the south of the earth by their movement, mutual movement of the sun and the earth. Really it is by the movement of the earth, the sun seems to come to the south. And that is *dakṣiṇāyaṇa*, that is far off from the north pole. So that is night, that is the time of sleeping for the gods. So they're supposed to sleep in that mental body, and they rise this *ekādaśī* day, after four months deep sleep. Six months night, out of six months they sleep four months. So in the early morning they rise in this *ekādaśī* day it is supposed, so *utthāna ekādaśī.*

Śayanā ekādaśī _____ [?] in time it changes also. About the movement with the earth it begins, it is coming earlier.

One Bāl Gaṅgādhar Tilak, a political leader and scholar also of Maharashtra, when he was imprisoned for six years, from that prison he continued his search in the *Upaniṣads*, in Vedic doctrine. And he told that - and the present scholars they also accepted his theory. He told that when this particular verse of *Veda* was written, at that time this varadin [?] at the beginning of the increment in day, somewhere was in the month of March or so, Caitra, Phālguna. It was hinted there that the sun was going in his chariot, and suddenly the legs of his horses were broken. Something like this was written in a particular verse of the *Vedas*. And from there he concluded that the increment of the day over the night was begun at that time, in the month of Phālguna. Now it has come to the month of Pauṣa, in December, varadin [?] begins in December. But it was at that time when this *śloka* was composed it was - every hundred years one day is approaching. Every hundred years one day comes nearer. So, so many hundred years ago this verse was composed. At that time this varadin [?], the beginning of the bigger day, used to take place at that time, something in March, and now it's in December, it advanced so much.

So *dakṣiṇāyaṇa* [winter solstice], *uttarāyaṇa* [summer solstice]. *Uttarāyaṇa* is considered to be the day, and *dakṣiṇāyaṇa* the night. And according to that, *utthāna ekādaśī. Śayanā ekādaśī*

_____ [?] This name has come from this theory. The *utthāna ekādaśī* day was the day of departure of Gaurakiśora Bābājī Mahārāja.

Hare Kṛṣṇa. I composed a poem in the name of Gaurakiśora Bābājī Mahārāja.
[*Śrīmad-Gaurakiśora-nāmaskāra-daśakam*, ten verses]

Namo namo gaura-kiśora tubhyam. Guror guro me paramo gurus-tvaṁ. In this way. [from verse 1]

Mahāyaśo bhaktivinoda-bandho! mahāprabhu-prema-sudhaika-sindho! jagannātha-dayāspadendo! namo namo gaura [from verse 7]

Vivikta, vraja-dvandva-raho-vilāsī. Vivikta in Vṛndāvana. And then come to,

kvacid vrajāraṇya vivikta-vāsī, hṛdi vraja-dvandva-raho-vilāsī
bahir-virāgī tv-avadhūta-veṣī, namo namo gaura-kiśora tubhyam.
[verse 3]

kvacit punar gaura vanāntacārī, surāpagā-tīra-rajo-vihārī, pavitra-kaupiña-karaṅka-dhārī
[verse 4]

sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhukarīm-aṭantam
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam.
[verse 5]

vihāya saṅgaṁ kuliyālayānāṁ, pragṛhya sevāṁ dayitānugasya
vibhāsi māyāpura-mandirastho, namo namo gaura-kiśora tubhyam.
[verse 9]

This way tried to give a glimpse of his divine life in this poetry. Hare Kṛṣṇa.

Today we're told the day of disappearance of Bhūgarbha Goswāmī and...

Badrinārāyaṇa: Jagadīśa?

Śrīla Śrīdhara Mahārāja: ...and Kāśīnātha or someone.

Badrinārāyaṇa: Jagadīśa?

Śrīla Śrīdhara Mahārāja: Jagadīśa Paṇḍita?

Badrinārāyaṇa: Yes, Jagadīśa Paṇḍita.

Śrīla Śrīdhara Mahārāja: And? Bhūgarbha Goswāmī, and Kāśīnātha, I was told. Bhūgarbha Goswāmī was a friend of Lokanātha Goswāmī, the Gurudeva of Narottama. Came from the same

place, and lived in Vṛndāvana together. A good Vaiṣṇava, revered, unassuming nature. And Kasīśvar Paṇḍita, he was Godbrother of Mahāprabhu, the disciple of Īśvara Purī.

When Īśvara Purī at the time of his disappearance he asked those two of his disciples, Govinda and Kasīśvar, "Go to Kṛṣṇa Caitanya and serve Him as long as you live."

So after the disappearance of Īśvara Purīpāda, both of them went to Purī and surrendered themselves to the divine feet of Mahāprabhu. Saying that, "This is the order of our Gurudeva that the rest of our life we shall like to be Your attendants."

Mahāprabhu showed some hesitation in the beginning. Guru seva haya manya avanatha [?]

"You are the servitor attendant of My Gurudeva. How can I engage you in My service? Rather, I shall have to respect you as My brother."

But they told, "Our Guru's order, we have come to you. What to do? You know best."

Then Mahāprabhu, though He knew everything He asked Sārvabhauma, "Sārvabhauma you have got much knowledge about the scripture. Now what to do? Generally the disciple of My Guru is My brother. I must show some respect to them. But Gurudeva has given some order, they say, that to engage them in My service. What should I do?"

Sārvabhauma told, "Guru ajna bhagavan [?] What he has ordered that must have preference."

Then what to do, He engaged Govinda in His direct service.

And Kasīśvar he came from a *brāhmaṇa* family, and he was very strong, and physically very strong. So when Mahāprabhu used to go to Jagannātha temple and there was much crowd, at that time Kasīśvar's duty was to go just in front of Mahāprabhu and to push the crowd on the outside and clear the way. We find his duty in that way.

And Govinda, twenty four hours attendant. Even when Mahāprabhu expressed His disgust with the environment. "Oh, you Govinda, let us go to Allanath. I won't stay here. They're coming and requesting Me unduly. I shall go to plead to the king for Gopīnātha Paṭṭanāyaka that the king may forgive his - he stole some money from his state...

83.11.19.B_83.11.22.A

Śrīla Śrīdhara Mahārāja: ...and they're all coming to Me. "Oh you ply to - in the, Ramānanda's brother is going to be harshly treated, cruelly treated by the crown. If You put a word to Pratāparudra, he's Your devotee, then they may be saved, released." They have come for these worldly affairs to Me. I should not stay here. Let us go to Allanath. Govinda you arrange bag and baggages. Let us go." In this way several times He's always taking Govinda as His personal attendant and using in that way.

And Rāmacandra Purī, one cruel critic, one day came, brother of Īśvara Purī, who advised his own Guru Mādhavendra Purī. "Why do you - you're wailing at the time of your death. You are that Brahman yourself. These pangs of separation for Kṛṣṇa, this is all *tāma guṇa, śoka moha*. You must leave this and you must think that 'I'm Brahman.'"

Then Mādhavendra Purī, "Be off from here, you *māyāvādī* fool. You do not know what is Kṛṣṇa. My misfortune that I can't see Kṛṣṇa. And you have come to advise me like a *māyāvādī* that I'm Brahman. Be off hence."

That Rāmacandra Purī, he came to Śrīkṣetra Purī, and one day came to visit Mahāprabhu's quarter and saw some ants are moving. "Oh, there must be some - at night there was some

sweetmeat, so the ants are moving here. Then the *sannyāsīs* they have taken the robe of renunciation, and at night they're eating sweetmeats, eh? Horrible." And he remarked in that way and with angry mood he left the place.

"rātrāv atra aikṣavam āsīt, tena, pipīlikāḥ sañcaranti aho! viraktānāṁ
sannyāsināṁ iyam indriya-lālaseti, [bruvann utthāya gataḥ."]

["Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced *sannyāsī* is attached to such sense gratification!" After speaking in this way, he got up and left.]

[*Caitanya-caritāmṛta, Antya-līlā,* 8.49]

"Who has taken the garb of a *sannyāsī* and they have got such temptation for the tongue. So many ants are moving here, so at night there must have been some sweetmeat. So at night privately He's taking sweetmeats here." Remarking in this way he fled away.

Then Mahāprabhu told, "Govinda, tell to the public only one paisa of Jagannātha *prasāda* from this time, no more I shall take. And you all go to the market and you beg your *mādhukarī*. And only one paisa worth *prasādam* of Jagannātha should come to Me and I shall take nothing more."

Then when this news reached the devotees they felt that a thunder on their head has happened. "One paisa only." At that time also Govinda was His attendant, and He had to ask even Govinda, "Go outside and beg your bread. Only one paisa. If you take more then you won't find Me here, I shall be away."

And another time Govinda says, "Advaita Ācārya and so many Bengali devotees have come, and so many mothers also have come. And they have brought many things preparing for Your taste. And they always ask me, 'Govinda, have you given my thing to Mahāprabhu?' 'Yes, yes, I shall give, I shall give.' In this way these great Vaiṣṇavas and I'm deceiving them by this word and that word. You are not touching anything. What will be my future? I'm always speaking lies to those Vaiṣṇavas."

Then Mahāprabhu, "Yes, take all what you have brought, take it to Me." And He began to swallow, and finishing, "Any more?"

"No, no more." Only this _____ [?] portion _____ [?]

"Yes, keep it. All finished?"

"Yes, finished."

"Yes, now you go and say to every Vaiṣṇava that I have taken their things."

In the confidential and personal service rendered by Govinda to his Godbrother. And then one Kasīśvar.

Hare Kṛṣṇa. So many Vaiṣṇava representing the peculiar type of serving tendency personified. Different type of serving tendency personified in so many Vaiṣṇava. *Vaicit*, no end of that, in this way. God means, king means with paraphernalia. Singly the king cannot be conceived as king. As father, relative term, father means the son is there, husband means wife is there. So king means so many paraphernalia is there. So Kṛṣṇa means *svarūpa śakti, akhila-rasāmṛta-murtiḥ*, so many there. Kṛṣṇa not a single thing, a system that is representing the whole in the positive aspect, and indirectly in the negative aspect, both, direct, indirect. Kṛṣṇa. So Vaiṣṇava they're part and parcel of Kṛṣṇa, of *svarūpa śakti*. Without potency the possessor of potency cannot be conceived, both

combined. Otherwise it would be *nirviśeṣa*, non differentiated Brahman if potency is drawn out. So *prakṛti, puruṣa*, the possessor of potency and the potency combined makes the thing one. The real side, and another misconceived side, aspect of reality. *Māyā, svarūpa* and *māyā*, *āmnāya itarata*, direct, indirect, both combined in the whole, *advaya-jñāna*.

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam [brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

The wholesale conception, all comprehensive conception of the reality of that constituent both parts, the main and the partials. Elimination, progress means elimination and acceptance. In this way we're told to go to Kṛṣṇa conception of Godhead, representing all sorts of variegated *rasa* or ecstasy, *ānandam*, joy, or pleasure, whatever you may say. Our inner appeasement of inner hankering. *Hṛdaye nābhya nujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā*, 2.1]

The fullest satisfaction of our inner hankering heart, heart's hankering. Intellectualism is considered to be a failure in that search. Heart has been given the primary position to seek our satisfaction. This is devotion, and the object of such devotional inquiry is the highest search of Kṛṣṇa. Qualitatively, quantitatively, but the search of our heart has got its highest object in Kṛṣṇa, highest representation in Kṛṣṇa consciousness. We're to understand that and try how to go, reach there. Search for Śrī Kṛṣṇa, *kṛṣṇānusandhāna*. *Brahma-jijñāsā*, in *Vedānta*, the general question what should be normal in our position, and that is *brahma-jijñāsā*. Who am I, where am I, whose am I? What is the conception of the environment? Where am I? *Athāto brahma-jijñāsā*. From what everything has come? And which is who can maintain its existence by His influence, and at the time of dissolution where there enter.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]
[*Taittirīya-Upaniṣad*, 3.1]

So we cannot deny our concern with the whole environment. Try to understand you, who are you, what is your function, what is your goal. Our intellect wants these answered. This is *brahma-jijñāsā*. And that came in *Bhāgavatam* as *kṛṣṇānusandhāna*, search the friend of your heart, Who can fulfil your heart's demand. And not only the intellectual explanation of the environment, but your heart's fullest satisfaction, the object of your future life, your prospect. Not only the

present calculation of the present environment and to calculate your position, but what is your future, what is about your prospect. That should have more importance. And you are to begin search for Kṛṣṇa for your future want, to satisfy your want. In other words your fulfilment. In another word, home, you're to search for your home, your natural residence. Now you're in abnormal position, in a foreign land you are cast aside, you feel uncomfortable every step. Home comfort we're told, quite comfortable you'll be without any anxiety. That is a sort of fulfilment where you can have. That is in the feet of Kṛṣṇa, Kṛṣṇa consciousness.

So *Bhāgavatam* and Mahāprabhu asked us to go on with search for Kṛṣṇa, your friend, your Master, your Lord, your friend, your Lord, search for Him. This is *the* object of your life, and nothing else. All your energy should be utilised only for this purpose. Search the Lord of your heart Who can satisfy you from all respects you will have no wants.

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]

Give up your mania of attraction of the cover of things. Dive deep into reality and you'll find your deep representation can only find satisfaction with the deep representation of the outside, with inner. Your inner self can only be satisfied with the inner environment of what you can experience and see. There is Kṛṣṇa.

Hare Kṛṣṇa. Here I stop today.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
[patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ]

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Oṁ Viṣṇu-Pāda Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

[17:55 - 21:32 unclear]

...everything was dedicated for the service of Kṛṣṇa. He's all conscious unit.

So can you allow your wife to serve another gentleman? Will she allow? She will allow yourself in her heart to be worshipped and won't accept any other.

So this all meant for Kṛṣṇa conciousness, and not for Subramanya consciousness or any other consciousness. Only reserved, everything here all dedicated exclusively to Kṛṣṇa, and no other gods.

Ha, ha, ha, ha. Then of course he was charmed that we have such conception.

We're not materialist, everything is conscious and spiritual, and no spirit allows when exclusively dedicated to his or her Lord. Ha, ha. So we're of that type.

Then of course he had to go back. "Yes, if what you say it is such."

Yes it is such. Every flower born here only to satisfy Kṛṣṇa-Rādhārāṇī. And They'll curse us if we try to utilise them for the service of any other, they're all meant for this. They'll curse us.

So here also trespassers come, lack flower or this or that, sometimes for medicinal purposes also come to take some creature. But I pain at my heart. Why? They're all meant for the service of Kṛṣṇa. These people for their medicinal purpose they're taking, removing something. I ask them, go to Mahāprabhu, take His permission, and then take away. Whatever necessary that it cannot be avoided, then I say go get His permission there, go to the temple, pray for His permission.

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

Once I heard in the Yoga-pīṭha, that is the appearance place of Mahāprabhu, there was one Kadamba bikya [?] and that new flower came. Prabhupāda is coming out of *Dhāma* going to Calcutta or so. Some devotee saw that new flower has come in this Kadamba bikya [?] not given to Prabhupāda, so he took a few flowers and ran towards the car of Prabhupāda and offered.

"What is this?"

"A new flower in Yoga-pīṭha temple tree, new come, so we have come to show you first, and then we shall give to Mahāprabhu."

"Oh, you have taken from, then go and show it to Mahāprabhu, take His permission, and then take to me. I'm going away. If when I was there you could give it to my hand then I can show Him and take to Him. But I'm going away. Now go and show Him and then take it to me. So take His permission. That is *prasāda*, *anugraha*, dedicated. To show to him means to dedicate, then the *prasāda* take to me."

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 is the key to our life. *Tena tyaktena*. After offering Him, then you use it.

yajña-śiṣṭāśinaḥ santo, mucyante sarvva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt

["Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin."] [*Bhagavad-gītā*, 3.13]

Whenever you'll dedicate anything to your own self you commit sin, that is you create disharmony into the environment. But if you offer to the centre, *yajña*, for Viṣṇu, and then you use it stays, the harmony, the prestige. Everything they want to be - they're born, they're created to serve Kṛṣṇa. For Him, For Himself, everything. So anything and everything you dedicate to Him and then you can take the *prasāda* remaining. *Īśāvāsyam idaṁ sarvaṁ*. Everywhere everything is in possession of the Supreme Entity, everything belongs to Him. *Īśāvāsyam idaṁ sarvaṁ. Tena tyaktena bhuñjīthā*. Whatever you need, *tena tyaktena*, after offering, sanctioned by Him, then you take.

All right, no disturbance into the law and order. The law and order of the whole, that should be kept intact. You all live as loyal subjects, not a rebel, physically or even mentally. Thought, word and deed, you must be a loyal subject in this kingdom of the Lord. That is what is required of us, and then there's peace and harmony, and no reaction. Otherwise there'll be reaction and you'll have to suffer for that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

So you did not see that temporary office opened in Ulṭā Ḍāṅgā station?

Devotee: _____ [?] We could not go there, because when we were going down there...

Śrīla Śrīdhara Mahārāja: Ulṭā Ḍāṅgā _____ [?] just near Ulṭā Ḍāṅgā station. If you could visit they would have been encouraged. Dhīra Kṛṣṇa Mahārāja for half an hour stayed there.

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

Then, Lalitā Charan?

Badrinārāyaṇa: He's going to take *prasādam* and then leave.

Śrīla Śrīdhara Mahārāja: And these two, Vidagdha Prabhu and...

Badrinārāyaṇa: _____ [?] all eat together.

Śrīla Śrīdhara Mahārāja: Altogether, three, they're also taking *prasādam*, hmm?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Arrange. They'll also go.

Devotee: Guru Mahārāja. In this specific place in the world is where Goddess Kālī is most worshipped. And it seems to me that nowhere in the world people are smashed so hard by Goddess Kālī than in Calcutta.

Śrīla Śrīdhara Mahārāja: Calcutta, everywhere in Bengal. Bengal is especially selected for Kālī worshipping, the tantra is there. They believe to satisfy their direct controller, the prison superintendent. In *Brahma-saṁhitā* [5.44] Devī [Durgā] is described as the mistress controller of the whole of this *brahmāṇḍa*, that is prison house, where those that lived irregular life they're put into prison. Do not follow *Īśāvāsyam*, or,

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]

They had no recognition of the final authority, and thinks themselves all. 'We're separately independent spirit, all Śiva.' They're put into prison of *māyā*, that is, *māyā* means misconception. Māyā Devī who rules over them, and they want to satisfy the Goddess who controls this prison house. "Release us." Then after thereby their punishment may be little liberal and less, they're given chance to go up. And sometimes those that are very sincere, She releases them and shows the path. "Go, up to Nārāyaṇa, go."

As in *Bṛhat-Bhāgavatāmṛta* you may see, Gopa Kumara he was worshipping Kamakaka [?] mantra, Śacī mantra, and because he was very sincere, so Kamaksa Devī showed the way towards higher direction. But generally who are insincere, and gives some offering and wants some advantage in return, they're dealt always very harshly.

Devotee: It seems like in Calcutta they're not very sincere Mahārāja.

Śrīla Śrīdhara Mahārāja: Gets liberation of a particular type, but not advised that take the worship of Nārāyaṇa and then can go up. Their seed even becomes Śiva, attains the position of Śiva, the master of the material potency. But remains in connection with the material potency, and gradually again addicted, and again enters.

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 secure any visa, but passport they get, but after securing passport they're to move in the boundary line. And then, if no visa they'll have to enter here again. That is the general case. But in special case Māyā Devī recommends for the visa. "You do in this way and then you'll get visa, and then you'll go up to Vaikuṇṭha. Otherwise you may come to the last boundary of this position, and what to do, you'll have to enter again in the compound." That is the case.

So they that have got faith some of them think that *śakti*, potency, is above everything, and the consciousness is under potency. Potency is the highest existence, and potency produces consciousness. In other words this fossil father-ism. Who are out and out *śakta*, their conception is this, that potency and consciousness, *puruṣa*, *prakṛti*. *Puruṣa* means consciousness, enjoyer. *Prakṛti* means energy. Energy in course of its evolution it produces consciousness.

And consciousness of three kinds, Brahmā, Viṣṇu, Śiva. Brahmā with *rāja guṇa*, the spirit of creation. And Viṣṇu the *sātya guṇa*, that is the nature of sustenance. And Rudra the *tāma guṇa*, that is dissolution. Evolution, dissolution, and in meantime the sustenance with Viṣṇu. Brahmā, Viṣṇu, Maheśvara. Three *guṇa*, material qualification is produced by the potency.

So devoid of consciousness if any potency can be thought to be the ultimate, it can be only material potency, that is fossil. The fossil, that is the Darwin theory. The *śakta*, they know or know not, admit or may not admit that, but the orthodox *śakta* they're followers of Darwin. 'The matter produces mind.'

And this *Vedānta*, *Veda*, that is just opposite. "No, the consciousness produces everything, subjective evolution." And there, they have got faith, 'objective evolution,' *prakṛti* produces everything. First three *guṇas, sātya, rāja, tāma*. And *sātya* represented by Viṣṇu, *rāja* by Brahmā, and *tāma* by Śiva. And then the whole creation comes into existence, that is their theory. And at heart those that are Vaiṣṇava, sincere, they also have recognition of the *prakṛti* but otherwise. "You withdraw mother and give me real vision what is what I can see and I can go on accordingly." So that type of progress has been shown in *Bṛhat- Bhāgavatāmṛta* by Sanātana Goswāmī.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Those sincere at heart they also receive real help from this jail superintendent. The authority of the prison house guides them properly. 'They're good prisoners, anyhow they've come within this

prison house, but they're good men. They should be guided well that they may go and live well in the family outside, with his family outside.'

So *śakta*. And Buddhists are also of this *śakta* type. They also believe in force, in matter, but not eternal conscious unit. With the dissolution, the Cārvāka, Epicurus, aspect of thinking is, 'Only with the combination of some material substance the consciousness has been produced. With the dissolution of the body nothing remains.' This is the lowest kind of atheist, or highest kind as you say.

And Buddhists are moderate materialists. They say, "With the subtle combination of different things mind has been produced. And according to the *karma* they get physical - their attraction, their objects, they attain physical body. And they have transmigration. In the physical world they're getting many bodies according to their own *karma*, according to mind."

So with the dissolution of the body the *jīva* soul, the *jīva*, does not end, as the Epicurus or the Cārvāka school thinks. 'But with the dissolution of the mind everything disappears, nothing remains.' This is also a type of atheist. Atheist means 'soul is mortal.' Socrates told 'soul is immortal' but these fellows they say 'soul is mortal.' Some say 'with the dissolution of this physical body nothing remains as soul.' And Buddhist school, 'with the dissolution of the mental body nothing remains as soul.'

And the Śaṅkara, one step further. Śaṅkara says, "There is already a light there, and that light is focused here and it seems to be like a soul. Just as in the glass the sun or moon is reflected. The moon is there, it is reflected in the glass. Dissolve the glass - no moon here. So all the *jīva*, not different soul, but only one soul, like a moon on the sky. And in so many glasses so many reflections are considered as different souls." This is Śaṅkara.

And the Buddists, "No moon, no soul. Only a dissolution of the mind means dissolution of the soul."

And the Cārvāka, the lowest class, "With the dissolution of the body nothing remains."

So three sections of atheists according to Vaiṣṇava. They're all considered as atheist because they do not believe in the eternal existence of soul, in the immortality of the soul. But when soul is immortal it is considered, and God is there. They're properly theist, and there is also classification amongst them, according to the future conception of the prospect and environment there are differences. This Christianity, Islam, they have got faith in eternal existence of soul, and also God. But their conception of God and soul and the world is of different type.

83.11.22.B_83.11.23.A

Jagadisa: Mahārāja. May I ask you a question? I must say I'm very young, initiated only two years, but I have some experience.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: He's my disciple Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his name?

Devotee: Jagadisa.

Śrīla Śrīdhara Mahārāja: Jagadisa. What do you say?

Jagadisa: Yes, my experience before being initiated and to be dedicated to service I was a psychologist. I made a lot of research about cultural shock and management development etc. I saw that many case in some experience the problems that the Hare Kṛṣṇa movement is doing it doesn't follow very scientifically a relative aspect. In other words sometimes they're very empirical, and sometimes they follow what Śrīla Prabhupāda did for certain time, place, and circumstance. But they're not attached to the new condition...

Śrīla Śrīdhara Mahārāja: So you come nearer. What does he say?

Devotee: What he wants to say Guru Mahārāja is that, these big American and western companies, when they go to some place, like for example in south America, they want to introduce a new product. So they make a big study of the place, the ethnic type of people and everything, and then they do the propaganda. And they're very successful in changing peoples minds. So what he wants to say is that we should also utilise these techniques and things and try to bring people Kṛṣṇa consciousness, and try to introduce Kṛṣṇa consciousness, utilising these modern methods, the way these big companies study the character of the people. And they more or less like they manage the situation.

Śrīla Śrīdhara Mahārāja: There should be some limits, how much we shall indulge to create favourable environment, how much money we should spare to create the favourable environment of the business. If I spare whole of the money to create the favourable environment then no capital to take the things for the sale. So *ānukūlyasya saṅkalpa*, we should create favourable circumstances. But there should be proportion in the energy that how much we can spare for creating favourable environment, and how much for dealing with the articles. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam* [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is also that a boy may be given some sweetmeat to get his sympathy and then to make him hear. As Haridāsa Ṭhākura he used to distribute some sweetmeat to the boy and then he asked him "Chant Hare Kṛṣṇa, Hare Kṛṣṇa."

But some are of opinion that some intoxication may be dealt, and we should also take some intoxication, because the people they love intoxication. So if we go in that much in that way then we'll be finished.

Am I clear, no?

Devotee: Yes, for me it's clear.

Śrīla Śrīdhara Mahārāja: Then you make him understand. That what will be favourable, that is a proportion. So much we go in advance for the creation of the field, and then energy must be saved for dealing with the articles, the proportion. But if whole energy is spent only to create the ground and nothing to purchase the thing and to sell there then I'm bankrupt.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Always try to keep connection with me by letters.

Christian missionaries, they're also taking that sort of temperament. They're going and they're attending the people, making hospital, then education institution, and helping in many ways. Then attracting their mind and then they say, "Come to worship Jesus."

Ramakrishna Mission is also of similar type. They also do some service to the people and attract their mind and sympathy, and then what they have got to say they say, like that.

But we're generally concerned as much as possible to utilise our energy for the real cause. And we're to spend as less as possible to create the environment.

With the simple - when Swāmī Mahārāja approached first in America, what energy he had to create a field favourable to him? Nothing. Empty handed. His own posture, gesture, nature, simplicity, and a few books. He began his work with *karatālas* in a park - "Gaura-Nityānanda, Hare Kṛṣṇa," with *karatālas* he began his life and a few books by his side.

Acyutānanda told me, "We were the first batch to approach him. Then we took him as one of so many hippies, he's also a hippy. He's sounding *karatālas* and Hare Kṛṣṇa and doing. And that *śikhā*, and the *tilaka*, and simple dress, a kind of hippy has come. Then when we approached a little closely then he gave one book to me, the *Bhagavad-gītā*. I saw, 'Oh, he's not a hippy. This is his book." Acyutānanda told, "My father he was fond of reading *Gītā*, but that *Gītā* was of Śaṅkara school. I was not much satisfied. But here in his *Gītā* I find that Lord is personal. That attracted me." Acyutānanda he told me. "Then I connected some friends, "He's not a hippy, he's a learned man. You see his books. He has got some deep purpose for which he has come. With some friends I connected and came to him and put ourselves at his disposal. He told 'he has come for such and such purpose.' Then we tried to help him. We rented some room, and took him there. In this way that was begun."

The capital is not always positive in the sense of this material world. But some other spiritual capital there may be, and when that comes to our help then of course a big success we can get. Still, in ordinary sense we're to spend something to create favourable environment, and then to go on with our business. But there must be a proportion, how much we shall advance.

Generally an educated man when he's coaching a child he'll have to come down to the level of the child and then to speak with him, then gradually he'll take him up. So in this way we're to do something, but there will be some limit.

Jayatīrtha Mahārāja, one of the disciples of Jayatīrtha Mahārāja, from where he has written, quoted a *śloka* from *Bhagavad-gītā*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

[saktāḥ karmaṇy avidvāṁso, yathā kurvanti bhārata]
kuryād vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham

["O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the *svadharma* or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference."] [*Bhagavad-gītā*, 3.25]

Loka-saṅgraha, that is to capture the attention of the ordinary people, a man should imitate some of his activity. And then he may be allowed to mix with them freely and then he can draw them up. *Karmaṇy avidvāṁso. Cikīrṣur loka-saṅgraham*. Some disciple of Jayatīrtha Mahārāja he has given that. "We're publishing *Bhagavad-gītā* and this *śloka* supports us. The people are intoxicated so we also take intoxication and mix with them, get facility, and then we draw them up." That is his argument.

So, in *Bhagavad-gītā*, in other places it is given, *chāstraṁ pramāṇaṁ te* [*Bhagavad-gītā*, 16.24]. What the specialists of the scriptures they have given the standard, how much we should approach to the negative side to take them, to draw them towards positive. There is some limit.

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ [sa yat pramāṇaṁ kurute, lokas tad anuvartate]

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

And *Śrīmad-Bhāgavata* and many other *śāstra* it is said that never you lower your standard by mixing with those intoxication, this *kalisthan, dyūtaṁ pānaṁ striyaḥ sūnā* [*Śrīmad-Bhāgavatam*, 1.17.38-41]. This gambling, *pānaṁ*, this intoxication, and unlawful connection with the men and women, and *sūnā*, and slaughtering, killing of animals. We must keep ourselves aloof from four such commitments.

So do you think that it's going to answer his question?

Devotee: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, a proportion there should be, that how much capital I have got, and how much I can go down to take one. One is drowning in the water. I should like to take him up. But how much I shall take risk to take him my mission may be successful. If carelessly I also jump and both will die, drown. But that is not laudable. Making my position safe if I can take the risk and take him up then I'm also saved and he'll also be saved, otherwise both will have to drown.

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

Generally that depends upon the personality, how much risk one can take, the rescuer, his power, his intelligence, his capacity, it depends on him.

Haridāsa Ṭhākura was there, Mahāprabhu's *parṣada*, he was in a secluded place, he was chanting the Name. Then one *zamīndār* of a very villeint [?], he anyhow wanted to dissuade Haridāsa Ṭhākura.

"That he's a Mohammedan born man, and he has become so much *sādhu*, all-taking His Name, and showing devotion to Him." He could not tolerate, he designed that his character must be spoiled. So he sent some prostitute and he told the prostitute, "I shall reward you, give you immense money if you can entice that man."

So that beautiful lady she approached Haridāsa Ṭhākura and tried to draw his attention towards her.

Haridāsa Ṭhākura, he was a man of such high type, she did not disturb him. "Yes, I shall fulfil your request, you stay here. I'm engaged in taking the Name of the Lord for one *crore* every month, so few remaining. When I shall finish it then I shall fulfil your object. You stay and hear."

The lady went back when day came, and the *zamīndār* he asked her, "How far you have made progress?"

"He has said that only three days remaining to fulfil his Hari *Nāma* and then he will attend me."

"All right, try."

Then the next night also she went and the whole night she heard the Hari *Nāma*.

Then in the morning also he had to tell, "I'm not yet finished. I thought it would be finished today but not yet finished. It will be finished tomorrow. You come."

Then the third night also she came and she was waiting, hearing the Name. And at the end her mind was changed. "What have I done? I have come to mislead this real *sādhu*." Hearing the Name of the Lord, wholesale change came in her mind.

And Haridāsa Ṭhākura told, "My number is finished. Now I'm free to satisfy. What do you want?"

"I want to become your disciple. I want to get Hari *Nāma* from you. You are my Gurudeva."

Haridāsa Ṭhākura told, "Yes, take Hari *Nāma*. And I knew that you'll be converted within three days, so I asked you to attend, that when my *Nāma yajña* will be finished I shall fulfil your desire. I could guess that three nights if you attend your heart will be changed, and I shall fulfil your desire, I'm keeping my promise. I'm giving Hari *Nāma* to you. Otherwise I would have fled the first day, when you approached me I would have fled from here. But I did not do, I could guess that after three nights hearing you'll be converted and you'll beg fulfilment of your spiritual life. So I stayed here for three nights. And now get yourself prepared."

So that prostitute became a good devotee. So much so, so many persons used to come to her. "Oh, how the prostitute is converted within three nights by that great *mahātmā*."

And Haridāsa Ṭhākura fled from that place. "That now the people will come to know how I converted that notable prostitute." So many people will come to flock before him, around him, so he fled from that place. And that cottage was left to that lady. "You take your seat here, and put a *tulasī* on the front, and go on taking the Name of Kṛṣṇa."

So it was possible for Haridāsa Ṭhākura to stay there three nights and to convert her. But if ordinary man goes to take such risk he'll be finished. So according to the capacity what will be favourable or unfavourable that needs to be decided. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi.

Badrināyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

...

...right or wrong, because it is the most natural fundamental flow. For Itself, For Himself. Only He has right, the real right He has got, over anything and everything. The widest circle ever known to the world. Ha, ha. Beauty, charm, does not care for any, even may not care for justice, what to say to other things. It is unthinkable that anything fair can exist over justice, unthinkable, inconceivable. "That justice can be condemned, what is this? It is impossible. Justice is justice. How can that be challenged?"

But there is a plane of challenge. Justice becomes thief to enter into that domain, justice. Two parties, where justice you need two parties, a question of right and wrong, and a law book you must have. Administration, book of law, two or more parties, then you can have your chair.

But no, no room for those things here. Autocracy the Beauty, Autocracy is Absolute Good, what to speak. You have come to occupy the chair of justice, do you know what is Absolute Good? What is Absolute Good which is applicable everywhere? Not dependent on the decision of your tiny brain. *Jñāna śūnya bhakti*. Really it is a very wonderful thing, and that is Kṛṣṇa, Kṛṣṇaloka, Kṛṣṇa consciousness is that. Despotism, that is beauty. Ha, ha, ha, ha. Absolute Good is such that its despotism is all good. How to be in connection with that thing, that plane, where also the cruelty is also love. Cruelty, love, all of same level, *viraha*, *milan*, justice, injustice, equal there. _____ [?] What is in Bengali _____ [?] to chastise, stricture, that is also desirable. One desire, let him give some stricture to me. Very sweet.
_____ [?] Such is the position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The domain is such, if any loving, affectionate devotee, speaks something evil against him, Kṛṣṇa is so much satisfied the hymn in the scriptures cannot come nearby. Such is the domain, inconceivable, where speech means song, movement means dancing. The land means touchstone, something like that. Then trees and creepers they're such benevolent dealers, donors. Wherever one will make hostels, whatever one will ask it will come from the tree and creeper. They're to satisfy the guest. The creepers and trees they're also host there, they want to satisfy the guest. It has been described in *Bramha-saṁhitā* [5.56].

Inconceivable, *acintya*, at least let us think like that. To attain that position of course very, very inconceivable. But if we can think that there may be such plane of life, the Vaiṣṇavas of higher type they live there, they do not want anything.

So the environment is lavishly praying for them, "No, receive something. You are my guest, you take something."

"No, no, no. We do not want anything. I'm already satisfied."

So they compete there in such way. "No, no. You'll have to take."

"No, no. Forgive me. I don't want anything. I'm charmed with the very look, very touch of the land. All my thirst removed. What atmosphere I have come within?" In this way.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. All illusion, so we have nothing to lose. Let us at least have good dream. It is not waste of time and energy to think of such high ideal. What are we engaged in? What is reality with us? The reality in our present stage of knowledge, what value does it carry?

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

Gaurāṅga came with such news, such prospect to us, approached. "Oh you soul you have got such prospect in your life." Nityānanda Prabhu begged from door to door with appeal. Appealing earnestly. "Your prospect is so high."

This is Navadwīpa Dhāma. Only we're to pierce through the surface and to dive deep within the inner Navadwīpa, the Navadwīpa of Gaura-Nitāi. Externally we may find Jagāi-Mādhāi, and Kṛṣṇa-nanda, so many, Chānd Kāzī, etc. But if we dive a little deep we shall find what is there, what is here. The gift of this Navadwīpa Dhāma, take to the market and all mercantile will be of less value, charming, no charm. All will be like trash, in comparison everything will seem to be trash. The gift of Navadwīpa is so high level. Even Vṛndāvana won't be able to stand in competition. But we're preaching about Vṛndāvana, but Vṛndāvana plus something. If we close the door then what valuation you'll have?

Nityānanda Prabhu He's dragging Baladeva from the throne. Śacī Devī had the dream. "I had a dream that Kṛṣṇa and Balarāma on the throne, and Nityānanda He's catching hold of Balarāma He's drawing Him. 'Your age is finished. Now the age of My Lord Gaurāṅga has come. You must come out, come down from the throne."

"In this age of Kali, if no canvasser, then what is the value of the property? A canvasser to so many. You are all confined in a room and You are eating lavishly. Confined in Vṛndāvana, and Our Vṛndāvana We're throwing the length and breadth of the world." That Vṛndāvana dāsa says. "And there, Rādhā-Govinda separate, and here combined, more power. Ha, ha, ha. Combined. And They have made Their mind to loot. Take as much wealth as you can. Combined We're giving it to you all here, combined. Impossible."

_____ [?] Prabodhānanda Sarasvatī.

kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavatāṁ taṁ gauram eva stumaḥ

["The *yogīs'* most worshippable goal of merging with the Absolute appears as hell; the religious sense- pleasure-seekers' sought-after reward of entrance to heaven is seen as an imaginary insignificant flower in the sky; the senses, which are indomitable for the whimsical sense-enjoyers, appear as a de-fanged black cobra; the entire universe is perceived as the embodiment of the ecstasy of Kṛṣṇa; and even the exalted post of Lord Brahmā, Lord Indra, etc, fervently sought after by the most elevated of the demigods, is seen as comparable to the position of an insect - for those devotees who have been blessed with the supreme fortune of receiving the merciful glance of the Supreme Lord Śrī Caitanya Mahāprabhu. Ever do I sing the infinite glories of that Supreme Lord Śrī Gaurasundara."] [*Caitanya-candrāmṛta*, 5]

Kaivalyaṁ narakāyate. If one can get the taste of the gift of the dish that is distributed in Navadwīpa, one can have a slight taste of that dish, then *kaivalyaṁ narakāyate*, that permanent liberation, emancipation, that will seem to him just like hell. *Kaivalyaṁ*, which has been so much praised, admired in so many *śāstra*, that *kaivalya mukti*, eternal emancipation from this exploiting world - world of exploitation. Trouble is the tendency to exploit, that is the trouble found out by the experts of those tastes. What is the trouble? The exploiting tendency, that forces us to connect with the environment, and we're to suffer severely from the reaction. So how to successfully get out of the action reaction problem? That is *the* problem of the whole scholars of the previous age.

So here Prabodhānanda Sarasvatī, a disciple of Mahāprabhu, who came from the south, who was uncle of Gopāla Bhaṭṭa Goswāmī - *Kaivalyaṁ narakāyate*. "Oh, you talk so much of we're *kaivalya*, that we'll never have any possibility of coming into connection with the exploiting tendency, what of reaction. That is like a hell to us, to those that come to Śrī Gaurāṅga Deva's lotus feet.

Tridaśapūrākāśa-puṣpāyate. Sometimes you talk of so much of the heaven. That is just like, *ākāśa- puṣpa* means that...

Devotee: Flower in the air?

Śrīla Śrīdhara Mahārāja: Some illusory conception that flower may be produced by the sky. That is the most negligible type of imagination, concoction, your heaven. Your heaven is just flower in the sky. That is impossible something. *Kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate*.

Durddāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. You feel much difficulty about your senses, that they became master of you, and force you against your will to many misdeeds. *Durddāntendriya-kāla- sarpa-paṭalī*. Like so many serpents that cannot be controlled. So many senses, your senses means so many poisonous, venomous serpents, and they're running here and there. And in reaction the poison is coming and making you to suffer. But don't be afraid. *Protkhāta-daṁṣṭrāyate*. Their venomous teeth have been taken out. From the serpent, the teeth of their venom has been removed. The *indriya* will play like that, all your senses will play like so many serpents whose teeth of venom has been removed. So no apprehension from them.

kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate

Viśvaṁ pūrṇa-sukhāyate. Whatever you will see or hear or touch, the whole environment will only carry waves of happiness to you. Every incident will carry some good news to you. All the waves from outside they will carry only good news to you. *Viśvaṁ pūrṇa-sukhāyate*.

Vidhi-mahendrādiś ca kīṭāyate. And are you afraid of the Brahmā the creator, the Mahādeva the wholesale destroyer of the world? Are you afraid of them? They will be to you just like an insect or worm. Their power, their authority against you will not be of any use. Ha, ha. They'll be just like a worm to you. Your position will be unassailable if you get *yat kāruṇya-kaṭākṣa-vaibhava*, if you get *kāruṇya-kaṭākṣa- vaibhava*. Mahāprabhu is very benevolent, magnanimous. His *kaṭākṣa* means His glance, and only a ray of that glance if you get, if you can achieve, a point of ray of the glance of that magnanimous Lord Gaurāṅga, then you'll get such position in the world.

This is described by Prabodhānanda Sarasvatī Prabhu. Gaurāṅga is such, what to speak, no trouble all joy, all ecstatic joy, and no problem. And the *dayā*, His mercy, is of such type. All difficulties will be far, far away, won't be able to touch you, you'll be in the throne of ecstatic joy. No room for any complaint, you're in the normal position. All more or less suffering from abnormal stage, influence of abnormal stage. How can they venture to approach you? You're in the so high degree of normality, normal existence to the extreme you have attained. So more or less all outside is abnormal. How can they venture to approach against you? You're quite in the highest, normal position. You have got full surrendering spirit into Kṛṣṇa consciousness, Rādhā-Govinda, Mahāprabhu. Need not care for anything in this world, no apprehension. Such is the thing we're to conceive and we're to have. And what value, what price we have secured, how much attention we can collect to go? What passage we have collected to go to that land? Only visa means grace of that land. How much grace I have collected from the persons that come from there to here? Collected some grace, favour, their favour, of the agents of the land. *Sādhu kṛpa*, *sādhu saṅga*, *bhakta kṛpa*

83.11.23.B

Śrīla Śrīdhara Mahārāja: ...of that land, and it must have to come from there. Anyhow it must have to come from that plane, to here. And that will be accumulated, and with the help of that we'll be led there. So *sādhu saṅga, śāstra saṅga*. All right reserved. So Kṛṣṇa *bhakta*, that is our solace, our consolation. Anyhow if we meet them, to satisfy them, through them to know how to satisfy Kṛṣṇa, Vṛndāvana, Rādhārāṇī, all these things, that land, that Navadwīpa. Navadwīpa also in that layer Navadwīpa and Vṛndāvana. One within the party, another distribution to the outside. Some are more addicted towards the internal dealings, and some are more addicted when it's being distributed to the public - that is Navadwīpa. And there is another group who bears same sympathy, common sympathy to this side and that side also.

Just as in Vṛndāvana also, three kinds. One group especially interested to Kṛṣṇa, another to Rādhārāṇī, and there's a particular group who keeps the balance, this side, that side, both. Lalitā with her maids, she exclusively supports Rādhārāṇī, she does not like to hear anything right or wrong. Whatever the Rādhārāṇī's side she must hold up under any condition. No rhyme or reason she will care to listen. There are others also towards, they're always supporting Kṛṣṇa in all sorts of dealings. And there are mediators also. Viśākhā inclined towards holding middle position, doing some sort of justice to Kṛṣṇa, partially. In this way Yogamāyā, the potency of Baladeva, They're arranging the *līlā* of Kṛṣṇa. We're told. And if we're attracted by the internal charm of such things, then gradually we may hope to enter into that plane one day in future. *Ruci*, taste, *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]

The only passage money is our sincere inclination, heart's natural flow, taste, that is the passage money, nothing else, our sincere earnestness. Sincere earnestness to get that thing, that is the only price we're to pay, then entrance is easy there. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. Not that your good deeds that you have acquired in your previous innumerable births, that's not to be accountable. Only recognition of the sincere earnestness within you. That is they want you, not anything of your resources. The very gist of your ego they want, that is their demand. And that plane is built up with that material, the most sincere part of the heart. That is the material by which that domain has been created, if we're to say like that. It is eternal, but it's with that substance. So back to home means whose home? The home of your eternal, inner self, home is there. Outwardly, karma strestha ajnana _____ [?] Externally by our so many demands of the senses we're being carried forcibly to this direction, that direction, they're dragging us there. But we're to find out our innermost existence, and that is the member of Vṛndāvana. Heart of the heart.

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

The commodities there of such type. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The *rasa līlā* is finished recently, *rasa*, ecstasy, joy. But what do you understand about *rasa*, sweetness? *Rasa*, sweetness, *rasa*, beauty for the eye, sweetness for the tongue, in this way, softness for the touch. But all common, you may say anything, sweetness, beauty, *rasa*, *rājūjya*. And extensively that is dealt with. Just as in a festival we make arrangement for lavish dishes, tasteful dishes lavishly in a festival. So also in the *rasa* in the common plane that *rasa* has been displayed by Kṛṣṇa. In a general way *mādhurya rasa* has been dealt with, *rasa*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We're told, some hundred or two hundred years back, suddenly one afternoon there was some sound of flute of Ksna, some afternoon. A peculiar sweet sound rang. And we're told, we do not know for certain, only it's coming down through the persons, that all began to run towards Yamunā automatically. From the cows, from the calves, from the men, women, all running towards the sound, madly. They say sometimes that sweet flute sang in such a peculiar way, that knowingly or unknowingly, all animation is running madly towards Yamunā. They of course went there, could not find anything, and gradually they're calmed and came back to home.

So what degree of sweetness in the sound? It is impossible for us from our plane. Our eye can see a particular degree of light. If light is very high our eye can't see, we see darkness. Sound also like that, a particular stage of sound our ear can - not less, not more. High degree sound, ear cannot catch. So another ear necessary.

So we'll faint there. Swāmī Mahārāja told Acyutānanda. Acyutānanda came, and Swāmī Mahārāja and myself we had some talk. And Acyutānanda going to that there, Swāmī Mahārāja put up in that blue house. Acyutānanda asked, "What talk you had with Śrīdhara Mahārāja?"

"But you will faint, you won't be able to understand."

So faint, can't catch, we'll faint there. Hare Kṛṣṇa. Degree of sweetness, or degree of beauty, only relatively a particular stage may be known to us, given, so we may taste. But higher degree we can't receive. That is our condition. But if we're given,

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā]
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram

["You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power."] [*Bhagavad-gītā*, 11.8]

"I'm giving you a new eye. See Me."

And to Dhṛtarāṣṭra, Kṛṣṇa told, "No, your blindness need not be removed. I say you see Me, you'll see. Though you're blind you'll be able to see Me. To see Me it does not require any fleshy eye, it's transcending that."

A peculiar thing. Dhṛtarāṣṭra wanted, "For the time being remove my blindness so I can see You."

Kṛṣṇa replied, "No blindness to be removed to see Me. Remaining blind you'll be able to see Me. Only I say you see Me, you'll see Me."

What is the conception, eh? So many, Nārada, Bhīṣma, Droṇa, they're praising the beauty and the noble appearance of the Lord. And hearing that Dhṛtarāṣṭra appealed, "I'm astounded to find that those great personages they're seeing You in some colour or figure that they're charmed and they're praising in such a way. For the time being please remove my blindness so I can see. Again You make me blind."

"No, no, blindness not required to be removed. I say you see Me, you'll be able to see."

What type of vision? Of course Dhṛtarāṣṭra saw as a man with eye can see, he could see that.

So come in touch with that potency, or the holder, possessor of that potency.

Icchā mayi, icchā śakti, meli kṛṣṇa. [*Caitanya-caritāmṛta, Madhya-līlā,* 20.252-257]

Kṛṣṇa, Vāsudeva, Balarāma, of different functions of the same Entity. But Kṛṣṇa's conception, He controls the *icchā deva* desire, *icchā śakti*. Everything For Himself, to satisfy Him. No other function, no other power, no delegated power necessary for Him, only guidance. He's the Master of guidance, suggestion. "I want this, I want this." And there are others, they're to supply. The Master of that desirability, or suggestion, or guidance, He's Kṛṣṇa. Whatever He wants, He desires, that comes to be effected, *icchā śakti*.

And how to please, that is at the control of Rādhārāṇī, *hlādinī*. How to supply fulfilment, *hlādinī*, that is with Her. And other internal arrangements, that is with Baladeva, a supply officer, making arrangement for all this. Three principal, this trinity, these first three principals of the world, thinking, feeling, willing. *Jñāna, bala, krīya, ca*.

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

Big words to pronounce. Nitāi Gaura Hari bol. Surrender, surrender, surrender. *Śaraṇāgati*, *śaraṇāgati*, for Them. Degree of self surrender, degree of self surrender, that is the price, self surrender towards the principal. That is the only - not to fight as a matter of right. Though, still some devotees they say like that, assert like that. "It is my right." Ha, ha, ha.

In *Bhakti-rasāmṛta-sindhu* there is a *śloka*. I don't remember the *śloka* but the purport is like this.

One devotee he's making assertion, "That to serve You it's my duty. Kṛṣṇa, to serve You, it is my duty. If Baladeva, Lakṣmī, any other devotees they come to serve You, I shall remove them forcibly. I shall say to them, 'No, I'm the servant. My duty is to serve. I won't allow You to serve Him.'

In a challenging mood, outwardly, "Lakṣmī Devī she can serve higher. Baladeva and others They can also render higher services, higher type." But he says, "I won't allow Them to serve. It's my right to serve You. I shall do it direct. I won't allow Them."

In *Bhakti-rasāmṛta-sindhu* when it was being prepared here, then another of my Godbrothers, Rāma Gopāla Bābū, coming to this *śloka* he was perplexed. "The devotee, he must not have so much pride that he can render service eliminating those higher servitors. This is an egoistic statement."

How? Then he read it and found out and told, "Here the attitude is some other. He says that Lakṣmī, Baladeva, or other devotees, I'm servant of Them also. In my presence I won't allow those masters to render service to You. They must take Their stand along with You and alone I shall serve all of Them. They're also my master. Baladeva, Lakṣmī Devī, in my presence why They will serve You? I'll be here, I shall do everything. And They will take position by Your side and They will render my service?" That is the spirit here. "I'm the servant and They're masters. Your closer servants They're all masters. I can't allow Them to serve You. I shall do the whole thing. And along with You They will - must receive my service." That is the spirit. "I'm servant of the servant, of the servant of the servant of the servant. When I'm present I won't allow anybody to serve You. I shall do it myself. And They're also my masters. They must sit and accept my service." Ha, ha. In this way.

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

The existence of the purest type. Surrender. Not to family, not to village, not to country, not to nation. All extended selfishness. To the whole, to the whole of the whole. The whole is in one part.

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]

"I'm enumerating, I'm here, I'm there, I'm so, I'm so, all these. What more I shall speak to you Arjuna? The whole you can conceive is in My negligent part. In nutshell I say to you. The conception of your infinite is in My negligent part, I'm such."

And at the say time He says, "I'm everywhere, everything in Me. I'm nowhere, nothing in Me. Try to understand My peculiar position. Impossible. I'm something impossible. The contradiction, no contradiction in Me. The conception of your contradiction, that is also a part in Me. Which is absurd in you, that is a part in Me. I'm such. I'm above your absurdity."

Hare Kṛṣṇa.

"So don't keep anything in your hand. Empty handed clearly surrender. What I am, or whatever I shall try to make you know, you will know that. You remain satisfied there. Don't go to form any estimation before your gain. Don't go to give any program to Me, don't try, don't make any program beforehand, you'll be loser. Whatever you'll ask that will be beneath the degree of your own goodness. Whatever your tiny brain can conceive as the Absolute Good to you, that will be very, very small. So surrender, surrender to Me and you'll be benefited there."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
No assertion. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

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

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

To come through Gaurāṅga, to come to Gaurāṅga, means to be qualified in this way, He'll couch you in this way. The camp of Gaurāṅga, it is Both parties combined, They know well what is necessary, the best, Gaurāṅga.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

I've got much attraction for Godāvarī, and Rāya Rāmānanda *saṁvāda*. From the beginning to the highest, the whole possible surveying of the whole spiritual life is there, is given vent there. Beginning from *varṇāśrama*, beginning from ordinary theistic life, step by step to the highest attainment. And Mahāprabhu had to show who He was clearly there. *Rasa-rāja, mahābhāva*. And we never find anywhere that He showed Himself in that way, the combination of Two, only He disclosed to Rāya Rāmānanda. And never in His *līlā* in any other place we find that. And that also most reluctantly He had to show who was He. The pressure came from Rāmānanda Rāya, Viśākhā Sakhī.

"When You have come to grace this fallen soul, what is this Prabhu? You are dealing so miserly with me. It does not behove You. You'll be so much miserly to me. You Yourself have come to this place to deliver me, it does not behove that You'll deceive me."

Mahāprabhu could not stand before his earnest heartfelt appeal. He had to come out clearly, "I'm such and such." And Rāmānanda fainted, could not stand. Rāmānanda could not stand - fainted. Then He touched him and took him to his previous stage of consciousness. Rāmānanda found that *sannyāsī* standing. And what drama was shown and finished. A very peculiar place, Godāvarī. Rāya Rāmānanda *saṁvāda*.

Sarga digni gana ganendra vinite godavari gata ke
Sri caintanya mahaprabhu pada yugam bhakta caitanya sambavo
Sri siddhanta sarsavatiti gaura dine radhe gauri rasamyaka [?]

In such and such time, worshipped by Rāya Rāmānanda, the Divine Feet of Mahāprabhu was decorated here, shown here. And in such and such date the leader of the Gauḍīya, the Ācārya of the Gauḍīya, he's putting these footprints in stone, and making arrangement for worshipping that. It is mentioned therein.

Gaura Hari. Gaura Hari. Gaura Hari. Godāvarī, that gosthpada kṣetra. Gosthpada, there is a fashion that in that shore, in the bank of that Godāvarī river, sometimes by the current it comes breaking the bank. But a peculiar type of holes, just as the footprints of the cows, that is always, that will always remain there. The soil is such that some holes, just like the footprints of cows is seen there. So gosthpada kṣetra the name, *go*.

And Kṛṣṇa has much connection with *go*. Ha, ha. *Go indriya*, *go veda*, then *go* in that cow. Govinda, that the Master of senses. If we try to look attentively in the function of all our senses, then we can see that they're meant for Him only. He's the Master of all our senses. Govinda. *Go* means *indriya*. If we look carefully to the function of the *indriya*, then we must find that it carries us towards Him. He can satisfy. They're meant to satisfy Him only. And *go* means *śruti*, *Veda*, *vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

If we can notice into the inner meaning of the scriptures then we can also see that it's going towards Kṛṣṇa, Govinda. And the *go* in Vṛndāvana, *śanta rasa*, the innocent, all benefiting temperament animals that have finished their previous *karma*. And they're created only for the benefit of the society, of the world. There is also Kṛṣṇa, all Kṛṣṇa dedication. The highest species of dedication in the animal kingdom.
_____ [?] There is - then they're released from their *karma*, again the soul will have to begin. The soul in transmigration, last species he reaches to cow section. They're of less demand, and more giving, and their gift also towards the Deities, to the children, such holy contribution from that species. And they're satisfied with some grass or anything, some small reward, and more

giving. In the animal type that is considered to be the highest stage, they're released from their previous bad action, in the last layer. Then again they're to begin new life of *karma* in human species, no more in the animal world.

Govardhana. As was their species, *go dhana*, our Guru Mahārāja told, in Śeṣaśāyī. I heard that Swāmī Mahārāja mentioned that incident. Many of the *sannyāsīs* went to see Śeṣaśāyī mandira, though Guru Mahārāja himself announced that, "Today I shall speak something." But some did not go, I did not go, I attended his lecture. And I think Swāmī Mahārāja also attended that lecture, did not go to see some places of pilgrimage there, Śeṣaśāyī.

That day in his lecture he told, "The Kṛṣṇa *bhakta*, the breeding, is like that of the cows. Not much restriction, any place, every place, they may talk about Kṛṣṇa. To spread Kṛṣṇa consciousness not much formality is necessary. Only the spirit should be there, sincere spirit. And external formality is not required very much there in that in preaching Kṛṣṇa consciousness. Like the breeding of the cow species."

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

āmi - eka bātula, tumi - dvitīya bātula / ataeva tomāya āmāya ha-i sama-tula

[Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.291]

Mahāprabhu says to Sanātana [in this *śloka* - to Rāmānanda Rāya], "What I talk to you that is a kind of mania, a madness. But you are a type of madman, I'm also so. So you and Myself are of same rank. Talking all these things, this delirium. What we say it is all delirium to the public. So I'm also a madman and you're also so. You are giving attendance and I'm speaking. So all delirium. What value in the so called world of reality these things have got?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti

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

Rādhārāṇī says to Uddhava. "What should We say Uddhava to you? Your Master has got such a charm that coming in connection with Him everyone becomes mad. Only a slight drop of His connection can make everyone mad. *Yad-anucarita*. The least part of His life, least part, a drop, of His activities or life, any connection can make everyone mad.

Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ. If enters through the eye it's like nectar of nectar. *Karṇa-pīyūṣa-vipruṭ*. If given a smallest drop. *Sakṛd-adana-vidhūta-dvandva- dharmāvinaṣṭāḥ*. If anyone has taken, has swallowed only a drop, he's finished. *Dvandva-dharma*. The good or bad, heat or cold, or enemy and friend, or husband and wife, all ties at once dissolved. *Dvandva-dharmāvinaṣṭāḥ*. Duality. The love for duality, for any other, environment, friend, what we find in the midst of, everything dissolved. *Karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ.*

Sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā. Then, what is the effect, consequence? They have no charm for anything else in the world and environment. They leave, from the core of their heart, everything. *Gṛha- kuṭumbaṁ*. Their friends, their house, family, *gṛha*, no charm for anything else, leaves at once. *Gṛha- kuṭumbaṁ dīnam*. They're also very - think themselves very poor, very helpless. But who cares for them? The wife, the father, the mother, the son, the friends, they become very, very - considers themselves very unfortunate and suffers, they have to suffer much. But this genuine who has got the connection with Kṛṣṇa he does not care for them at all, nothing. *Gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu- caryāṁ caranti*. Just like the birds who have got no attraction for any particular tree, only from this tree to that tree, that tree, that tree, in this way. So he also without caring for any comfortable environment, from here, there, he wanders in search of Him. *Vihaṅgā bhikṣu-caryāṁ caranti*. A king, he's giving up his throne, comes on the street and he wants to live on begging. King comes to be a beggar. A scholar comes to be on the street like a madman. So in this way, all the possession of this world becomes trash to him and he comes out on the street as a beggar, madman. And he's hunting after Him, "Where shall I get that kind of taste once more?"

Mahāprabhu,

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]

"Oh, My friends, if you help Me, help in this way, you say where should I go, I shall get that...

83.11.23.C_83.11.24.A

Śrīla Śrīdhara Mahārāja: ... I can't stand without Him, without that taste. Oh, My friends, try to help Me, say what shall I do. I can't remain standing. I can't live without Him, that is."

Gaura Hari bol. Gaura Hari bol. The hankering, that plane of hankering of our heart. Within heart, within our consciousness, our soul, whatever we may say, the inner plane is of such, searching. Search For Śrī Kṛṣṇa, Reality The Beautiful. *Athāto brahma-jijñāsā* in *Vedānta*. The substance of the *Veda* collected, and *Brahma-sūtra* was given by Vedavyāsa. And beginning *athāto brahma-jijñāsā*, the most relevant question of all of us is here, *brahma-jijñāsā*, search of the biggest. And that has come by Mahāprabhu, Search for Kṛṣṇa. *Jijñāsā*, enquiry after the biggest,

all-accommodating thing. And here the Search for Kṛṣṇa, Reality the Beautiful. *Kāhāṅ Kṛṣṇa.* The life is injected into that consciousness, *brahma-jijñāsā*, the heart is taking the main part.

"I can't stand without the object, the meaning of the Brahman, Who is the creator, Who is the sustainer, Who is everything here, I can't stand without Him."

A living thing of *brahma-jijñāsā*. That scholarly enquiry that what is the most basic, fundamental plane where we stand, *brahma-jijñāsā*. Our heart's hankering, what for we're living, highest fulfilment of our life. Not that scholarly enquiry where do we stand here? What is the analytical value of the environment? Not such scholarly investigation, but heart's inner demand. What for I'm living here? Whom I'm searching? Where is my fulfilment? In this way. Gaura Hari. Gaura Hari. Gaurāṅga is here such.

kāhāṅ kṛṣṇa prāna nātha vrajendra-nandana, kāhāṅ karoṅ kāhāṅ pāṅ muralī-vadana

[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]

kāhāre kahiba, kebā jāne mora duḥkha / vrajendra-nandana vinu phāṭe mora buka

["To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.16]

"My heart wounding without having any touch."

Gaura Hari bol. I finish here today. Nitāi Gaura Hari bol.

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

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

This is not a separate thing, this is included in the wholesale _____ [?]
Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ [*Śrīmad-Bhāgavatam*, 2.10.6]
Their simplicity, or sincerity, that is the innate nature of us. And general progress towards the truth, that will reveal our innate nature, and that nature is sincere and simple. We're now suffering from abnormal condition, we want to go back to normal position, normal life. Back to home. So this is general question, all- comprehensive, how we can make progress towards Kṛṣṇa? Everything will come, no artificiality, that we shall acquire some particular quality, and thereby we shall learn something special, it is not like that. The general progress towards the truth, and that is effected by *sādhu* and *śāstra*, by the general instruction. By the association of the higher we can get out of our

filth which we acquired in company of the abnormal world of *māyā*, misunderstanding. The same thing, misunderstanding will be cleared, and we shall go back to our simple and sincere life where everyone is engaged cent per cent in the service of Kṛṣṇa. Reality For Itself. And we shall harmonise, adjust ourselves to that plane of activity. Common question, not to be dealt by any part. The wholesale progress is necessary. One will help another, to take the *Nāma*. So it is said, that only counting the beads that may not be effective. *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]

That is to use the tongue, to use the eye, to use the touch, whatever we've got we shall take advantage of all of them. But the common thing, common capital of everyone of them will be the *sevonmukhatā*, to acquire serving tendency. Die to live, surrender, *śaraṇāgati*. There we can live. We're to dissolve ourselves into the most fundamental plane. And we've acquired so many prejudices for provincial, separate interest, and those must be dissolved, fully and finally. And then we shall find our soul is dancing in the wave of the most fundamental. That is For Itself, For Himself, everything for Kṛṣṇa, for His satisfaction. The whole is moving to create His satisfaction. That is the universal movement, the dynamic characteristic of the most fundamental plane. And our heart, our own self, must be a member, must find himself a member of that plane. All acquired foreign tendencies should be dissolved. *Sevonmukha*. What is the nature? That is the serving the universal cause. And to get out of all provincialism, separate interests, in general. Then eye will be able to see things properly, Kṛṣṇa consciousness, Kṛṣṇa relationship. The hand will work for that, the leg will work for that, everything, the sound will work for that. Whatever we've got, everything will work for Kṛṣṇa consciousness, Kṛṣṇa's satisfaction. The wholesale dissolution of the ego, die to live, surrender. Surrender to the interest, to the cause of Kṛṣṇa, for the satisfaction of Kṛṣṇa. And dissolve all selfish aspiration attempt. That is the general thing, wave, and that can be acquired,

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

With the association of a saint who is in my line of thinking, and superior to myself, to be associated. Association means that is to serve him, to work under his direction, that is association. He'll get the principal part, he'll be master, I'll be servant. I'll be instrumental to him, and he'll work

the instrument in me. In this way. That aim, that fruit, the result, the product, belongs to Him, and not to anyone. That is the main object of a devotee's life, that Kṛṣṇa alone is to enjoy. And if we can accept that and we can, not only theoretical acceptance but practically if we can accept and mix up with that, then it is all right.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Then the Name will come of it's own accord in me. The sound representation of Him, the colour representation, figure representation, touch representation, that will be in me, as in home, most natural, my own, my beloved. In this way, everything we shall be able to look at, and have as our most beloved, most desirable atmosphere, object, everything. And that will also give us experience of sweetness, of beauty, harmony, everything what is desirable, normal.

So one, and that is to acquire serving attitude. Service means opposite to exploitation and renunciation. Minus any movement, minus exploitation and renunciation, the positive thing will be service. Not self centred activity, nor apathy to the progress of the whole. So then that service that is to dive deep into the real interest of the wholesale. Die to live. Throw yourself into fire, assess the _____ [?] that will be reduced to ashes and the gold will remain in its pristine glory. *Sevā*, what is *sevā*, work for Kṛṣṇa.

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

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

That universal call, clarion call. "Give up all conceptions of your duties and come to Me alone. And you'll not have to repent."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. That is the common thing, single thing. *Sarva-dharma*, all concentrated, all the advices, teachings in *Bhagavad-gītā*, concentrated in one *śloka* in the end.

Sarva-dharmān parityajya. "Give up all conceptions of duties in your life, and come to Me alone. And I shall look after you. You won't have to repent, you'll be amply paid."

That is one final call of *Bhagavad-gītā* by Kṛṣṇa.

"I'm everything, what you cannot even conceive of. I'm so friendly to you, you cannot think it properly now in your present position. I'm such an intimate friend to you. An indispensable necessity you have with Me only, I'm such. The whole world may be reduced to ashes, fire, but you do not lose anything. Whatever you're thinking is your own, all may be finished, crushed, reduced to ashes, you'll never lose anything. Your every engagement is with Me. Your only requirement is in Me."

That is His call, that universal call, that graphic, comprehensive call. No side issue, then general call.

Devotee: _____ [?]

Devotee: Guru Mahārāja. How am I to understand my connection with such a place as called Venezuela and my duties towards the preaching...

Śrīla Śrīdhara Mahārāja: That is hear-after, should be talked by - with the consultation of Akṣayānanda Mahārāja, the particulars. But general thing we're to deal, and that law should be applied everywhere, in any particular case. But my general interest must be kept intact, and how, that is to be applied in particular cases. It will come under that. Hare Kṛṣṇa.

And one gentleman came here a few months ago, he was busy to write a book of comparative study in various conceptions of religion. Do you remember, anyone?

Devotee: Bhargava Prabhu?

Śrīla Śrīdhara Mahārāja: Bhargava maybe. He was preparing to compile different principles of different religions, and he had a strong mind to publish a book with the comparative study of the principles of different religions.

Ha, ha, ha. I asked him, physician cure thyself. First try to know. Don't lose your valuable time, don't waste. Know the truth first yourself, and whatever that truth will ask you to do, you should do that. Don't go to thrust, to push your mania into him. Know the truth first, that is all important, valuable human birth, try to know the truth, be established in truth. No urgent duty like that. Everything should be accepted or non accepted according to that conception. Know thyself first, and then try to give it to others. Otherwise without knowing you'll distribute something, this and that, an undesirable thing you will take trouble to distribute to others. Know first what is truth, and then if you get the inspiration, and then distribute the truth. So first know, to have then give, have and give. Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

Mahāprabhu is saying there, "You are fortunate enough to have a birth in India. You have come to closer contact with the revealed truth, Kṛṣṇa consciousness. So get success, get, try to acquire your realisation, and then distribute that to others. *Janma sārthaka kari*. First you get your fulfilment, and then try to fulfil others." _____ [?] One who does not know anything, how he can make it known to others?

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

Vidagdha Mādhava: Guru Mahārāja. Can you speak something about the superiority of Vedic culture.

Śrīla Śrīdhara Mahārāja: Superiority of Vedic culture. First, the question of geography may come, eh?

In America, what is the place where the position of highest civilisation can be located? Either scientific, or about finance, there something must be selected to hold the highest position, in finance, or in scientific knowledge.

Devotee: Oxford.

Śrīla Śrīdhara Mahārāja: Oxford, in England.

Devotee: In America, what is this, near Boston...

Śrīla Śrīdhara Mahārāja: But anyhow, anywhere. Then if other people say, "Why Oxford should be the seat of highest culture? Why should we give recognition? Why not my village?" If anyone asserts like that, what will be the answer?

Devotee: Because of the people, because of the learned men.

Śrīla Śrīdhara Mahārāja: Why the learned men will be there only? I'm not less learned. Learned means in the scientific age those that cultivate about science. And the *Bible* will say that those are atheists, uneducated fellows. Who is well versed in the knowledge of *Bible* he's the really educated man. What do you say?

And educated man is a religious man, and religion has got the importance over science. It deals life eternal, and they're only dealing with the phenomenal part of the world , not the spiritual side.

Then what place should be the highest in your consideration? Why it should be there, Oxford? Or Cambridge _____ [?]

Devotee: You've lost us again Mahārāja.

Śrīla Śrīdhara Mahārāja: So, to say that how Vedic culture should be the highest, why the revealed scriptures that came in India that should be considered as the highest? And not that came in Arabia, that *Koran*, and that *Bible*, and the Sikhs will say that *Grantha Sahib* given by Nanak. Why?

First we're to accept with toleration that somewhere in the world it should be, without being jealous about the position of the land. Then we shall come in comparison of religious points and find out some criterion, common standard. What is religion?

I've told many times that gold is the standard between the international currency. The dollar, the pound, the rupee, so many things, the standard is kept by the gold, medium.

So we're to find first what should be the criterion of religion. Some say that clever attempt in exploitation, that may be the highest, and to distribute them like a king, that will be the highest. Buddhists, Śaṅkara, the reactionary, they'll say for those that appreciate renunciation, exploitation can never be higher ideal.

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness.

Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

By amassing energy under ones command and to distribute them to others, these are all trifle things, all mortal things, so this cannot be the highest position in life.

So Brahmā, even the creator, he's also in the relativity of birth and death, he's to suffer from reaction. What to speak of others created, animals or men. Even the creator himself he's in relativity with this mortal world, so he's also to suffer birth and death.

Then the next section, that of renunciation. The Buddhists, the Śaṅkarites, they say by renouncing everything and reducing us to some zero, that is dreamless sleep, that *samādhi*, complete retirement from the environment, that is the highest attainment. According to them, according to Buddhists the dissolution of personality. And Śaṅkara also, dissolution of the so-called personality, but there is one common mass of consciousness as the cause of the whole, non differentiated, non specified. Anyhow renunciation has been recommended to be the highest attainment.

Then a third class they say exploitation and renunciation if both eliminated, a third plane is there by which we can have our association with outside. And that is that of service. I'm not exploiting anything, I'm not renouncing him also, I shall serve him. This divine temperament. Whatever I shall be in the midst of I shall look in the spirit of serving that. That is divine character. Not to exploit, and nor to renounce, but I shall connect with anything and everything with the spirit of service. And not only I shall see it part by part, but part of the whole. One. In that way we're led towards higher divine life, devotion. And it may be found in *Koran*, *Bible*, to certain extent, partially. According to the capacity of the local people the instalment has been given to them.

But in India from ancient time they have dedicated themselves more for the spiritual life than this material life. And there specially that is a selected place of the Lord. First I mentioned about geography. Why God has selected India? The question will come, why God has selected India to be the place where the fullest, the highest revelation, revealed truth, should be given down? Some place must be chosen. India has been chosen, the most important place what attracted God's attention to give the fullest spiritual knowledge extended here. We're not to envy, not to be jealous of the yoga field position, but we shall be eager wherever it is we must try to have that. With this spirit we're to approach the Vedic culture. *Veda* has dealt with spiritual life to the extreme, and of different stages.

That's why once Max Muller told, "The India in her *Upaniṣad* has got so much wealth that one drop may satisfy the whole of the world, but it won't be lessened thereby. So much nectar there is in the store of *Upaniṣad* in India that the whole world will be satisfied only with one drop, and India won't lose anything. It is of such type nectar." So this appreciation from a foreign man, he could appreciate what is there.

So some part in the globe, in the planet, must be selected, and India was selected, and here we find the general life is for religion, for God, than this material aspiration or development. So Vedic culture means *Veda. Veda* means 'know.' *Veda*, the literal meaning is 'know.' As I told about the

praṇava, *oṁkāra*, the very seed of the *Veda* is Oṁ. What is the meaning of the Oṁ? "Yes." Only in one word the *Vedas* say "Yes." Yes, know, enquire. What is 'yes?' Whatever your inner search that exists. Everyone is searching something, happiness or pleasure, or ecstasy, joy, something, the inner hankering. In one word says, 'Yes. What you search after that is really existing, search.' The first word is this, this *praṇava*. And then comes to *Veda* you will see this, that, this, these things by gradation it will say. Whole thing contained there. So Vedic culture, *vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

The misguided people they've also come to interpret *Veda*, but they failed. Atheistic people also came to *Veda*, but they could not enter into the real meaning of the *Veda*. Śaṅkara was also a great exponent of the Vedic culture, but he concluded in some spiritual zero, Brahman.

But only the four Vaiṣṇava Schools, Śrī, Brahmā, Rudra, Sanaka, they, submitting to the hierarchy, to the spiritual lineage, Ācārya *paramparā*, they could find the real meaning. That by surrender we can come in connection with the super subjective world. We're subject, and everyone what we see that is all within the objective world. But there is super subjective world which can connect with me, with us, the gross type of subject. And that is finer subject, that can come to us, but we cannot go there according to our own whim. But if they want to take us in we can go. There is such a sphere of life, such a plane of living, such a soil where so many *jīva*, so many souls are engaged in service. Service of the centre, service of the Lord, of the world, in this way.

Whatever you'll refer from your religious books, it can be pointed out in a part of the *Veda*. It's a general representation of all comprehensive religious conceptions. There is a general saying, "What is not in *Mahābhārata*, that is not in India."

The *Veda* will say, "Whatever is there in the world, everything in Me. I contain everything, every class of thinkers, by gradation, accommodated in Me. And comparative study from the lowest conception of spiritualism to the highest, I contain there. By gradation you can get it." *Vedaiś ca sarvair aham eva vedyo*, *Bhagavad-gītā*, [15.15] as a guide to Vedic culture generally says, "The whole *Veda* attempts to know Me only. Kṛṣṇa consciousness. The attempt of the *Veda* is only to show Me as Kṛṣṇa. The origin of the whole is Myself." Kṛṣṇa says in *Bhagavad-gītā*. "This is the meaning of the *Veda. Vedaiś ca sarvair aham eva vedyo*. How the Kṛṣṇa conception is the highest conception of reality, it will come from *Veda*."

And even somewhere *Veda* says that, "We beg to be forgiven that we could not clearly express that Kṛṣṇa conception is the highest conception of reality." In *śrutisthal*, in *Bhāgavatam* it is mentioned, that the *śruti*, that is *Veda* mantra, they, personified, they jointly say, give their

statement that, "We could not clearly express that the highest reality is You, Kṛṣṇa, in Your *rasa līlā*. That this kind of *rasa* is the highest object of all the souls in the world, we could not give it expressidly, clearly, to the people. So we beg to be forgiven by You my Lord."

This way, Kṛṣṇa consciousness. *Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142].

In a general way if we approach, that we want to express the *rasa*, joy, *ānandam*, pleasure, whatever you say, that thing, our inner hankering is for that. And that in its fullest conception is in Kṛṣṇa. You gradually try to find, make experiment, comparative study.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: In the relativity of world religion can Jesus Christ be considered a *śaktyāveśa avatāra*?

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Vidagdha Mādhava: Can Jesus Christ be considered a *śaktyāveśa*?

Śrīla Śrīdhara Mahārāja: Can Jesus Christ - be considered - *śaktyāveśa*? Yes, maybe, no harm.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: No, not to laugh, a serious thing. I think Bhaktivinoda Ṭhākura has told like that, *śaktyāveśa avatāra*, but *śakti* of different kind.

Paraśurāma, he was mainly *śaktyāveśa avatāra* in India. Paraśurāma has got special power, *śaktyāveśa*, to fight with the so-called atheist *kṣatriya*.

Vyāsadeva, he has special power, he also - about the dealings of the revealed scriptures.

Pṛthu, to show how to give the good administration to the people.

In this way there were many who got special delegated power. Ordinary *jīva* but the delegated power in him from the Supreme for particular function, and they have done it successfully, there are many.

So Christ, no doubt he got some special power in him to deal with that sort of religious conception to the world, *śaktyāveśa*.

And I consider personally that Swāmī Mahārāja he also got some supernatural power to deal with such a graphic program in the foreign - what is not expected by the general capacity of a human being. Some special power came in him to make it possible. *Śaktyāveśa Avatāra*.

But that inspiration, or that delegation, does not come in any and every man. The man must have some capacity to a certain degree, then that delegation may come to him. So he has got also his personal value at the same time, though,

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]

It is mentioned that His Divine Will can make a lame man to dance, and to cross the mountain. And who is...

83.11.24.B_83.11.26.A

Śrīla Śrīdhara Mahārāja: The Supreme Power is endowed with such miraculous capacity. But still in general we shall think that where that delegation comes there must be some qualitative capacity, in general.

Vidagdha Mādhava: Guru Mahārāja. One last, one other question on Jesus Christ. In your book *Search For Śrī Kṛṣṇa* you said that, "The foundation, the fundamental Vaiṣṇavism is present in Jesus Christ in die to live, at least physically." But Jesus Christ would also repeatedly say, 'I come only by the will of my father.' And it seems that his ego was also surrendered to the father. The *ahaṅkāra*, the false ego, no separate interest. At least he expressed that many times.

Śrīla Śrīdhara Mahārāja: It is theism but not full-fledged. Christ preached about theism but not full- fledged theism. That is our contention. Not wholesale engagement of a soul with Godly service. Living a separate life, a reverential mood towards God. Then praying for his material life, bread and butter, and all these things. And also conception of God not very clear, hazy. And then direct connection with Him, and to live with Him in wholesale engagement is not recommended there. And also about the environment, the animals and the trees they're not endowed with any soul, you can eat them, animal and other things. Their pains when we cut an animal for our food there is some pain, some painful vibration, that has no recognition. So many things there are. But still there is theism but not full-fledged, in short, theism not full-fledged, partial representation of theism is there. That is our opinion, conception.

Vidagdha Mādhava: Yes. There are many misconceptions.

Devotee: Sometimes, can we think, Gurudeva, that he, due to time, place and circumstance, in which he was preaching, he could not give more than that?

Śrīla Śrīdhara Mahārāja: So if we're to consider the wider, and the oneness of the high representation, then considering the position, that history and geography, considering the temperament of the people, such inspiration was allotted to them. Allotted in him to distribute. We're not blaming him, but the highest dispensation has made him medium of such spiritual truth considering the historical and geographical position of those that were in that locality. From the absolute standpoint we're to look like that. Because the highest dispensation is conscious of all the fact, of all the people, so they're sending different agents to different places and equipping them suitably for the time and place of that locality. So it should be taken in that light, not going to blame anyone, or to disregard anyone.

Devotee: So we should not waste our time speculating about what he may have known or not known, and just take what he did and know that.

Śrīla Śrīdhara Mahārāja: We should be guided by our inner tendency without thinking much about the environment. Our own concern will be that first of importance, that is one thing. And sometimes when as a preacher we're to deal with them, then we shall have to deal with them respectfully, not negligently.

A professor should not disregard a primary teacher. If he knows that primary education he's imparting, but still the primary teachers they've got their necessity for the society. And they may not be ignored totally and blamed for their job. They're trying to promote towards higher education in the beginning, so they're all friends. Friendly relation we shall maintain.

But when the question will come, 'so far, no further,' then those points where we develop, crossing their jurisdiction to higher, then we're to put some questions which may not be very palatable to them. Out of necessity we shall have to do, but we should not relish that thing.

...

...within seven days he'll have to die from Takṣaka bite, snake bite. Then he again entered into *samādhi* and tried to understand the circumstance what for that Parīkṣit him in that way. Then he came out from his *samādhi* and told his son, "He's a very religious man, virtuous. Because he'll have to take back my merit so he has punished as a king. So he has not done anything wrong, well-meaning, so you withdraw your curse."

Then, "No, I can't, I won't."

He tried his best to dissuade, but he did not withdraw the curse. Then, what to do, the *muni* sent two of his disciples to Parīkṣit Mahārāja to inform him that, "Such thing has happened, and he must be prepared, because what the boy has said that will surely come to effect, he's *brahmajñā*."

Then Parīkṣit Mahārāja, he was also repenting very much, "That why I did such a wrong decision, I took? I insulted *brāhmaṇa*. In natural course what it would have been, happened, that may take place. But why I have done such? I have insulted *brāhmaṇa* directly. My predecessors they used to honour the *brāhmaṇas* so much. And I have done this wrong." In this way he's repenting too much. "Let my kingdom be burned into ashes. This and that, I have done so."

In this way he was repenting, just at the time two *brāhmaṇas* sent by Śamīka Ṛṣi reached him and reported that such is the thing that has happened.

Then Parīkṣit Mahārāja was satisfied. "Yes, as I've done I've got the punishment, and it has been rightly done, this decision." Then he made arrangement. "I've only one week's longevity." So he had a house on the banks of the Ganges and he moved there with all his attendants. And his son was Janamejaya, and the responsibility of the management of the kingdom was given on Janamejaya, and he retired there.

This news reached all the corners of India, that the *brāhmaṇa's* curse is going to kill Parīkṣit Mahārāja who is such a virtuous king. A religious minded king and did so much service to the *brāhmaṇas*, he was going to die by the curse of a *brāhmaṇa*. So all the leaders of different sections of the *brāhmaṇic* class they came to console him and they attended that meeting. And there is a list, all the leading scholars of the day, they came to join that meeting.

atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau]

[medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir], dvaipāyano bhagavān nāradaś ca

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."] [*Śrīmad-Bhāgavatam*, 1.19.9-10]

All came to console Mahārāja Parīkṣit.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In that assembly Parīkṣit Mahārāja put the question to them.
"You all know I'm going to die within a week by the curse of a *brāhmaṇa* boy for my misdeed, in this and this way. Now only seven days left. How can I utilise my energy in these seven days that I can achieve the best destination? You advise me."

Then they began to advise in their own way, and there were so many differences between their recommendation.

Then Parīkṣit Mahārāja told again that, "You please be unanimous in your verdict, otherwise I cannot oblige all. Some say this, some say that, some say another, then whom I shall accept? You please come to a common conclusion and ask me to do, I shall do that."

At this time the young man Śukadeva entered the arena. Śukadeva coming, sixteen years old, well developed body, no dress, naked. And thinking him a madman, so many persons, women and young boys, casting this dust on him, and coming, following him. And Śukadeva, no care for anything else he's automatically coming, *yadṛcchagati*, coming without any object. Perhaps directed by the divine will he's coming that side.

As soon as the Ṛṣis saw him they all stood up, seeing such a venerable figure like Śukadeva. Seeing his posing, his appearance, his gesture, posture, they all in honour stood up. And then they proposed to Parīkṣit Mahārāja, "You are very, very fortunate. This *mahātmā* we could not see him, we hear his name but we couldn't see him. But fortunately for you that he has come suddenly, and we're all eager to hear from him. You please put him in the presidential chair and ask your

questions, put your questions to him. And he'll answer, and all of us will hear with rapt attention what *he* says, this boy, what he has got, he's in such condition." So it was done rightly.

Then Parīkṣit Mahārāja put his question to Śukadeva. All hearing with rapt attention what the boy says. Parīkṣit Mahārāja's question was that, "I have got these senses, my property, how can I use them to realise the highest goal of my life?" That was his question. "What is the highest goal, how can I attain that? And I've got only these things as my capital, how can I use my capital, the senses, that I can achieve the highest goal of my life?"

Śrīmad-Bhāgavata is of twelve cantos, the first canto finished, the second canto begins with Śukadeva's advice.

varīyān eṣa te praśnaḥ, kṛto loka-hitaṁ nṛpa / ātmavit-sammataḥ puṁsāṁ, śrotavyādiṣu yaḥ paraḥ

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"Oh Parīkṣit Mahārāja, your question is a very laudable one. Why? That this is the general question of all the public. Your question represents the whole questions of the public, all souls, general characteristic. *Kṛto loka-hitaṁ / ātmavit-sammataḥ*. Not only it is necessary for all, but the experts will also approve that it is really a question, it is worthy question, not to satisfy the ordinary, ignorant mass. But the exceptional scholars they will also approve that this is *the* question that should be solved. The only question of everyone, the common question of the whole creation, whole world, only one question. How we should utilise our energy to work out, to achieve the highest end of our life. That should be the only question in the world, and it is so. So it's a very laudable question, and I'm going to answer."

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh king, you asked me that, 'How can I utilise my ears, what to attend by the ear, what to attend by the eye, what to attend by the hand, how I can utilise my senses that I can go towards my highest goal? That *śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ*. A man, a person, has got thousands of things to attend, they're always busy. You will see that everyone is always busy, they've no want of direction, how, what to see, what to hear, what to do, they're all busy. *Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ*.

Apaśyatām ātma-tattvaṁ. But who are they who are always busy, very busy about nothing, who are they? *Apaśyatām ātma-tattvaṁ*. Very busy for the treatment of the patient, but no diagnosis. No diagnosis. *Apaśyatām ātma-tattvaṁ*. They have not examined what is really necessary of their own. No diagnosis, but very busy. This is this world.

Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām. They're all in a family life and engaged in their sense pleasure by mutual agreement.

nidrayā hriyate naktaṁ, vyavāyena ca vā vayaḥ / [divā cārthehayā rājan, kuṭumba-bharaṇena vā]

["At night we see two things; either sleep or playing with women (sex indulgence). And the day-time is spent either in search of money or by serving the relatives."] [*Śrīmad-Bhāgavatam*, 2.1.3]

The whole night they're passing either in sleep or in pleasure. And *divā cārthehayā rājan, kuṭumba- bharaṇena vā*. And the whole daytime they're using for where to get money, and also *kuṭumba*, and how to maintain their relatives. They're busy daytime in this for money and for attending their own relatives, and at night time, sleep and some pleasure seeking bliss.

[dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api] teṣāṁ pramatto nidhanaṁ, paśyann api na paśyati

["Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day."]
[*Śrīmad-Bhāgavatam*, 2.1.4]

"And they're so busily engaged there, they've no time to find that the death is coming nearby, everything will be shattered, put to end. They overlook this, no time to, they're ignoring the great danger that is approaching day by day towards them. *Nidhanaṁ, paśyann api na paśyati*."

Then he says that, "You say that you've only seven days time." But I say this is enough." *Saptāhaṁ jīvitāvadhiḥ* [*Śrīmad-Bhāgavatam*, 2.1.14] But that is enough. *Varaṁ muhūrtaṁ viditaṁ, ghaṭate.*

kiṁ pramattasya bahubhir, parokṣair hāyanair iha / [varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

Inattentive we may pass *crores* of lives. Infinite number of lives we're passing unattended, fruitless, no effect, unproductive life we're passing many, many lives, but not fruitful. But *muhūrttaṁ viditaṁ*, if properly understood, only a moment we can utilise ourselves, that is enough for our highest realisation. *Kiṁ pramattasya bahubhir, parokṣair hāyanair iha*. Ignored life, *bahubhir*, life after life, many lives we may live, so no question of time. Only the question of attention to the proper.

Devotee: Attention of?

Śrīla Śrīdhara Mahārāja: Attention to the proper point. *Varaṁ muhūrttaṁ viditaṁ*. Properly understood one moment is sufficient to help our - going to destination, our fulfilment, *muhūrttaṁ viditaṁ*. In this way I told,

khaṭvāṅgo nāma rājarṣir, [jñātveyattām ihāyuṣaḥ / muhūrtāt sarvvam utsṛjya, gatavān abhayaṁ harim]

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There was one king named Khaṭvāṅga, only in one moment he achieved his fulfilment in life. There was one King Khaṭvāṅga, he was invited by the [demi] gods to help them in their fight with the demons, and he did successfully.

After that the gods asked him, "You take some boon from us. You have done some valuable service. We're eager to give something in return."

Then he told, "If you want to give something, you give my salvation."

"No, salvation will come - that is only reserved for Nārāyaṇa, He can give. We can't do."

"Then, what can you do for me? Can you say how long I shall live?"

"Only one moment."

"Is it?"

"Yes. Be assured, only one moment left."

"Then you all go away."

That one moment he engaged exclusively in the devotion of Nārāyaṇa and got salvation. So this is a precedent, one moment is sufficient. But unmindful time, that is *crores* of births may pass away without producing any good result.

"So seven days time you have got, it is enough. Don't repent for that. Now what I say you hear."

In this way he began to chant the *ślokas* of *Bhāgavatam*, winding up all the existing different schools of religious section to devotion. The devotion is everything. In our dealing with the superior, devotion, surrender, sacrifice, that is what is really necessary for us.

In this case I want to quote one expression from one Mr. Hegel, German philosopher. He says that, "Reality must be By Itself and For Itself." The Reality, the Absolute Cause of the whole world must have these two qualifications. What are they? By Itself, and He's His own cause, nothing has produced Him. If anything had produced Him, then the producer that will be more important. Do you follow?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The reality, *vāstava-vastu* [27:50 - 28:43 ?]

Whatever process you follow, but this main principle you must have to attend and to acknowledge, that everything for Him, to satisfy Him. [28:57 - 29:27 ?]

Wherever you are you must have to admit this, that everything is for Him, to satisfy Him.

Tine lilamaya, para tattva tine lilamaya. It is His play, and we're so many constituent parts to satisfy Him. *Gītā* _____ [?]

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]

There are so many sacrifices, but sacrifice for whom? Who is the recipient? [30:10 - 31:24 ?]

Upaniṣad, general question _____ [?] the only question, common question for the whole. *Vedānta* _____ [?] *athāto brahma-jijñāsā, Upaniṣad* _____ [?] What is *brahma-jijñāsā*?

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

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

If we can understand that, I shall understand everything. If I can get that I shall get everything.

Upaniṣad, Indian Vedic culture _____ [?] What is this? Enquire after such a truth, by knowing which you will know everything. And by getting which you will get everything. _____ [?]

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

Tad viddhi jnasasa tad eva brahma [?] It is general enquiry, it is *the* problem. [32:35 - 32:44 ?]

"Is it possible? It is impossible. If I know one everything known, if I get one everything is got. This is a madman's delirious statement."

"But no, it is *the* truth. *Upaniṣad* _____ [?], *Vedānta* says *athāto brahma-jijñāsā*. _____ [?] The gist of all the *Veda*, *Upaniṣad*, represented by Vedavyāsa as *Vedānta śāstra, sūtra*. What is the beginning? *Athāto brahma-jijñāsā*. *Atha*, after this, considering all the things, past, present and future, we have come to this conclusion that *brahma-jijñāsā*, the enquiry after the greatest thing, the Absolute, that is necessary for our life, for our own interest, where we are. What is our duty to the environment? All these things are necessary for our own useful life. *Athāto brahma-jijñāsā*. Why?

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

From whom we have come, where we stay, and where we shall enter after this life? [34:25 - 34:50]

A child of a particular soil - what is that soil? *Brahma-jijñāsā*. *Athāto brahma-jijñāsā*. _____ [?]

In *Bhāgavata* we get an example, helping to understand this principle.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

"Just as if we pour water into the root of the tree, the whole tree is fed. If we put food into the stomach, whole body is fed. So if we serve Acyuta, Nārāyaṇa, everything is served. This very apt example.

[35:44 - 35:55 ?] The centre of the whole world is Acyuta, Nārāyaṇa. If we do our duty to Him. *Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat*. If He's satisfied everything is satisfied.

As we find in the case of Draupadī, when Pāṇḍavas they're in their life of banishment. Duryodhana anyhow managed to seduce Durvāsā. After Draupadī's meal, his eating is finished, he will be their guest with ten thousand disciples. And Durvāsā did that, and then he became guest to Mahārāja Yudhiṣṭhira when he was in jungle.

They managed, so many guests used to come, so anyhow with the help of Sūrya, sun, they managed to get one cooking pot. That until Draupadī takes her food, any number of persons may come, and the pot will be able to supply them with sufficient food. But after Draupadī finished her meal then none will be fed that day. But Durvāsā, instigated by Duryodhana to catch the Pāṇḍavas to finish his enemies he came.

And then Draupadī was in great disturbed mind, what to do. Then Draupadī began to call for Kṛṣṇa *sakhā*. "Oh my friend, save Your Pāṇḍavas in this great danger, or today they'll all be finished."

Suddenly Kṛṣṇa appeared. "Draupadī, I'm too much hungry."

And Draupadī began to weep. "Only for food I'm in trouble and I've invited You my friend. Save me from the scarcity of food."

"No, no, I'm too much hungry. You please see if anything is there in the pot."

Then repeatedly requested Draupadī went to see and found one piece of vegetable leaf is there.

"Oh, give Me that, give Me." He took it. "*Sthito sml*" He told.

All concerned well fed. And Durvāsā and his disciples they went to the river to take their bath and will return and be guest to Pāṇḍavas to be fed in a very palatable way. They suddenly found their whole belly is filled up, they can't eat anything else.

"What to do? If we go back there, the Pāṇḍavas they must have arranged something. And Bhīma he's a very troublesome man, he'll disturb us if we don't eat anything. So what to do, go away from here."

Durvāsā _____ [?]

Kṛṣṇa told, taking the little particle of that leaf, "*Sthito smi*." And all were satisfied, belly full.

So the prime cause is such, that if we know Him everything is known, if we serve Him everything is served. And *Bhāgavatam* also says.

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 Lord says, "I'm such. *Bhidyate hṛdaya-granthiś*. All the hankerings, your heart is sealed, and break out that seal. If you come to attend Me, your heart is sealed and that seal will be broken. And the natural flow will come and that will be able to recognise the soil outside, of its own plane. Your inner, automatic taste, when that will come out from your broken sealed heart, that will find for its own plane. That is the plane of Mine where I'm found.

Chidyante sarva-saṁśayāḥ. All your doubts will be cleared. This is one peculiar thing. Is it possible, all doubts will be cleared? *Yasmin vijñāte sarvam evam vijñātam bhavati*. If we can know Him everything is known. All doubts cleared. How will it be effected? Your natural flow from your heart, your *ruci*, your taste, that will come and select the similar friendly plane outside, that this is my own. This is all foreign things, and this is my home. The inner flow of the heart, *ruci*, not *yukti*, nor reason, but *ruci* can give you satisfaction.

Rāmānanda-saṁvāda, Mahāprabhu questions and Rāmānanda answering, Mahāprabhu questioning.

"What is our object of life, go on, and how to attain?"

Rāmānanda answered.

"This is "*bāhya, eho bāhya, eho bāhya*."

"*Jñāna śūnya bhakti*."

"Yes, it is. Go further."

Jñāna śūnya bhakti, it's a peculiar thing, devoid of *jñāna*. *Bhakti* means submission, devotion, *jñāna śūnya*, unintelligible.

83.11.26.B_83.11.27.A

Śrīla Śrīdhara Mahārāja: A natural flow of devotion, not based on any calculation, any reasoning, a natural flow towards the Absolute. Mahāprabhu accepted here. "Yes it is, here it is."

And when the product of our calculation this is faulty. Our calculation is faulty, we're limited, our calculation is limited. So finite calculation cannot give you infinite touch. But you have your natural relationship with Him, and that is sealed in your heart, ego. And if ego is broken the natural flow will come and it will select its own soil. "Yes, this I want." The *bhakti*, the natural flow, the

natural tendency within you, that will find the environment of his own. He will recognise that 'this is my home, and that is foreign, and this is my home.' The natural inclination, natural tendency within you that will recognise, but never your calculation or your decisive faculty of anything like that. *Jñāna śūnya bhakti*.

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] "Go further." Mahāprabhu told.

It is a very peculiar thing. _____ [?] *Jñāna śūnya bhakti*. _____ [?] The justice _____ [?] Judgement, calculation, this party, that party, then comparison, then conclusion, but this is all defective. They cannot produce anything perfect. *Jñāna śūnya bhakti*. *Jñāna*, if a tinge of judgement is in the devotion then that is spoiled. What is this?

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]

In *Bhagavad-gītā*.

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]

"There is nothing in the world which is so much pure as knowledge." Then again He says that "After many, many births, a wise man comes to know that his calculation has no value."

Everything depends on Vāsudeva. Everything in the sweet will of the Absolute. And his calculation has no value there. He's Autocrat, the Absolute is Autocrat. He's not under law, law comes from Him. And where law is necessary, when to decide the relationship between the two or more. But when there's the consciousness of one, oneness, one is whole, no law is necessary. His sweet will is sufficient. But law is found necessary in a lower position where to make some compromise between different parties. And where the party is one, no law is necessary. Law originates from Him. So when a wise man comes to this conclusion, that His sweet will is everything, law coming from Him, knowledge for everything coming from Him. He says, "Let there be light." There was light. He says, "Let there be water." There was water. The prime cause includes everything in Him, His sweet will. *Sa mahātmā sudurlabhaḥ*. Such a great soul is very rarely to be found in the world, when the *jñānī*, a scholar submits to devotion. So devotion is above all.

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]

Śaraṇāgati, surrender, is the highest property of everyone of us, to surrender to Him. And then He will be gracious to make Him known to us and we'll be able to know Him. *Yam evaiṣa vṛnute tena labhyas*, in *Upaniṣad*.

[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]

Whomever He'll select to make Himself known, he'll know Him. Otherwise none can know Him against His will. He has reserved all the right of not being exposed to any senses to any persons. He's so high He can do that. If He does not want to make Himself known, none can know Him. Whomever He wants to make Him known to a party, he can know. This is His position. *Yam evaiṣa vṛnute tena*. Whomever He'll select to be known, to know Himself, he'll know, otherwise won't be able to know. This is the position.

So this *Bhāgavatam* was given by Vedavyāsa in the last treatise, his last *upadeśa* after he had dealt with *Mahābhārata*, *Gītā*, *Veda*, *Upaniṣad*, *Purāṇa*, everything, the last gift of Vedavyāsa in the world of the scriptures - *Śrīmad-Bhāgavatam*. That Kṛṣṇa, that beauty is above all, not knowledge, not justice. Mercy is above justice. Affection, love, is above justice. Beauty, charm, harmony, above all. And that conception of the Ultimate Reality is in Kṛṣṇa conception. Beauty is above knowledge and power. Knowledge is above power, and above knowledge there is beauty, there is charm, there is love. That is the Supreme. So Kṛṣṇa conception of Godhead that represents love, beauty, harmony, that is above all. *Kṛṣṇas tu bhagavān svayam*.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam / indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]
[*Śrīmad-Bhāgavatam*, 1.3.28]

This was declared by *Bhāgavatam*. The Kṛṣṇa conception of Godhead is the most original conception of Godhead, of the Absolute. This is *the* declaration of *Bhāgavatam*. The conception of

the beauty as Lord, that is above all. And next, awe, reverence, power. Nārāyaṇa. And then all these things.

And Mahāprabhu Śrī Caitanya Deva, He pointed out, "Go to the beautiful, Reality the Beautiful. That is our highest attainment. Eliminate everything - neither hanker for power, nor for knowledge, but for service of the Beautiful. And you'll be taken in, that you'll get entrance into the land of beauty, beautiful, and that is the highest realisation. Don't waste your energy by engaging you in this or that or so many others. But go straight, *jñāna śūnya bhakti, sādhu saṅga,* and by the help of that take the Name of the Lord and try to go straight, march towards Kṛṣṇa conception of Godhead, Kṛṣṇa consciousness. That is the highest of our achievement." That was given by Mahāprabhu, and *Bhāgavatam*.

And *Bhāgavata* came after all the scriptures had been given already by Vedavyāsa. By the special advice of Devarṣi Nārada, his Gurudeva, he gave us the *Bhāgavatam*. And Mahāprabhu He pointed out this *Bhāgavatam*. The last conclusion of the giver of all *śāstras*, Vedavyāsa. And don't waste your energy for anything else but for Kṛṣṇa conception of Godhead. That recommended by Mahāprabhu Śrī Caitanya Deva.

And we try to go to make our progress in that line. And also at the same time we ask our friends, "Try to go in this way. That is the fulfilment of life. Anyone and everyone may connect them from his particular position may take, start from this direction. And the fulfilment of life of every particle in the existence of this world is only that. So march towards universal good. Wherever you are does not matter, whoever you are does not matter, take your course towards Kṛṣṇa consciousness. And that is the highest fulfilment of the life of everyone. It is specially recommended by Mahāprabhu, Nityānanda Prabhu, from here, and it is in *Bhāgavatam* we find. And all other scriptures also if we note very specially then we can find that it's the inner idea everywhere. Just as in *Bhagavad-gītā*.

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]

What does it mean? "Give up all your duties and come to Me."

Bāl Gaṅgādhar Tilak he also admitted *Bhagavad-gītā*. And under this *sarva-dharmān śloka* he has given this note. It is very beautiful. He says that, "In the last *śloka* the Lord has distributed nectar in a golden plate." [11.25 - 11.48 ?]

Wherever you are holding your position does not matter at all. Only you turn your face towards this and march. And He will, the Truth Absolute will welcome you. Kṛṣṇa. And this is the campaign of Gauḍīya Maṭha.

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]

Mahāprabhu says, "Whomever you come across you talk of Him, about Kṛṣṇa, the highest end of our life. Only give news to them, "There is Kṛṣṇa, He's one, and you belong to Him. Only He's your only friend. He can satisfy everything. Whatever demand you have in your inner heart, that only can find satisfaction in connection with Him, no other. None other can satisfy all your inner hankering. The corresponding phase only with Him, then He's Kṛṣṇa."

In other words, Rūpa Goswāmī told in a scientific word, *akhila-rasāmṛta-sindhu*. Our heart is hankering for satisfaction with happiness of different type. But He's the emporium of all such *rasas*. All types of *rasa* is in Him, and He's the personified of them all. So everyone can find his corresponding phase in Him alone, and nowhere else. And He's Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All the necessary satisfactions are personified there in a scientific way in Him only. So He can satisfy you. So He can only say that, "Give up everything, come to Me, and you won't have to repent, you will find your highest satisfaction." None has said so in any place - only Kṛṣṇa said that.

And Mahāprabhu pointed out that, "Go direct that side. Don't go this side, hither thither, march straight towards Kṛṣṇa conception. That is your home." Tumibe na karana he radha ramana [?] Say like that, this slogan. "I belong to none but to You my Lord." With this slogan march towards Him. Tumibe na karana he. "I belong to none, I'm wholesale Yours. Wholesale I'm Yours."

In *Vedānta*, *brahma-jijñāsā*, in *Upaniṣad*, *brahmansa*. And Mahāprabhu, that was given life. The enquiry after Brahman, when that was given life, then it became *kṛṣṇānusandhāna* in Mahāprabhu. *Kāhāṅ kṛṣṇa prāna nātha*.

Śaṅkara, intellectually he's engaging himself to find out what is Brahman from the *Upaniṣad*.

And that was a living thing in Mahāprabhu. "Where is Kṛṣṇa? I can't live, I can't stand without Him. He's My friend, He's My Lord, He's everything to Me. I can't live without Him."

That *brahma-jijñāsā*, and *kṛṣṇānusandhāna* of Mahāprabhu. That is lifeless, intellectualism. And here it is full of life. Kṛṣṇa. *Kāhāṅ kṛṣṇa*. "I can't live without Him." Flow of love and affection for that Brahman, not satisfaction of intellectualism, but the very life enlivened, enlivened *brahma-jijñāsā*.

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]

This is also *brahma-jijñāsā* but it's a living type, and that is a dead one, intellectualism. In *Upaniṣad*.

And so *Bhāgavatam* has been called the ripe fruit of the tree of *Veda. Veda* has been compared with a tree, and *Śrīmad-Bhāgavatam* a ripe fruit of the tree. Full fledged theism. The whole purpose of the tree has come into the fruit, and that is also ripe to be tasted by us. Hare Kṛṣṇa.

Devotees: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: [17:24 - 19:20 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [19:24 - 20:57 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [21:03 - 23:47 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [23:55 - 25:02 ?]

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, by their own *karma* they have acquired such deplorable position. Not to blame to anybody.]

[- :26:55 ?]

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]

[- 32:48 ?]

...

[33:50 - 40:52 ?]

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

Śrīla Śrīdhara Mahārāja: Goswāmī Prabhupāda. Gaura Hari bol.

...

Devotee: Guru Mahārāja. If one particular volume of the *śāstras* has been used for witchcraft, or *sahajiyā* rituals, are we to consider that particular book as contaminated?

Śrīla Śrīdhara Mahārāja: Hmm? What do you say?

Devotee: Guru Mahārāja. If one particular volume of the *śāstras* has been used for witchcraft, or *sahajiyā* rituals, are we to consider that particular book as contaminated?

Śrīla Śrīdhara Mahārāja: Not that. In the *Veda* there are different departments of learning, contains the whole, some *āmnāya* some *vyatireka*, direct or indirect teachings, many things may be added. Just as in the Absolute there is *māyā*, misconception, in the whole, in the Absolute, the *māyā* has got its position. So it is necessary to have a conception of the full. Both direct and indirect things should be stored there. What we should do and what we should not do, description of both things. These are to be avoided. Just as in *Bhāgavatam*, Kali, *dyūtaṁ pānaṁ strīyaḥ sūnā* [*Śrīmad-Bhāgavatam*, 1.17.38]

83.11.27.B_83.11.28.A

Śrīla Śrīdhara Mahārāja: ...blind imitation, not, but considerate adaptation, eliminating the bad, accepting the good. Always, elimination of the lower, acceptance of the higher.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Now I want to...

...

Anujnatu, inner guidance, that is *śraddhā*. The appreciation and association will come from within to recognise where I may be benefited. Inner guidance, *caitya* Guru, or *śraddhā*. By *śraddhā* we come to have some inner guidance that is *caitya* Guru, the Guru, the preceptor living inside us. And by that help we can come to *mahānta* Guru, the Guru outside, and there we are to take instruction, advice, guidance, all these things. He does not understand my English version perhaps?

Devotee: He understood what you have said Mahārāja.

Vidagdha Mādhava: This is Viraha Prakāśa Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: This is Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha. So when did you come back?

Vidagdha Mādhava: I came on Saturday night. But I paid my *daṇḍvats*, but you were busy yesterday, twice I came but you were busy.

Śrīla Śrīdhara Mahārāja: Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: By *sukṛti* and *śraddhā* we have got some inner guiding tendency and by the help of that we shall come to understand our outside favourable association. Not knowledge but heart will be able to select about *bhakti*, *śraddhā*, *ruci*. Our inner tendency, that will guide us, and not our reason. Reason there may be but the principal guidance from *ruci*, or our inner hankering, or something, love, that will guide us. *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 can only give *bhakti*, nothing else, it is most fundamental, elementary thing. Nothing can produce *bhakti*, only *bhakti* can produce *bhakti*. *Bhakti* is by itself. As Hegel told, "Absolute is by Itself." So *bhakti* is by itself, absolute nature, function, that is by *herself*, rather. *Ahaitukī*, no cause, causeless. Nothing can produce devotion. Devotion is eternally existing and devotion can give devotion and nothing else can give devotion. Devotion is such an original substance. Nothing can oppose it, oppose her, and nothing can create her. She's eternally existing with the Absolute as His nature, inseparable from Him.

Ajñāta-sukṛti, *jñāta-sukṛti*, *śraddhā*. Then *śraddhā ratir bhaktir anukramiṣyati*.

[sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati]

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."]

[*Śrīmad-Bhāgavatam*, 3.25.25]

By gradual development it gets the name of the *prema*, of love, in its final position, in her final position. What is *śraddhā* in the beginning, when fully developed that becomes divine love.

Devotee: Guru Mahārāja, you say that association is very important, but this association is the same mentality?

Śrīla Śrīdhara Mahārāja: Mentality, mind is a foreign thing, acquired thing, from the illusory world. But nature you may say more applicable, same tendency, same nature.

Devotee: For me it's not possible to see the nature of the others, spiritual nature.

Śrīla Śrīdhara Mahārāja: It may not be detectable but undetectably also she may work. Subconscious work also possible for her. That is called fortune, sometimes.

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]

While wandering through the different species in this world of creation, any fortunate soul comes to have a real guide, Guru, *bhāgyavān*, fortune. That means *sukṛti*, unconsciously, subconsciously acquired wealth, that is in the subconscious world. That may help us, underground. That is *bhāgya*, *sukṛti*, previously, unconsciously acquired merit, as a part of pure devotion. In crude form, underground.

... then we have got some action for our free will, cooperation with that *śraddhā*, may help me.

Badrinārāyaṇa: Mahārāja, Dāmodara Prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Devotee: Can we say that the *jīva* has got free will?

Śrīla Śrīdhara Mahārāja: Conscious element means endowed with free will. A part of that possesses a part of free will. Part of consciousness, part of light, also possesses the quality of light. Something like that.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A part of stone possesses the quality of the stone. So consciousness means what is endowed with free will, light and free will. So *anu-caitanya*, *anu* free will. A small quantity of free will, small quantity of consciousness, reason, all these things. Otherwise, how that will be able to cooperate with the whole? *Bindhu bindhu*, in very small quantity.

But in *Bhakti-rasāmṛta-sindhu* it is mentioned Kṛṣṇa possessing full sixty-four qualities. Nārāyaṇa full, sixty qualities. Ordinary [demi] gods possessing partial, fifty-five qualities. And ordinary *jīva* possessing fifty partial qualities. What are the qualifications it is mentioned there. "*Jīva* fifty, higher gods fifty-five, all partial. Nārāyaṇa sixty, full qualities. And Kṛṣṇa sixty-four, full. And Rādhārāṇī, She is told to possess twenty-five more full qualities." It is mentioned there. You can try to get knowledge from there.

Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa *kathā*.

nāhaṁ vasāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada

There is a saying in some *Purāṇa*. "*Nāhaṁ vasāmi vaikuṇṭhe*. Nārada, I do not live in the transcendental world, *vaikuṇṭha*, infinite. I'm not to be traced in the conception of infinite. *Yogināṁ hṛdayeṣu vā*. Neither I exist in the heart of the thinkers, heart of the *yogīs*. That is, thinkers of the smallest part of the world, the finest part of the world, the subtle-most aspect of the world, not there. But *mad bhaktāḥ yatra gāyante*. Wherever My devotees they chant about Me, I stay there." Lord says. "My devotees, where they talk about Me, I'm there."

In the Rāmānuja School three Āḷvārs, Āḷvār means *pārṣada*, who are eternally living in Vaikuṇṭha with Nārāyaṇa, eternal servitors, they're known as Āḷvārs in the South of India, Tamil word. One dark night anyhow in a temple, three Āḷvārs met together. Some occasion brought those three together. Then, they cannot see one another but they heard of their name but can't see in the dark night. They're talking about Nārāyaṇa, one talking about Nārāyaṇa, another giving answer. In this way these three anyhow met and talking in a dark night unknown to one another in a temple. And one of them asked, "Do you feel the presence of a fourth man here, fourth person?" Another says, "Yes." And what is meant by that? In their talk, Nārāyaṇa has come there, He's also present there.

"*Mad bhaktāḥ yatra gāyante*. Wherever My devotees they talk about Me I cannot but be present there. I may withdraw from the heart of the *yogīs*. I may withdraw from the knowledge of those that deal with all-comprehensive aspect of the world, of the whole. But I can't withdraw from the place where My devotees are talking with one another about Me. That is the most charming place for Me."

So Kṛṣṇa *kathā*, talk about Kṛṣṇa is Kṛṣṇa Himself. The Name of Kṛṣṇa is Kṛṣṇa Himself.

deha-dehi vibhedo 'yaṁ neśvare vidyate kvacit

["There is no difference between body and soul in the Supreme Personality of Godhead."]
[*Kūrma Purāṇa*] & [*Caitanya-caritāmṛta, Ādi-līlā,* 5.41, purport]

No whole and parts, part and whole, such consideration is not present there. Each part can work as the whole, can represent the whole. His eye can represent the ear, the nose, everything. His foot, His hair also can represent everything for Him. Such autonomy is there. The autonomy characteristic is there in such a way that every part represents the whole.

Mahāprabhu told to Sanātana Goswāmī, "Do you not understand that every letter in *Bhāgavatam* represents the whole of Kṛṣṇa?"

When Sanātana Goswāmī told to Mahāprabhu, "You Yourself are Kṛṣṇa so whatever explanation You may like to draw from *Bhāgavatam* You are able to do that."

Ātmārāmāś śloka, [*Śrīmad-Bhāgavatam*, 1.7.10], one poem Mahāprabhu gave sixty-one kinds of interpretations on one *śloka*, one poem.

Then Sanātana Goswāmī told, "You Yourself are Kṛṣṇa, Infinite, so You can represent everything in the infinite characteristic."

"Sanātana, why do you admire Me? Don't you know that every part of *Bhāgavatam* is full Kṛṣṇa."

A part of Infinite is Infinite. No number of finite can make Infinite. So every part of Kṛṣṇa is full Kṛṣṇa. We are to understand in such a way. Puzzling. *Acintya*, not to enter into the cell of human brain. Hare Kṛṣṇa. Hare Kṛṣṇa. Still, we have no other prospect, highest prospect than to deal with that thing, which is more than infinite. Infinite is in His one part.

[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]

"I lie down in Śeṣa," means infinite, Ānanta Svayaṁ, His bed is infinite. On the bed of infinite He lays and sleeps, Ānanta Svayaṁ.

Hare Kṛṣṇa. So give up the way of knowledge, to know Him, to measure Him. But whatever little quota of service given to you, try to be satisfied with that. There you will find Him, according to your fullest capacity, to full degree in your capacity. As much as in the ocean, so much water, my necessity is only a glass, that will suffice. So for you, He's not bankrupt, not bankrupt to anyone of us, or any number of us. So we're not to be afraid that so many partners, so many beggars, then how their thirst may be filled up? No anxiety in that way. Hare Kṛṣṇa. Hare Kṛṣṇa. Happiness, satisfaction, we're hankering for a drop of it, but the ocean of that mercy, that grace, that love divine, ocean, how much we can contain? How much can we contain? One drop. *Eka-bindu jagat ḍubāya*.

[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]

Mahāprabhu says, "Only one drop is sufficient to inundate the whole creation, one drop is sufficient. The whole creation will be inundated. *Eka-bindu jagat ḍubāya*."

It is of such character. And no end of our search, *kṛṣṇānusandhāna*. No end of such life that one day our search will be finished and we shall sit tight as a capitalist with a big belly? No! Always students, always searching, *ānusandhāna*. Such a thing, infinite, always searching as a student.

When he's making the duty of a professor, still he's a student because Infinite cannot be finished. To know Infinite, that attempt can never be finished, it will go further and further.

Kīrtanānanda told me, "Yes, we may be students but not in your school, in our Guru Mahārāja's school."

There may be a common institution where your Guru Mahārāja and myself were students. Ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Our Gurudeva also wrote in Madras in his Vyāsa-pūjā address, "I'm monitor, a leader in this class, a leader in the class of devotion, amongst the students."

The leader student is known as monitor or something? He posed himself like that.

"All students in the school of *bhakti*, devotion. And for this group, I think that I possess the position of a monitor, the leader amongst the students. I'm making study and also trying to coach others of lower standard."

And sometimes he comes to see that, "Oh, these are higher than myself. Kṛṣṇa has engaged me to serve them." Guru, sometimes the Guru sees the disciple as his own Guru, so many Gurus. "So many Gurus, Kṛṣṇa has engaged me to serve them, to treat the disciple also to do some service, to that Kṛṣṇa and the student. I'm serving Him. Not educating him, not in the sense that I'm master and he's lower, or holding lower position, not that. Kṛṣṇa has engaged me to help them in service."

In the conception of service also it may be seen that *śiṣya* is Guru and the Guru is servant to the *śiṣya*. Such aspects may also be serving.

So many materials are offered to the Deity and the devotee does some service to those materials and makes them fit for the consumption of the Deity. Whatever s/he does is all service, not enjoyment, not exploitation. Whatever s/he does, a cent per cent Vaiṣṇava, all their actions are in the mood of service in connection with the Centre and His relations, His parts. Service, everything is service.

When the husband and wife are being united that is also service, it is possible. Not exploiting one another. In the mood of service everything can be done, and that is in the transcendental world. Without the spirit of exploitation, mood of exploitation, we can cooperate. We can exploit a thing, we can renounce a thing, and we can serve a thing. Divine life is in service. Every unit is serving another unit in connection with Kṛṣṇa. It is possible. What we cannot think, that it cannot be in the spirit of service, but it can be. Everything can be approached, every action may be approached in the mood of service, it is possible.

Especially in Vṛndāvana conception, in Vraja conception, in the highest quarter of the divinity it is such. Everything, all phases of activity there, but all in the spirit of loving service. Love means service, service of a sweet type, sweet type of service is love. Without service in the background, without that love is not possible. Sacrifice, love means sacrifice, based on sacrifice. Love divine. One who loves some, then s/he's ready to sacrifice for them, that is love. Love divine, how noble that thing. How much tendency to sacrifice oneself for others. The highest type of sacrificed love we find in Vṛndāvana, that very sweet plane of love. And the very atmosphere is surcharged with divine sacrifice and service, that is love, automatic. And there is also the sweetmeats of different kinds. So that sweet behaviour, conduct with one another, that is also of different types like different types of sweetmeats, variety. Variegated sweetness of service there, five groups, and then again some subdivision, super subdivision, in this way, branching and branching and branching.

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

Devotee: Guru Mahārāja. We're often, due to our past habits, we're often thinking that we're the enjoyers of this devotional process. This is the reverse idea. It's a very unhealthy attitude, "I want to enjoy devotional service."

Śrīla Śrīdhara Mahārāja: Enjoy devotion? Hmm? You say that we can also enjoy devotion, is it?

In one sense it is there. There is some enjoyment, means satisfaction. Not only that is the highest quality satisfaction. If enjoyment means satisfaction, ecstasy, but not exploitation. Die to live. By robbing a person we may be satisfied, and also by donating something to a person also we can find satisfaction. But these two satisfactions of different types. In this way we're to push. So the satisfaction in exploitation is not of a similar type when we give something, a donation to a person who is satisfied, qualitative difference.

So similar, in the highest sacrifice of very highest type of satisfaction we find *rasa. Rasa* is everywhere, *sukha*, *rasa*, happiness, pleasure. But lowest kind is reactionary, and the highest kind, that is also reactionary but that reaction brings you, *'dāsa' kari' vetana more deha prema-dhana*. That sacrificing tendency is increased more and more, that way. *Rasa*, the lowest type of *rasa* and the highest type of *rasa*. Lowest type of *rasa* in the crude exploitation, then regulated exploitation, then by renunciation, and then by service, considered and then by automatic, spontaneous service, in this way. But the *rasa*, the pleasure, or satisfaction, their quality and degree will be different.

One can kill, for selfish purpose one can kill a man, and for the good of the country also in a war also they sacrifice and they kill. They kill persons when fighting against a country. That killing and killing for selfish ends may be different. And dedication also in that way. But this is all mundane, we're only giving an example to understand that it's quite different. Hmm? What do you say?

Devotee: But to seek satisfaction is natural for the soul? To seek the desire for enjoyment is natural in the soul, in the living entity?

Śrīla Śrīdhara Mahārāja: No, not in the soul, it is in the mind, it is in the cover of the soul, not to be found in the soul proper. Soul's proper function is service, *sevā*. And the foreign thing has come, accumulated, that is this misconceived idea, there is that thing. That is unnatural thing, not in the nature of the soul. Soul is seeker of satisfaction but by sacrifice, die to live, that process. Give and be happy. Take and give happiness, and give and feel happiness. Two kinds of happiness. One by giving, another by robbing, opposite.

Hare Kṛṣṇa. This is quite clear in this world also different types of happiness, and that may be extended, infinite. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. From the morning I'm engaged. This party, that party, this subject, that subject, going on. _____ [?] Nitāi Gaura Hari bol. So I close here.

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

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.

83.12.04.A_83.12.09.A

Śrīla Śrīdhara Mahārāja:

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous [*dharmātmā*] and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." [*Bhagavad-gītā*, 9.31]

"*Śaśvac-chāntiṁ nigacchati*. And he will be seen to acquire the real peace in his life. *Kaunteya pratijānīhi*. Oh, you son of Kuntī, you go and declare in the public with determination. *Pratijānīhi*. You may promise, give them a guarantee, to the public, that *na me bhaktaḥ pranaśyati*. My devotee never meets destruction, they can't be ruined."

So their contention, Yāmarāja, Brahmā, Nārada, in this point they do not find solution.

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]

"Giving up all sorts of duties one may come to My feet. This is *ananya-bhajana*. One who will give up all phases of duties and only accept his duty towards Me, My exclusive devotee is he."

"Now, *kṣipram bhavati dharmātmā*, he will again be seen as a dutiful man, externally pious man."

This is anomaly. The meaning of *ananya-bhajana* is that he'll give all sorts of duties.

"Pure, impure, everything, and he'll come to My feet." Again, "He will be very saintly in his activities in the near future." What is the meaning? Do you follow?

Then at that time they marked that Bhaktivinoda Ṭhākura he was moving in the sky and taking the Name, and they sent for him. "He's a pure devotee, and not any ordinary devotee but he has got deep knowledge in the scriptures. Let him come and explain this verse of *Bhagavad-gītā*."

So Bhaktivinoda Ṭhākura was invited and he went there and he gave the meaning. *Kṣipram bhavati dharmātmā*. "Who will be *dharmātmā*?"

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"The conclusion should be, or remark will be that he's a saint, cent per cent saint, *ananya-bhāk. Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*. And his statement is cent per cent right, who utters that decision. That exclusive devotee of Kṛṣṇa, whatever be his outer practices, he's cent per cent saintly. And who can understand and utter this, *mantavyaḥ*, who can understand such principle, he will be *dharmātmā*. He will in the near future, shortly, he will become *dharmātmā*, that is, his conduct will be very pure very soon."

And *śaśvac-chāntiṁ*. "And he will also get the chance of accepting the path towards eternal truth. So, you Arjuna, you take this advantage and go to the public and there you declare with boldness that My devotee who is given wholly towards Me, though apparently, outwardly, he may be doing something wrong, but he won't be destroyed, he'll be saved. *Na me bhaktaḥ*. No destruction for My exclusive devotee, his life is ensured. Go to the public and declare, and you take the benefit of becoming, by this declaration you will get that benefit, that you will become saintly and you will have the chance of the acceptance of the spiritually eternal peace. Whoever will understand will have the courage to declare that My exclusive devotees are never ruined. They get this chance in their turn and very soon they'll also come to this path and they will attain the eternal peace."

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is told there.

...

He has got that appreciation, that exclusive devotion. Everything is meant, everything is for Itself and not for any other part. We may obey or disobey the laws of the provincial and separate interest, may do or not do. But we must obey the rules "For Itself. Everything For Him." That is the main rule, all others are subsidiary. We may carry on or may not carry on, but we must carry on our duty towards the centre. That is the all-important factor in every case.

"And one who can appreciate that and boldly assert that to the public, he must have got some substantial feeling in the matter. And he's sure to survive to improve his future condition very soon, and he will get that path of eternal peace, that is Myself."

That is the underlying meaning. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. That is the highest quality in every part of the whole, that everyone must be dedicated towards the Centre, even crossing his dutifulness in respect to other environments, positions. And one who can feel this, appreciate this, and assert this, he will also soon get such position, because his inner heart can appreciate and there is something of the realisation in that path. So that will also come to victory very soon and the public will also see that he is also coming in this path of *ananya-bhajana*,

exclusive adherence towards the call of the Absolute Centre. That is all in all. And these things, *kṣipram bhavati dharmātmā, dharma* means moral, dutiful, father, mother, country, society, all these things, humanity, all these *dharmas*, duties.

"But neglecting all these if one keeps up his straight relationship with Me, he will be considered not committing any fault. He's in the line of *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*, he's doing right. And one who can appreciate this he will also very soon be converted in the same class. That is the value."

Devotee: This is a new light of your explanation Mahārāja, of your revealed explanation.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ *kṣipram bhavati dharmātmā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śaśvac-chāntiṁ nigacchati* _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *śaśvac-chāntiṁ nigacchati*.

Devotee: _____ [?] Mahārāja, this sort of explanation. But other Guru *vargas* take...

Śrīla Śrīdhara Mahārāja: "Not only who is following the exclusive devotional path, but who can appreciate this, he will no sooner be a member of this school."

Devotee: How others have explained it, other Guru *vargas*, general explanation, it is your specific explanation...

Śrīla Śrīdhara Mahārāja: *Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā*. They will say that what lack, he's in a *sādhana* course, but when he'll be mature all these things will disappear. That is it may disappear or may not disappear, that is my question. But develop *sarva- dharmān parityajya*. _____ [?]

Devotee: Rūpa Goswāmī Prabhu has already given definition of that.

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
[gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ]

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a

pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

Śrīla Śrīdhara Mahārāja: Hmm. Rūpa Goswāmī has seen, has given description. Just as the Ganges water is seen to be filthy, but externally. Externally filthy Ganges can it not purify? It can. Externally filthy Ganges water, the purifurcatory capacity of Ganges water has got no concern with external filthiness. Good scent or foam and any mud connection that cannot remove the purifying tendency and capacity of the Ganges water.

So the Vaiṣṇava, they may have physical and mental defect, but Vaiṣṇava means the *ātmā*, in *ātmā* they're a purifying agency, the purest, normal factor in the world. But externally, whatever may be seen there, like that foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water. That is something separate. That spiritual capacity does not depend in any way on these material, foreign things or capacity. So Vaiṣṇava, he may be seen as a little greedy, some a little excited easily, all these things. Physically also, one may be blind, another may be deaf, another may be lame. "Why a Vaiṣṇava will be a lame man? Why he can't hear well?" But these things won't do. That Vaiṣṇava, that saintly characteristic is independent of the physical.

The Vāsudevavipra he was a leper, in Mahāprabhu's Southern tour, in Kurmakṣetra, a leper Vāsudeva, he was a great devotee. And in the physical conduct also if any worm is falling on the earth from his sore he's putting the worm back into the sore so it didn't die. And also suffering from leprosy but he was a devotee cent per cent. Mahāprabhu found him and that leprosy disappeared when He embraced him. In this way.

Sanātana Goswāmī when coming back to Purī from Benares, or Vṛndāvana, then, by the contact of the bad water in the jungle he had some sores on his body. Mahāprabhu used to welcome him and he pushed back, "Don't touch this body of a sinful man. So many itches and sores are oozing this bad odour, all these things, don't touch me." Mahāprabhu forcibly embraced him.

Then one day he told that, "I should leave the place, or I should invite death, falling before the wheel of the Jagganātha cart."

Then Mahāprabhu, when He heard He chastised him. And then again forcibly embraced, and those things disappeared, the good body came out immediately. In this way.

Mahāprabhu told, "Sanātana, you are a Vaiṣṇava, your body may not be so defective. *Vaiṣṇava 'prākṛta' kabhu naya*, it is Kṛṣṇa's test to Me. I'm a *sannyāsī*. Whether I have got any difference in the recognition in My dealing with the Vaiṣṇava, 'between the show is here, this defect is there in the Vaiṣṇava so I must keep him aside,' Kṛṣṇa is testing Me. Only for that purpose it is seen. And your body is already pure. Only to test the public Kṛṣṇa has created this. And if I cannot see it then I'll be deceived by Kṛṣṇa. So it is nothing, it is nothing but a mere show. Your body's as pure as anything. You are a Vaiṣṇava, devotee of Kṛṣṇa. This is only apparently shown to serve some purpose of the divinity of Kṛṣṇa. And where there is *vaiṣṇavatara*, saintly devotedness, there can never be such things. Only to test My devotion Kṛṣṇa has sent you in this condition to Me."

So He embraced and showed that he's as pure as anything. Hare Kṛṣṇa. He may be or may not be, still, the principle is this, that our duty is wholesale dutifulness towards Kṛṣṇa. That is only necessary.

In the ordinary sense the *gopīs*, they're also sinners, they're crossing the laws of the society and the *śāstra* so they're sinners. But they hold the highest position of purity for their exclusive devotedness towards Kṛṣṇa and none else. Even at the risk of so much, crossing morality, they cannot help themselves but to serve Kṛṣṇa cent per cent and they're considered to be the highest devotional ideal. But that sort of devotion is not very cheap.

Anyone in this world may say, "go on in taking that advantage," that won't do. The devotion must be there and there will be some measurement of the devotion. Anyone, he will pass in the name of exclusive devotion, but *sahajiyā*, that cannot be allowed.

Badrinārāyaṇa: Mahārāja, two new devotees have come from America.

Śrīla Śrīdhara Mahārāja: New devotees? Today?

...

Devotee: ... Is that like we can try to follow in the footsteps of Sanātana Goswāmī while chanting, while taking the Name? Once I heard you say that we should surrender to the Name and allow the Name to take us wherever He wants.

Śrīla Śrīdhara Mahārāja: Oh yes. That means *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]

To be in the spirit of service, dedication to the Name, what does it mean? Surrendering means to get impetus from that quarter to regulate me. And there, the connection will be supreme. Supreme means He does not come to me as a servant, subservient, but as a master. His connection means the connection of a master. He'll regulate me. As much as I shall come nearer to Him I shall feel His command and His master-hood that I am fully regulated by Him, to every *natha*, impure, every *natha*. Name connection, to get the connection of the Name or anything of the Supreme, that means to be regulated by Him. Otherwise I am subject and that is an object, that is an experience of *māyā*.

Do you follow? The criterion is there. "One will find that he's humbler than humbler, and he's only an instrument to the hands of that universal force of Me." That is the criterion, and not that I'm a subject and I'm enjoying the sound and feeling some sentiment within me. And some sort of

shivering and the hairs are standing on end. These external symptoms have no value. The real thing is that, "as much as I'm entering into the command of Him, and as much as I can think that I'm helpless of the helpless. Only an instrument in His hand, everything for Himself, that must be 'die to live,' we must keep it in mind, 'die to live.'" This ego must be dissolved and another new ego from within will spring up. It means such thing in reality. The test is there, that I'm being handled by Him. Gradually more and more. "I'm His servant, *nitya-dāsa*, servitor. And He's kind enough to regulate me to its highest intensity. He's my Lord, everywhere, everything is under His control." That sort of transformation must come within.

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

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna
[katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me]

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

[*Bṛhad-Bhāgavatāmṛtam*, 1.1.9]

Nija dharma, duty, as we find in the direction of the *varṇāśrama*, our duty to the god, to the world, to the environment. *Dhyāna*, meditation about anything and everything. *Pūjā*, the *arcana* of the Rāmānuja section. *Jñāna*, of the Śankara and other sections, and duty of the Jains, *karma-kāṇḍi*, everything will be off. *Katham api sakṛdāttam muktidaṁ prānināṁ yat*. Anyhow if we get the grace of the Divine Name our liberation is effected, unconsciously, *muktidaṁ prānināṁ yat*, but that is not the real gift of the Name. *Muktidaṁ prānināṁ yat paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me*. And it comes to show that that is one with Kṛṣṇa and He's the Lord of your life, and the ornament, everything in your life is He, that Kṛṣṇa, that Name. The Name and the Kṛṣṇa Himself, the figure, the colour are one and the same inseparably They're one. And that is the Lord of your heart. And the ornamental necessity in you also comes from there, that is everything to be found in Him. The Lord of your life and also the supplier of all external activities to you also is He. *Jīvanaṁ bhuṣanaṁ me*. Hare Kṛṣṇa.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama

["The Holy Name of Krsna is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the Holy Name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion."] [*Hari-bhakti-vilasa*, 11.234] [*Skanda-Purāṇa*]

[*Gauḍīya Kaṇṭhahāra*, 17.41]

He's the sweetest of the sweet and best of all goods. *Mangalam mangalanam*. All auspicious things are there, and the best auspicious good to us. *Mangalam mangalanam, sakala-nigamavalli-sat-phalam cit- svarupam*. And that is the conclusion of all the revealed scriptures. *Sakala-nigamavalli-sat-phalam cit- svarupam*. And that is not like only a material sound, or the outcome of the ether, not that. *Cit-svarupam*. It's of spiritual existence, spiritual, not only a sound which comes from the vibration of the ether, not that. *Cit-svarupam*. It has got its spiritual existence, above soul.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama

Anyhow if we come to find His grace we get out from all this sinful life. *Bhrguvara naramatram tarayet krsna nama*. And no consideration of any caste or creed, white or black, or *brāhmaṇa* or *śūdra*. Anyone coming in His real connection he cannot but attain His grace. He's very, very precious, nobly gracious, the Name of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls [headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations]. Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Śrīla Rūpa Goswāmī's *Nāmāṣṭakam*, 1]

Rūpa Goswāmī says. First Sanātana Goswāmī, second *Padma-Purāṇa* perhaps, and third Rūpa Goswāmī. *Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda*. "Oh You Divine Name of Kṛṣṇa, all the leading mantrams of the revealed scriptures, they're making some *ārātī*. With their light they're trying to show Your holy feet. *Nikhila-śruti*. All the revealed scriptures' advice, *śruti-mauli*, leading among those advices, *mauli*. *Ratna mālā, dyuti nīrājita*, and are very gems, very bright jewels among the *śruti*, they come to show by their light, their ray, the holy feet of You, the Name, the most gracious representation of the Lord, *pāda- paṅkajānta*. *Ayi mukta-kulair upāsyamānaṁ*. And all the liberated souls of normal type they cannot but show reverence to You. *Mukta-kulair upāsyamānaṁ paritas*. They're seen to worship You, they're all around with their hearty appreciation. *Hari-nāma saṁśrayāmi*. I have come to beg my shelter under Your Holy Feet." This is Rūpa Goswāmī's verse.

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

Wholesale transformation to Kṛṣṇa's satisfaction, and die to live. Die as a member of your family life, or country life, or human life, social life, religious life, so far, die there. Ha, ha. Disappear completely from there and fit into another world. Live, try to have your life in another plane,

exclusively. Exclusively try to float in another plane with full life, full service of Kṛṣṇa consciousness, transformation, real adjustment. This is we're all maladjusted in this universe. Proper adjustment is the adjustment in the respect of Kṛṣṇa consciousness. He's the Supreme. We're all subservient. Everything for Himself and we're to follow that course wholesale. He's beauty, He's love, He's affection, He's ecstasy, above justice, and above any energy also, power, exertion. No amount of exertion, no amount of decision can give Him, only surrender, devotion. Internal sincere taste for Him, that is qualification. "I want Him from the core of my heart." That is the real qualification. "I want Him and Him alone." That is the qualification, want and you'll have, the simple way. Ha. ha. Want and you'll have. But want sincerely and not superficially, but from the inner core of your heart. You want Him, you'll have Him. This is the general, easy, simple, natural way to attain Him.

[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]

No good deeds from your present plane can help you, but the association with them and inner things. The heart is sealed, that ego, that must be broken, and the inner flow will come out. And that will recognise where is the plane to love and to mix, where is his home. Back to God, back to home. The *ahaṅkāra*, that is ego, that must be broken and the inner flow will come out.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21, & 11.20.30]

All doubts will be cleared. Just as a child jumps to the mother's lap can recognise that she's my mother, intuitively, like that. That inner flow will come out and select, "Oh, this is my home plane. I'm child of this soil. I'm floating externally here and there and suffering from reaction."

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Here I close. *Vāñchā-kalpatarubhyaś ca*...

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... to remove the misconception of his followers he asked them...

...

... I shall drink and fever will be gone." And they did so and the fever gone. To teach them _____ [?] Some sort of divinity began there. Some lower education, primary education, primary practice in the religious world.

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]

Ordinary *brāhmaṇa* culture they have come in touch.
In Rāmānanda Rāya [*saṁvāda*] also Mahāprabhu says that, "Where to begin?"

[prabhu kahe,] — "paḍa śloka sādhyera niṛṇaya"]
rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.57]

"The primary beginning is with *varṇāśrama*." "And then go on. *Eho bāhya. Eho bāhya.*" Four, five steps lower. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*. "Here proper devotion begins when *Vedānta*, or the jurisdiction of the knowledge crossed. Knowledge area crossed, then pure devotion begins. *Sarvva-vedānta- vit-koṭ yā viṣṇubhakto viśiṣyate*. Amongst *crores* of scholars in the proper *Vedānta*, one devotee may be found, who cannot but be satisfied with the personal character of the God." And Rāmānanda Rāya also,

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]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

[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]

Unknowable, unknown and unknowable. The knowledge above that, that is given by devotion. *Adhokṣaja*. To receive suggestion, to be able to come in such a position that we'll be able to receive suggestion from the upper world, which is unknown and unknowable. *Adhokṣaja, bhakti*, that will guide our life. From the unknown and unknowable quarter hints will come to guide our life. *Jñāna śūnya bhakti*. Pure devotion begins there, above calculation by our reasoning faculty. Hare Kṛṣṇa. Try to respect what you do not know. Who are in connection with the unknowable, try to revere them. *Adhokṣaja*. *Yato bhaktir adhokṣaje*.

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

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

You will determine, discriminate, and calculate, and take a decision, then you'll come to love Him, or give your service to Him. But that won't do. *Yato bhaktir adhokṣaje*. The unknown and unknowable, all your attempt...

83.12.09.B_83.12.14.A

Śrīla Śrīdhara Mahārāja: ...you risk everything you possess. That is a real justice to your present possessions. This is all effective, to be disconnected fully of that, save yourself. Save yourself from your so called friends, as you think them within you. 'God, Lord save me from my friends.' At present who we consider to be our friends, that must be given up, and we must remain alone. And search who is my shelter, real, proper.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...then Govindaji, Rūpa *abhidheya*. But then Gopīnātha *prayojana*. But *prayojana* Ācārya we're told is Raghunātha.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Gopīnātha, He was installed by _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Caitanya-caritāmṛta* has given stress on these three. Ay tin gauriya ei koriya acariya pasad [?] In mantram also Madana Mohana means Kṛṣṇa.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Govinda - Kṛṣṇa, Govinda, Gopīnātha, in the mantram we find three.

Akṣayānanda Mahārāja: Hmm. Yes.

Śrīla Śrīdhara Mahārāja: So Gopīnātha is *prayojana*, that is ultimately we take shelter there, we're ordinary. Though our position mainly in the Govinda, *rūpānuga*, there. But anyone ordinarily wants Vṛndāvana he'll have position in the most magnanimous and gracious acceptance of Kṛṣṇa as *gopī* in the *rasa*. Gopīnātha represents the *rasa līlā*, the wide circle in the *mādhurya rasa*, dancing,

chanting. That is Gopīnātha. And select few direct in Gopīnātha. And Madana Mohana, only Rādhā Madana Mohan, where there's none, no other *gopī* also when They're alone, Kṛṣṇa, Madana Mohan. *Sambandha* is there. And Gopīnātha of the *rūpānuga* is Govinda. *Abhidheya tattva* also. And Gopīnātha Who gives shelter to all the *gopī* minded souls, in general.

[Śrīla Śrīdhara Mahārāja is now humming a song tune softly to himself - 05:00 - 06:00]
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.

Vidagdha Mādhava: Guru Mahārāja. Now that we're in Calcutta preaching, I was thinking maybe it would be nice if we could make some nice covers for some of your books for selling. Some of your books like *Śrī Śrī Prema Dhāma Deva Stotram*.

Śrīla Śrīdhara Mahārāja: That you may consult with Govinda Mahārāja. I have no idea. When you may take books to Calcutta and there that fascinating or charming - eh?

Vidagdha Mādhava: Cover.

Śrīla Śrīdhara Mahārāja: Cover, book.

Vidagdha Mādhava: Yes. Make them attractive.

Akṣayānanda Mahārāja: Binding.

Śrīla Śrīdhara Mahārāja: Binding, they may have from there. It may not be available here.
The binding arrangement may be taken there. And the ordinary books, this *Gītā* unbound is here, you may take them and arrange their binding _____ [?] Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Tomorrow morning Badrinārāyaṇa Prabhu and Anurādhā, and Braja Behari and _____ [?] his wife, four. Then you are also going?

Vidagdha Mādhava: I was going to ask you, yes Guru Mahārāja, I'd like to be able to go tomorrow morning.

Śrīla Śrīdhara Mahārāja: Five. Then? Dina Bandhu Prabhu he will also go to help that _____ [?] I'm told _____ Prabhu also may go. But discussion finished. _____ Prabhu is expected here. Day after tomorrow Paramahaṁsa Mahārāja's festival _____ [?] So Saturday, tomorrow morning, our good manager must reach there. Dina Bandhu Prabhu is a very good managing officer.

...

...but what for? Not for any material purpose, but for the highest purpose, for Kṛṣṇa consciousness. External adopt-ability was very, very generous, very, very broad. But internal position was firm and fixed in the highest position. And he came with the widest *sādhana* to take the Name, His worship. And other forms eliminated. Only through sound we can cultivate, with the

help of sound. But that must be genuine source, not any sham thing, not imitation but genuine thing. Only through sound, sound is enough. Only sound connection of Kṛṣṇa is enough, but it must be Kṛṣṇa sound, Kṛṣṇa conception.

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]

Autocrat. Beauty but Autocrat. So degree of surrender you are to consider. No limit of surrender because going to surrender to the Autocrat, no limit. One side surrender, another side Autocrat. Now think what to do. You are to die to live. If you really want to live you'll have to die as you are, a wholesale death. Have you got such boldness? So die to live. That is all right, no compromise, you'll have to die. And die for what? To sacrifice, to satisfy the Autocrat. That is Beauty. And thereby you'll attain your best attainment by your degree of death, ha, ha, ha, as you are. What is this? Who will come for what, with such risk?

Hare Kṛṣṇa. The most optimistic person, he may come. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Guru Mahārāja. I've one question. In Braja we see that there are many Mūrtis of Dauji and They're always blackish. But in the *Bhāgavatam* tenth canto we see that it says that Dauji is white colour. But we always have black Mūrti.

Śrīla Śrīdhara Mahārāja: What does he say? Who is he?

Dhanvantari dāsa: Dhanvantari dāsa.

Devotee: In Vṛndāvana there are many Śrī Vigraha of Śrī Baladeva.

Dhanvantari dāsa: He understood, he understood. Dauji. And They're blackish colour. But He's whitish in the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Dhanvantari dāsa: So I'm not understanding.

Śrīla Śrīdhara Mahārāja: You may not understand. Here Keśava Mahārāja also made Kṛṣṇa in white colour, and in all our Maṭhas, Rādhārāṇī a golden colour, or all white stone colour. Do you see? But our eye in the reading of this physical eye, this black and white and red, has got no relation with that sort of black and golden and white. We're to understand that. Do you follow?

Dhanvantari dāsa: Yes. It is a physical thing.

Śrīla Śrīdhara Mahārāja: Rādhārāṇī was golden, Kṛṣṇa was black. That does not mean that the black in the physical eye. So something nearer approach, by the help of the nearer approach you're to realise what is in the original. These are all approach towards that. The whiteness that this eye

can see it has got no relation with that whiteness, and so on, so on. So we should not lay much stress on this physical experience. It is above, transcendental. Somehow some nearer impression is being given. Not this black, this white, this golden, this red, it is something else. Extreme case I'm giving to you, whether you can follow.

When in Manipur there was a revolt in the British period. There was one General Chichandragit [?]

Dhanvantari dāsa: One what?

Śrīla Śrīdhara Mahārāja: One General of Manipur State by name Chichandragit [?], he made some conspiracy against the British rule, and he used to prepare bombs and other things in the temple compound. Just as the chiefs are now demanding. So British got some scent and sent a General to inspect the matter, for inspection. But Chichandragit [?] General he did not allow that gentleman to enter the temple compound. But he forcibly tried to enter and he was killed, murdered there. At this the British were confident there must be some conspiracy, they sent military. And then the temple and the Deity was smashed by cannon shot, whole temple and Deity was demolished.

Now our Guru Mahārāja's comment on this. "The Śrī Vigraha we're to understand, that the Śrī Mūrti is one and the same with Kṛṣṇa, Rādhā-Govinda temple, Kṛṣṇa. And without the slight sanction of Kṛṣṇa not even a creeper can move, a straw can move. Everything, whatever happens by the wish, sweet will of Kṛṣṇa. And why this temple was smashed by cannon shot, and Kṛṣṇa He sanctioned that? Without His sanction nothing can happen. So Kṛṣṇa sanctioned to shoot His Own Deity there that was established and was being worshipped."

What is the reason? Do you follow? Eh?

Dhanvantari dāsa: Yes. I follow the point. What is the reason?

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa willed to shatter His Own Śrī Mūrti there in Manipur? Without Kṛṣṇa's will nothing can happen. And His Own Vigraha was shot to pieces. What is - how? Our Guru Mahārāja told that,

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir
[viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]

[Śrīla Vyāsadeva states in *Padma-Purāṇa*: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 13.94]

Bhauma ijya-dhīḥ.

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

["One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshippable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass."] [*Śrīmad-Bhāgavatam*, 10.84.13]

In *Bhāgavatam* and *Padma-Purāṇa* it is mentioned that what really we do worship that is not stone, that is not wood, or any mineral. When generally we think that it is stone, it is mineral, it is wooden, that conception was shut down in a moment, demolished. Do you follow?

Dhanvantari dāsa: Hmm. Yes. We should not take it externally, the external is finished.

Śrīla Śrīdhara Mahārāja: That external possibility of external conception of the reality, that had been demolished. So we should not give much importance into the external representation of things. It is gradually taking me that side. In this way it has been arranged.

Dhanvantari dāsa: Catching the spirit.

Śrīla Śrīdhara Mahārāja: Ah.

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]

It is towards that, not that very thing. In this way we're to accept. Then the red complexion or - we must not make too much here in the experience of our senses. It is something like, but not as we have our sensual experience, not, but towards. Helpful, favourable. In this way we're to see things.

Dhanvantari dāsa: Like giving an idea.

Śrīla Śrīdhara Mahārāja: Ah. In gradual process we're being taken to them. We cannot but read material things, we're fully surcharged in and out with material conception. And to take out from that material conception some sort of material help is necessary. But that does not mean that what is given, extended to us, that is *the* thing. We're to go further and further to have the real representation.

Dhanvantari dāsa: Very nice, very nice.

Śrīla Śrīdhara Mahārāja:

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]

Just as a professor he's helping a boy to study, the professor has got much knowledge, but the boy not so much advanced in knowledge. So by instalment he will say when teaching geography, 'Sun is fixed, and the planets are all moving around the sun.' Again in higher study of astronomy or geography he will have to say, 'No, sun is also moving.' But if he says that to the boy, the boy will be perplexed.

So by instalments teachings are given to us by the *śāstra*, not wholesale at once, by instalment.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Dhanvantari dāsa: I have another question of a different subject. That in the *Caitanya-caritāmṛta* purport our Prabhupāda says that, "If a *sannyāsī* falls down, the only *prāyaścitta* is to drown himself in the *triveni*." But I'm thinking that there must be more understanding to this situation. It's one statement, a blanket statement, it's only *prāyaścitta*, drowning in the *triveni*.

Śrīla Śrīdhara Mahārāja: That is the standard has been given there, but the adjustment may be according to that ideal. In the time of application, according to the different type of cases, the different adjustment should be made. That is a general example is given. But particular application of the case may differ.

Dhanvantari dāsa: *Kāla-deṣa-pātra*.

Śrīla Śrīdhara Mahārāja: Ah. *Deṣa-kāla-pātra*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhanvantari dāsa: Guru Mahārāja. One more question please. I was reading *Śrī Guru And His Grace* recently, and it's challenging some of my...

Śrīla Śrīdhara Mahārāja: You are reading, but we have not read it.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Anyhow you may ask your question.

Dhanvantari dāsa: Some of my former conceptions are being altered by this, about the Guru Paramparā. Of course some say that it's coming down by *dīkṣā*, but we understand it may also come by *śikṣā* or by *sat saṅga*. But I was thinking previously that just like a chain is as strong as the weakest link in the chain. So if in the *sampradāya* one of the Gurus is not so qualified, then the disciple will not go beyond the qualification of the Guru. He will not rise higher than his Guru. But apparently that is not the fact. The *sampradāya* is not like a chain, exactly.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: If in the *sampradāya* one of the Gurus is weaker, if in the *sampradāya* one of the Gurus is not so strong as the others, then maybe the chain will suffer, or not.
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There are many Gurus?

Akṣayānanda Mahārāja: Yes. If one is not so strong, will it cause deviation, in the message? Like that.

Śrīla Śrīdhara Mahārāja: You may apply the spiritual matters in ordinary cases which we understand properly. Suppose a combination of merchants. _____ [?] Of the merchant syndicate or something like.

Vidagdha Mādhava: Association.

Śrīla Śrīdhara Mahārāja: Association of the merchants, so many members there are. One may understand that mercantile approach little less. Then how will it affect the association? In ordinary case also we can understand to certain, there also this common sense may be applied.

Dhanvantari dāsa: Hmm. Very good.

Śrīla Śrīdhara Mahārāja: Educational syndicate, merchant association, then this military _____ [?]

Akṣayānanda Mahārāja: Regiment.

Śrīla Śrīdhara Mahārāja: All may not be equal, some higher, some lower. And what will be the effect there, we may apply that to these spiritual things.

If a blunt headed merchant he's the supreme, chairman of the association, and at his instruction everyone moves then that will lose in business. Or even in a neglected position one idiot merchant in neglected position then by the vote of the others he will also go on in any way he can.

The difficulty is this, that when we do not come into real conception of the spiritual substance there all these troubles come in. It is all vague, all imagination, all risk. But if we can feel that this *is* spirituality, and this is mundane, then we can make choice for our own interest.

Why I'm out? You're Catholic, why you've become Protestant? You're Christian, why you have come to be Islam? That Mohammed he was a wrestler [boxer], he became a Muslim, that Mohammed Ali or someone. Why have you come from Christianity to Kṛṣṇa consciousness? What for? What makes you justify leaving your born birth religion has taken you to Kṛṣṇa consciousness? What is that thing? You'll apply that. And in Christianity also, all the bishops they're all of same standard?

Everywhere there's gradation, wherever we go, in every walk of life we're to select the superior thing, everywhere, which is suitable to me according to my capacity. I'm going by rikshaw, another by motor, he can provide that, he can go by taxi, but I shall have to go, and some, many are walking.

So adopt-ability depends on our own sincere selection of the truth. The risk is with me.

You've heard of Casabianca?

Dhanvantari dāsa: Yes.

Śrīla Śrīdhara Mahārāja: "The boy stood on the burning deck, whence all but him had fled."

[This is the first line of a poem called Casabianca by the English poet Felicia Dorothea Hemans]

In a fight many may fly away out of fear, but one may stand to fight, knowing fully well that he'll have to die. But still he holds the higher principle, "I won't go back, I shall die here." You appreciate whom? And that is also not every case. That foolish affinity to that order is also not very good. If I go back then I shall be again able to attack the enemy. That consideration also may be there. So *deṣa-kāla-pātra* as you told, it should be judged. Sometimes to become coward, that is to become brave. So practical application in different cases will fetch different result. On the whole the sincerity.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

We must be sincere, to our activity, to the outside, and none can defeat me. I'm my enemy. Enemy is not outside. The worst enemy is within me. If I do not like to deceive me none can deceive me. For the time being it may seem that one is deceiving me, but never, none can deceive me, anyone, none. The culprit is within.

Because we cannot see the real path, so we do not go, is it the problem? Knowing fully well that this is good, but still we can't do that. A hundred times I try to go but I fall down. Who is responsible? That is a row to create, to deceive ones own self. 'This is this, this is this.' The heart will tell plainly that what is real need in me, what I want. The combination, the majority, that is everywhere.

Animalism, then rationalism, then wisdom, then spiritualism. Elimination and advancement. Who comes to eliminate, the company? We're all animals, then rational animal, then wise man, then virtuous man. In this way elimination and acceptance. At ones own risk one is to take. The quarrel and misunderstanding, that is not the real cause. Inner sincere adopt-ability that is responsible for every progress.

Sada haya gaura siksa buliya hoibe [?] If you're simple and sincere you'll be able to understand what advice Gaurāṅga has given to you, it will be plain to you. A bad workman quarrels with his tools.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ]
hṛdaye nābhya nujñāto, yo dharmas taṁ nibhodhata
[*Manu-saṁhitā,* 2.1]

Heart's approval, inner approval, that is final. Imposing from outside, how much value it may fetch in ones sincere acceptance? A man may give his head but not his decision. Eh?

Devotee: _____ [?]

...

Akṣayānanda Mahārāja: ...enter the International Society For Kṛṣṇa Consciousness, ISKCON, and after preliminary purification become most repentant for their previous illicit activities. They are shocked when they realise how they gave up the personal association of God to pursue the useless forms created by Māyā." This question, he has quoted this. "Many people have come to ISKCON, sinful people, and after purification they repent. And they're shocked when they realise how they gave up the personal company of God, to pursue the useless form of *māyā*." So this question of 'gave up the personal association', the old question.

Śrīla Śrīdhara Mahārāja: If anyone had real personal connection, is it possible for him to give up? That is the question? Eh?

Akṣayānanda Mahārāja: Yes. That old question.

[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]

Then Kṛṣṇa's statement in *Gītā* is false. This problem.

Śrīla Śrīdhara Mahārāja: Then some possibility that word will be used, avoiding the possibility of our connection with Kṛṣṇa. Eh? We've come so far into the dense part of *māyā*. From direct connection, direct service of Kṛṣṇa, one cannot come to this *māyā*. But from *taṭasthā* he had the possibility to go up, but without going that side, he has come this side, he may remain like that. Do you follow?

Akṣayānanda Mahārāja: Yes. But this means, according to this statement, before *taṭasthā* we might have had personal company of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: That may not come under reasoning.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Svarūpe sabāra haya, golokete sthiti*. Everyone in his internal real position he's in connection with Kṛṣṇa. But from there he has come here, that is another thing. If we're to say so, then it is by the *līlā*, flow of the sweet *līlā* of Kṛṣṇa, and coming and going. That is another plane. But general plane, from the *taṭasthā* we have come. And by the help of the *sādhus* we can avoid our present position and enter into that company.

Devotee: What should be the case, or should be the understanding in the case of the *brāhmaṇa* assistant of Caitanya Mahāprabhu who was captured by the Bhaṭṭahāris? When the Lord was travelling in South India He had one *brāhmaṇa* assistant. And this assistant he was somehow deluded by the association of these gypsies.

Śrīla Śrīdhara Mahārāja: We're to accept this, that Caitanya Mahāprabhu showed by His personal assistant the possibility of such concern and danger. To show the possibility of such deviation He made it a play to teach us. Satahari [?] dāsa, then Kālākṛṣṇa dāsa, the dangers may come in such forms. To show this Caitanya Mahāprabhu by His own persons has given us the suggestion, that it is possible, beware. Beware of the danger. It is possible that from such stages one may be enticed by *māyā*. So don't believe you too much, don't trust you too much. Even in connection with God's temple, we have seen, we have heard rather, that in a temple a *pūjārī* is worshipping in the temple, engaged, within the temple he's writing a love letter...

83.12.15.A_83.12.19.A

Śrīla Śrīdhara Mahārāja: "You Yourself put question, and You made me to answer Your question. That as I'm Guru and You're disciple. This is very peculiar. Whatever You like You may do that. You are omnipotent. Within You are sending the answer, and outwardly You are making enquiry. Ordinary people won't follow that. They'll think that Mahāprabhu He learned all these things from Rāmānanda. But really I feel that You are sending within the answer, and outwardly You are as a seeker You are making questions."

Mahāprabhu in His last talks told, "Why you are afraid so much?"

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

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

"You are afraid of being placed in the position of My Guru. But whoever he may be if he knows really Kṛṣṇa then he's Guru. Outwardly he may be a *brāhmaṇa*, or a *sannyāsī*, a *gṛhastha*, or even a *śūdra*, anyone outwardly. But within if anyone has got that wealth, the knowledge of Kṛṣṇa, he's really Guru. Why you are feeling so much inconvenience?"

In this way some conjecture, that He's always Guru. *Sannyāsa* Guru also gave the mantram. "Is it suitable for the *sannyāsī*?" In this way He gave mantram to the ear of the *sannyāsa* Guru and then heard from him. Here also Kavirāja Goswāmī and other devotees said, "Just as the ocean sends gases to form cloud, and when the cloud becomes rain it falls to the ocean." Just like this the talk of Rāmānanda and Caitanya. From Caitanya inspiration going up to the sky to Rāmānanda, made the cloud. Rāmānanda is cloud and Caitanya Deva is the ocean. Cloud draws water in the form of gas, and then again it rains over the ocean.

sañcārya rāmābhidha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatāṁ prayāti

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.1]

Rāmānanda is compared with the cloud, and Caitanya Deva is compared with the ocean. The cloud is made of drawing water from the ocean, and again raining over the ocean. So Rāmānanda internally drawing inspiration from Caitanya Deva, and externally as a cloud he's raining to Caitanya Deva, giving, distributing those things to Caitanya Deva.

In this way the devotees have seen themselves and _____ [?] in that light. He's coming from ocean and again falling in the form of rain coming. Kṛṣṇa. Outwardly Caitanya Deva is hearing, putting questions and hearing answers, so he that gives the answer is in the position of Guru, and who is enquiring in the position of disciple.

But here the nature of the disciple is something else, that He knows everything. "Further, go further, go further, little more." In this way He's guiding. "This is almost finished. Still if anything please say." In this way the enquirer as if He knows everything, in such a posture it has been distributed.

But still Rāmānanda is afraid. "Oh, people will say that You have come, really You are describing everything in me, and outwardly You are posing like a disciple. I don't relish this thing."

Then Mahāprabhu, "You don't care for that. Anyone can become a Guru if he's already with the capital of Kṛṣṇa consciousness. Formerly, anyone he may be, it does not matter. Kṛṣṇa consciousness is the wealth, and one who has got that he's the heaviest."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha Mādhava: Guru Mahārāja. In *Lord Gaurāṅga* by Śiśir Ghose, the English translation is perhaps awkward in some places. Because he describes Mahāprabhu going into trance at different times, and at that time Kṛṣṇa taking possession of His body. And then He would speak in a different way, and then...

Śrīla Śrīdhara Mahārāja: I don't follow you.

Vidagdha Mādhava: I see.

Śrīla Śrīdhara Mahārāja: Who else, to explain him?

Vidagdha Mādhava: This one book *Lord Gaurāṅga* by Śiśir Ghose...

Śrīla Śrīdhara Mahārāja: Yes. *Lord Gaurāṅga*.

Vidagdha Mādhava: ...there's one English translation, and in this English translation Śiśir Ghose describes Lord Caitanya as being possessed by the Supreme Personality of Godhead, by Kṛṣṇa. And sometimes going, this possession is leaving, and fainting, Mahāprabhu faints and becomes normal again.

Śrīla Śrīdhara Mahārāja: Eh?

Vidagdha Mādhava: He's describing Mahāprabhu becoming fully manifest as Kṛṣṇa and speaking as Kṛṣṇa. And then fainting and then returning to his normal condition as Nimāi. He's describing as if a spirit is possessing Mahāprabhu and leaving. He's describing that kind of situation.

Devotee: It's kind of a *māyāvādī* conception, that He attains...

Śrīla Śrīdhara Mahārāja: I want to hear the original expression, what he has told.

Vidagdha Mādhava: OK. I can get that.

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

Vidagdha Mādhava: So, Guru Mahārāja. I'll read you a short part of this book.

"This is the initiation of Nimāi. And there was a halo around Nimāi at this particular initiation. And He addressed His mother with exceeding gravity. I'm leaving this body. I shall come again. The body I'm leaving behind is your son whom you should tend with great tenderness when I'm gone." So saying, Nimāi made an effort to bow to His mother, but before He could fully perform this act He became unconscious. The boy then to all intents and purposes seemed dead. Śacī, alarmed,

sprinkled water on His face, called Him loudly by His name, and by this and other means succeeded in restoring Him to consciousness. As soon as Nimāi had fallen into a swoon, the light which had shone from His body left Him, and the halo which had surrounded His head disappeared. And with it disappeared His awe-full and reverential inspiring aspect. Śacī was relieved to find her son restored again to His natural state."

Śrīla Śrīdhara Mahārāja: Eh? The last line?

Vidagdha Mādhava: "Mother Śacī was relieved to find her son restored again to His natural state."

And he makes one footnote about the statement of Nimāi that, "The body I'm leaving behind is your son whom you should tend with great tenderness when I'm gone." He footnotes, "This may either mean, always take care of the body of your son, or revive Him when I leave this body, for He will fall into a swoon."

This is only one example, there are many. "Where Mahāprabhu is shining like a thousand suns, in the house of Śrīvāsa Paṇḍita. But these manifestations last for some time and then going away. And sometimes Mahāprabhu falling unconscious at the end of the manifestation."

Śrīla Śrīdhara Mahārāja: We do not admit that Mahāprabhu had any body of flesh and blood. But He could show anything and everything. That was a show, to Śacī Devī, and not reality. Not body of flesh and blood, and He left it, and again came and entered into it and made it active, it is not like that.

So Kṛṣṇa also showed like that in different places that He was present - when He left His body, the arrow thrown by the Jarābad, and blood oozing. And Kṛṣṇa's body was burned. All these things are *māyā*.

Sītā Devī was taken away by Rāvaṇa, this is all *māyā*, Mahāprabhu told.

Because His body is purely of consciousness. Only He has the special power to make a show, of a spiritual body to the plane of material existence, to communicate with us. But that is not His real body. To communicate.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga- māyā*."] [*Bhagavad-gītā*, 4.6]

When a transcendental personality comes to appear in this world through the ordinary course of this world, but it is all a show. He controls these material laws by His spiritual laws. And then in that way they come here and connect with us and deal everything with us in our layer. But in spite of this not a tinge of matter is in Him. The spirituality can appear in the grossest substance in this world. He can connect, but this gross element cannot connect there. He can take any shape, to be intelligible and approachable by us. But still He's not to be captured by the eye, or touched by the hand, or the voice heard by the ear. He can manage to connect with us, but still He retains His

spiritual existence cent per cent. And He can do, to communicate with us, He can show that as if He has come to our level, but that is all show.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ / na yujyate sadātma-sthair, yathā buddhis tad-āśrayā

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. [*Bhagavad-gītā*, 4.6]

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam / paraṁ bhāvam ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

"I can come in the material form when necessary, but that is not really matter. Without material form I can show My own form as if it is material to the paraphernalia."

Prakṛti-stho 'pi. He's fully spiritual, but He can also make a show that as if He's a material body. Hare Kṛṣṇa. So I close the class here.

...

Śrīla Śrīdhara Mahārāja:

jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ
yaj [jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate]

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."] [*Bhagavad-gītā*, 7.2]

...

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Nitāi Gaura Hari bol. Tattvava matsana [?]

Yatham yatham kalpa jais karmam karmam krodha vimocanana
Aham kalpa jais karmam krodha kama vimocanana
_____ [?]

... control, rather we shall aspire after to be controlled.

Devotee: Guru Mahārāja. In that connection when Rāya Rāmānanda was talking with Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: When Rāmānanda Rāya was having his discussions with Mahāprabhu he said that, "Whatever I'm saying it's coming from You."

Śrīla Śrīdhara Mahārāja: Oh. "You're giving inspiration, and I'm giving out that feeling. It's a very wonderful thing that You're speaking from within me and You're hearing. You're putting the question, and the answer You're inspiring in me, and I say what You want me to say, and You're hearing. It's a peculiar position I've got." Rāmānanda says. "You're listening and You're speaking through me, so You're establishing a rapport."

sañcārya rāmābhidha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatāṁ prayāti

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.1]

Clouds are the product of the water of the ocean. And the ocean water becomes gas and forms in clouds. And again cloud means transformed into rain the ocean receives that. That example has been given. From ocean through cloud coming to ocean.

"So You are in me. You're putting some questions, and You're inspiring me with the answer, and I'm putting that thing in Your, as reply to Your question. So coming from You and again going to You. The gesture of Your putting question is such. What is that? What is them? Then what is them? You know everything, still You want to hear it from my lips."

"This is external. This is superficial. Go deeper. Go deeper. This is all superficial. Yes, we can begin with this. Go deeper, more."

"Your suggestion is such that You know everything - only You want to be spoken by my mouth. You're putting questions in such a fashion that You know everything. "Go, little more, little

more," so everything known to You. The gesture, the nature of Your putting questions to me clearly shows that You're well versed in everything. Only You want it to come through my lips.

"So this is external. Go forward. This is also superficial. Go deeper. Then yes, it is. Then next, it is good. Further. It is better. Go little more. Yes, it is the highest. Now, how to attain this? Please speak to Me."

In this way everything known to You, but You're pushing me to pass Your opinions through me. A peculiar type of question and answer. One who listens He knows everything. And one who advises he's an instrument in the hand, a doll in the hand of one who's listening. Peculiar things, very sweet it seems."

So a *bhakta*, a devotee's doing, actually Lord does through him. The Lord does through a devotee, they have no separate understanding. They're almost instrumental, still holding some special individuality, they want to be an instrument. "I have no original position. Whatever He wants me to do I like to do that." Agent, cent per cent agent of different departments, the *svarūpa śakti*. Surcharged with *svarūpa śakti*, the internal potency, they do. Instrumental. _____ [?] "Whomever You want to dance in what way he dances in that way. He plays in that way according to Your insinuation, Your inspiration." Still, they've got separate existence, so many, but all in one tune, different but harmonised. Though different but harmonised, not opposition party. Kṛṣṇa. Kṛṣṇa. _____ [?] We want to have such position. What is necessary how I shall be adjusted in that position.

[dante nidhaya trnakam padayor-nipatya, krtva ca kakusatam etad aham bravimi
he sadhavah sakalam eva vihaya durad-, gauranga-candra-carane kurutanuragam]

["Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moon-like Sri Gauranga."] [*Caitanya-candramrta*, 120] [*Gauḍīya-Kanthahara*, 13.148]

Dante nidhaya trnakam padayor-nipatya. Taking the hand from the feet. *Padayor-nipatya*. Falling at the holy feet.

Krtva ca kakusatam etad aham bravimi. With much entreaty, and also flattery, and also request and prayer, I want to say to you.

He sadhavah. I have faith in you that you are all honest man. I'm addressing to the honesty in you. *Sakalam eva vihaya durad*. My most fervent prayer to you, give up everything, and every call, dismiss. And fall flat, wholly at the feet of Śrī Caitanya Deva. You'll get the highest benefit. I have faith in your sincere honest heart. I appeal there. In spite of so many mental tendencies in different ways, at heart, at the bottom, you are honest and good. So I appeal to you, give up everything, and come fully under the feet of Lord Caitanya. Your gain will know no bounds, unlimited gain.

Caitanya-candra-carane kurutanuragam. Try to find your attraction for the holy feet of Śrī Caitanya Deva, the exponent of the divine love. And you will surely get your fulfilment, you will feel in your heart. Give up everything. So many tendencies are dragging you out to different directions. Don't allow yourself to be prey to those different discordant attractions. My fervent appeal to you my friend, give up everything, fall flat on the feet of Lord Caitanya Deva."

This call is coming from the core of the heart of Prabodhānanda Sarasvatī, one who passed his last time in Śrīkuṇḍa, Vṛndāvana, alone. A lonely place, lonely life he led with literary culture. *Rādhā-rasa-sudhā- nidhi*, *Caitanya-candrodaya*, *Navadvīpa-śatakam*, so many books. He sings the infinite, and very heart touching, and good style Sanskrit he has given. Sentiments are very fine and very dignified.

strī-putrādi-kathaṁ jahur [viṣayiṇaḥ śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ]

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-candramrta*, 113] & [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 11-12]

Strī-putrādi-kathaṁ jahur. Very sweet, and he made his appearance to preach the love in the country. What was the condition of the country at that time? *Strī-putrādi-kathaṁ jahur viṣayiṇaḥ*. The worldly people they forgot to discuss about their family affairs. Such dazzling scene was created, the example was created, that ordinary people they're also talking in their home about Caitanya Deva. They forgot to discuss about their family affairs. *Strī-putrādi-kathaṁ jahur viṣayiṇaḥ*.

Śāstra-pravādaṁ budhā. Those persons... *ke*?

Devotee: _____ [?] Mahārāja.

Śrīla Śrīdhara Mahārāja: They're quarrelling with the different purpose in the *śāstra*. "Oh, *śāstra* says this." Another says, "No, no, the *śāstra* purport is this." The third man, "No, no, the real meaning will be that." This sort of quarrel was stopped for the time being when Caitanya Deva came with loving expression of the transcendental realm. They stopped for the time being their quarrel, the different types of meanings of the scripture.

Yogīndrā vijahur marun niyamaka-kleśaṁ. And the *yogīs* who were very much busy in controlling their breaths, *prāṇāyāma*, *pratyāhāra*, the so called processes of *yoga*, for the time being they left that. And actually took up, actuated what he has taken in this quarter. This very wonderful thing for which we shall take trouble to control over the breath and reach some stage of mystic consciousness. A very wonderful thing Śrī Caitanya Deva has brought into the world.

Vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ. Those that are fond of austerity and penance, they also stop their campaign. "What is the necessity of embracing so much voluntary pain on the body and mind, and to search after some happiness in future life?" This austerity and penances they also gave up for the time being, their endeavour to that cause, *tāpasāḥ*.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The *sannyāsīns*, the renunciants, they gave up the study of the *Vedas*, *Upaniṣads*, and to get by heart all these *ślokas* etc. The study of the revealed scriptures, that was also stopped for the time being. The students stopped their study of the higher scriptures.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yoga. When Caitanya Deva came out with some higher display of the devotional love divine, all the departments were affected. And more or less they were charmed and left for the time being their own campaign, and looked at what Śrī Caitanya Deva was taking in the country at that time.

In this way he has, this Prabodhānanda Sarasvatī, so many things, very, very beautiful poems. Hare Kṛṣṇa. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

Prema, love, wholehearted dedication, the whole divine.

83.12.19.B_83.12.20.A

Śrīla Śrīdhara Mahārāja: _____ [?]

In love divine no possibility of any selfish appeal. Selfishness completely eliminated. Still it seems to be selfishness but that is all God centred, His interest centred. Different centres but still all on His behalf. So many working places, so many centres on His behalf. Fully eliminated from any special interest, or no interest. Self interest and no interest, both should be condemned, and God interest should be placed in that. All agents of the Lord Supreme. The Lord of different type, the Lord of love, and charm, beauty, ecstasy, joy. Be a member, try to have membership in that spirit, in that domain. Everyone become an agent of divine love. Selflessness and also no interest-less. *Bhukti-mukti-spṛhā, piśācī*.

[bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 2.22]

They have been compared to the ghost, she-ghost, two aspirations, either to enjoy or to renounce. These two functions have been condemned like a she-ghost. Relieve yourself from her hands, these two ghosts, witches, be free. Then you'll be able to understand what is service divine. Two enemies, to work, anomaly, or to retire. Hare Kṛṣṇa. Nitāi Gaura Hari bol. But very difficult.

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]

Such devotion is very valuable and very rare to meet with.

jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā

["By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc, worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [Mahādeva] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.36]

By pure knowledge we can get *mukti*, we can attain *mukti*, by culturing about the basic knowledge of the environment. But all reactionary so give it up. Disconnect yourself with everything what is tempting you and binding you with the reaction, give up the charge. *Jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ*. And also good enjoyment we can have by performing so many sacrifice in the *karma-kāṇḍa*. The offerings to the local agents, they will carry enjoyment for you, as a reaction. You'll be much satisfied, you'll attain much satisfaction with this mundane sacrifice. *Seyaṁ sādhana-sāhasrair hari*. But by thousands and thousands of processes to acquire real devotion, that is very rarely found. No pure agent is found in this world. What is devotion proper, to know that, to ascertain that is very, very difficult, from this plane of life.

Raghupati Upādhyāya says. *Kam prati kathayitum īśe, samprati ko vā pratītim āyātu*. "To whom should I say, and who will trust in me, in my words, in these tales, that the damsels of Vraja they're object of hunting of the Absolute, Beauty? The Absolute Beautiful He has come to hunt after the damsels of Vṛndāvana, eh? It's a ludicrous thing. To whom should I venture to speak all this nonsense? And who will believe in these delirious statements?"

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]

...

Śrīla Śrīdhara Mahārāja: ...has come to search after the peace, a hint is there. After Śrī Caitanya Deva has come, and when He will preach this in some original way, then people may come to put their faith in such action, that the Absolute, He's hunting after the girls of Vṛndāvana. When Caitanya Deva will come and He will set an example by His personality, and will preach in such a way that then people will be able to put faith in such statement, otherwise not. For him, it is impossible, for a tiny brain, or tiny heart, to think of so high things. And also, *yasyālinde paraṁ brahma*.

[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]

That Paraṁ Brahma, the highest of the high, He's crawling in the compound of Mahārāja Nanda. *Yasyālinde paraṁ brahma*. These idle statements will have no value in the world. No gentleman, no scholars will be able to put faith in such statement. 'That Paraṁ Brahma He has no other duty, He has come and crawling on the veranda here. And He's stealing and eating the butter from Nanda's house. He has no other serious activity and engagement. He has come to do all these childish things. It's futile.'

But when Caitanya Deva came and supplied the basis, the ground, the plans, and from this *karma*, the elevation, nor renunciation, all these grave things were pushed down. And put in the highest rank the simple affection of the *gopīs*, how it is, why it is capturing the heart of the highest, by His own personal example. Then people will come to put faith - it is possible.

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 most ordinary things in this human nature, that is in the proper ideal of the highest quarter. In the highest quarter of the Absolute a play is going on, and that is similar to this human. *Aprākṛta*. Everyone will take it as a human thing, but it's not so. This is the fun. The human system is created when the ideal of the highest position in the Absolute it is created. So very similar, but it is here in the mundane, and that is there in the highest quarter. Only similar but not same, because the materials are different. The colour is almost the same but matter is quite different. One is highest sacrifice and another is crude sensual-ism. But this human social play, form, is not to be blamed, it is *the* highest. This has been told. *Kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra*. Very similar, the pastimes of the highest quarter they're very similar colour with this human society. Very befitting. At the same time there's much apprehension that we may forget, we may take this as that. That *sahajiyāism*. *Aprakṛta-rasa-sata-dushani*. Written by Guru Mahārāja, and being translated by Akṣayānanda Mahārāja.

'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya / tabe yāya tad upari 'goloka-vṛndāvana'.

[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]

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. So many planes of subtle enjoyment, enjoying tendency. Then Virajā then Brahmaloka, towards excelled renunciation. Then Paravyoma, a routine and controlled process of service towards the Supreme. And then gradually comes Vṛndāvana, Goloka.

So very difficult. Come so far, now difficult. We come very far, far away from the home, but still that is our hope. This is the hope, the hope is there, that that is our home. But we have come so far, far away. Back to home, back to Godhead, back to home. Home means home comfort can only be found there, and we're quite at home. That heart's approval. "I do not want anything further. All loving atmosphere. Everyone will take care of me. Every atom of the whole will take care of me." Home means this, that without any paying, without any remuneration, every atom in the environment will take care of me. That is home. All affectionate, every atom on all sides of me are affectionate, to take care of me, my interest. That is home. And not to pay for that. _____ [?] Nitāi. Nitāi. Nitāi. What Nārada paid that was not sufficient, even Vyāsadeva, but Śukadeva had to intervene. One Śuka was necessary to represent such thought. *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]

Then the test passed the examination, amply. It must have to come through Śuka whose indifference to this world is more than a story. Young man of sixteen, no trace in his look or understanding of any man and woman, boy and girl. No trace in his movement or in his look or any attempt from him.

When it came through his mouth to this world then people had some respect. "Yes, there may be. A man who's taste is fully drawn from the charm of this mundane world when he's young, then there must be something. Let us enquire."

A Śukadeva was necessary to inaugurate this *Bhāgavata* truth to this mundane world.

Otherwise followers did not care to give it admission. "Eh? This filthy thing filled with idea they're going to ascribe over the highest conception of the Paraṁ-Brahman. They want to carry these filthy ideas to that Paraṁ-Brahman. Are we fools to accept such proposal?"

But when Śuka came and he gave impression, "You know me, who I am, what is my aspiration, what is my ideal. I'm charmed by that transcendental, loving pastimes of the Lord. It is on the highest plane." Śukadeva told.

And again, Śrī Caitanya Deva came with His brightest scholarship, which could not be found in debt. And He declared that, "That loving devotion is the highest quarter of our attainment." And He showed through His life, proved how it's possible.

Then people had some easy faith, "That yes, there may be existence of such high love divine. Love may be the highest. The highest quarter of existence is love. No dirt, all good, all purity, no dirt, all purity."

Hare Kṛṣṇa.

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, Paraṁ 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]

śrutim apare smṛtim itare, bhāratam 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]

This Raghupati Upādhyāya, a devotional scholar in Tirhuta, met Śrī Caitanya Deva and told, "Those that are very much afraid of death and mortality, very earnest to get out of the mortal pain, let them run after searching the *Vedas*, the *Purāṇas*, the so many scriptures, *Mahābhārata*. They're all afraid of their future, or of their eternal mortality. I don't care for that. I'm not afraid of any death. *Bhava-bhītāḥ*. To come to the world to suffer. I'm not going to enlist my name among those that being afraid of the mortal influence of the world run after this *Bible*, this *Koran*, the *Veda*, the *Purāṇa*, all these things. But I'm astounded to find what is the position of Nanda."

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: "I'm dumbfound to find the Paraṁ Brahma may be so closer, so affectionate, so loving. Though I'm not afraid of my - of the jaw of death - but I'm attracted by the positive aspect of Paraṁ Brahmā. That He comes so nearer to our heart, we can have Him in such an intimate way, is it possible? This is a charming thing. I cannot evade this thing, I can't avoid this. I'm not afraid of mortality, of destruction. But this positive aspect is attracting me very much, that He can come so close to our heart that we can have Him in every way. Even through the so called senses also we can have Him is wonderful."

Hare Kṛṣṇa. Senses are created only to misdirect us, eh? These things have no positive and some happy conception of their existence, eh? No! If properly utilised, properly adjusted, then every atom in our constitution can enjoy the embrace of the Divine Lord. Every atom in our body may be utilised for His service. No *vyādhi*, I'm not violent. Whatever I think to be my enemy, they can be turned into friend. My eye, my nose, they're only meant to capture myself to this mundane satanic world, eh? They have no other positive and real purpose of existence, eh? Yes! Everything...

prati aṅga lāgi kānde, prati aṅga mora

[Jñāna Dāsa says in his *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*:
Śrīmatī Rādhārāṇī says, "Every part of My being cries for the corresponding part of Him."]

The *Vaiṣṇava-padāvali*, of course the highest stage. "Every atom of My body is crying to have a touch of the corresponding atom of the Lord. Every atom in My body has got its optimistic position." It is possible. Every atom in me is crying for the corresponding atom of the Lord's feet divine. It is possible. Gaura Hari. Gaura Hari. Gaura Hari bol. Such is the gift of Śrī Gaurāṅga Deva. *Prati aṅga lāgi kānde, prati aṅga mora*. My connection with the Supreme Entity is such that every atom in my body is crying to have an embrace of the corresponding atom of my Lord. Gaura Hari bol. No further. I stop here.

Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...that will gradually reveal in the heart of the devotee, in the Name proper. Spiritual Name that uses, not this worldly *rūpa*, colour, or feeling. But the Name will produce some peculiar *cinmaya rūpa*, the spiritual substance. Sphirite canmukhe nanam sphiranam [?] After that the qualities will come from that, the Absolute relativity. From the relativity of the transcendental sound the figure will come, and from the relativity of them both the quality will come. Again from the same relativity paraphernalia must have to come. And then the pastimes between them that will also come. And the devotee who's taking the Name he will gradually find himself there in some quarter, serving position. That is a course.

[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]

But that *Nāma* from the physical to the spiritual, if there is *śaraṇāgati* and also serving attitude, then you'll take to that spiritual realm, gradually. The progress will be that type, that life.

And under the inspiration of the devotee and the Lord Himself, in any stage one may come in the preaching field also. That is also to preach the nobility, the divinity, divine character of the Holy Name. *Saṅkīrtana*, *Nāma saṅkīrtana*. The cultivation of the sound God. Book writing also cultivation of the sound. Sound God _____ over everything and everything, sound transcendental. If we come in touch with the transcendental sound then that won't allow us to sit idle, that will inject energy within us and maybe will make us active. That is also service of the Name, to preach. *Kīrtana* means to preach, to assert the divinity of the transcendental sound, some *Nāma saṅkīrtana. Nāma*, the Name is one and the same with the original Godhead, Kṛṣṇa. Kṛṣṇa and His Name is not separate. *Acintya bhedābheda*.

The Name will suggest, will bring us to His other respective positions and aspects. Beginning is the sound, then entering into the domain of *līlā*, through gradual process. The sound will draw the internal aspect of the sound, and enter the room of the house, make us see anything and everything. From far away He represents Himself in the terms of sound. And the sound will invite

you to approach nearer and nearer. And then gradually we can have, to see, to hear, try to have Himself got there. Everything we get, sound comes, to ask us to go to Him, to go back to Godhead, the sound comes.

"Come and see Me. Realise Me. I'm everything of you. Try to understand Me."

The sound through Name, in the scripture also, sound, one sound, but what is one? The Name is all important. In the mantram or in the scripture, so many things are mentioned. But if instead of Kṛṣṇa we put there Kālī, and if instead of Kālī we put there God or Allah, then everything will be taken to that. But if we put Kṛṣṇa, scripture producing, preaching so much things, "Do this, do this, do this, do this." But do this work for the satisfaction of whom? For the satisfaction of Allah, or God, or Kālī, or Śiva, or Kṛṣṇa, it will change, wild change, revolutionary change. So Name is all important. And without anything, go on taking the Name of Kṛṣṇa, it will suffice to take you nearer to Him. So the mantram also has been discussed, that so many words they're there, but the centre may be Kṛṣṇa, or Kālī, or Śiva, or anyone, it will take you there.

"Take me, take me, take me. Take me to India. Take me to London. Take me to America. Take me."

So that is all important. America. If I say, "America, America," I can't say anything else.

Then some person will say, "He says America, he wants America. Oh. You're to take this ship, or you're to take this plane. If you do not know anything you'll only pronounce 'America, America, America.' Then people will come to help you. Oh, America, he says America, he wants America. Oh, you go this way, and get the plane and go to America.'

"I want to go, I want to go, I want to go." Where, it's not mentioned. If you put then, "I want to go to Calcutta, I want to go to Japan, this is limited," Oh, he'll go there.

In this way the Name is all important, in the mantram, everywhere. Ke?

Viraha Prakāśa: Viraha Prakāśa.

Śrīla Śrīdhara Mahārāja: Viraha Prakāśa Mahārāja. And there?

Devotee: Bhakti _____ [?]

Śrīla Śrīdhara Mahārāja: Here?

Gauravāṇī dāsa: Gauravāṇī dāsa.

Śrīla Śrīdhara Mahārāja: Gauravāṇī. Then?

Badrinārāyaṇa: Badrinārāyaṇa. And Purnānanda Prabhu.

Śrīla Śrīdhara Mahārāja: If we conceive ourselves to take the Name, to culture that spiritual sound, then _____ [?] first it will purify, the Name will purify our heart. There are so many desires, these will all be brushed aside, and only the Name will stand. Then the *rūpa*, figure and colour will come. Not mundane, not as we find in the scripture, or in the idol, not that. The

spiritual colour will come, spiritual figure will come, then the quality, then the paraphernalia, and then the *līlā*. And when the *līlā* will flow you will find that you have got also a position there, somewhere. This is the proof.

Sphurite canmukhe purika vaisistham tata lilayam puresha [?]

Jīva Goswāmī has scrutinised, analysed all these things. But the seed must be genuine, should be genuine, spiritual seed. The capacity of the whole thing depends on the genuine nature of the seed.

kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama (1)

hṛdaya haite bale, jihvāra agrete cale,
śabda-rūpe nāce anukṣaṇa;
kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara
sthira haite nā pāre caraṇa (2)

cakṣe dhārā, dehe gharmma, pulakita saba carmma,
vivarṇa haila kalevara; (3)

[From the final song of (8 verses) of Śrīla Bhaktivinoda Ṭhākura's book, *Śaraṇāgati*.]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]
[*Gauḍīya Kaṇṭhahāra*, 17.60]
[*The Search For Śrī Kṛṣṇa*, p 126-129]

Controlling the whole physical world, including the body.

Kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare. (verse 4)

Creating so much apparent trouble in me, but the nectar it flows, the nectar is oozing from them and flowing in the whole heart.

Kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare. (verse 4)

Gradually I shall find I'm lost. It has taken the upper hand and using me, my mind and body, everything under the control of the Name. Sometimes making me dance, sometimes making me weep. In different ways the Name is utilising, using me. _____ [?] apparently it would seem to be so many further disturbances in the physical and mental world.

83.12.20.B

Śrīla Śrīdhara Mahārāja: ...such abnormal way He's using me. But whatever transformation is in my body or mind, but I find that a nectarine solution is always all pervading in me also within me.

lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)

Gradually I come to realise that He's my master. In whatever way He may utilise me, He's satisfied, let it be fulfilled. He's my own heart's friend, and He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully.

lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)

He's the master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender complete arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from innermost heart. That by His handling independently over me, His lording it over me, and I'm finding that is the way of my fullest satisfaction.

premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)]

Gradually I come to find that if He's a seed containing a marvellous quality happiness is there, and it is oozing from that, and it's spreading through the whole of my nature.

īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)

Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana in a way inherent in my nature. *Sākhya*, *vātsalya*, *mādhurya*, I'm posted, I'm finding among that ecstatic paraphernalia. And a very favourable environment, and homely confidence and comfort. And feel that my whole life is transformed into something divine which I never could conceive previously in this way.

pūrṇa vikaśita hañyā, vraje more yāya lañyā, dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kare sarvva-nāśa (7)

Then I shall find that this is the goal of my life. My highest attainment is here. I don't want any further progress. This is the position I have got by the grace of the Name. Kṛṣṇa, in the form of Name, went to the mundane world and has attracted me to such position. He's given everything. All my innate tendencies find their fullest satisfaction in the favourable environment here. No necessity I feel for any sort of want, all fulfilled. Full fledged theism.

[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]
[*Gauḍīya Kaṇṭhahāra*, 17.60]
[*The Search For Śrī Kṛṣṇa*, p 126-129]

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

But who is to believe this, eh? Who preaches this he's also mad, and who accepts this he's also mad, all abnormal. This ignoring the present reality of the civilised world, and running after phantasmagoria. Eh? Kṛṣṇa, He's so, He's God, He's of such spiritual type.

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

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

What is night to one is day to another. The world of the present civilisation is night to us, and we want to awake in the day of Kṛṣṇa's *līlā*, Vṛndāvana. We ignore this, as night we don't like to look at, it's all in darkness. We may awake in the day of Vṛndāvana. But that is mania. What is mania to one is reality to another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Guru Mahārāja. I've heard that Gaura *līlā* and Kṛṣṇa *līlā* they coexist in the transcendental plane.

Śrīla Śrīdhara Mahārāja: Yes, coexisting. Sometimes when the enjoyment within His own group that is Kṛṣṇa *līlā*. In a particular stage He's playing with His own group. But when He's out to give it to others it becomes Gaura *līlā*. Only the fixed group they will avail of this ecstasy, that is Vṛndāvana. Why should not the outsiders be allowed to taste of this? When this is added to Rādhā-Kṛṣṇa then it becomes Gaura. And with the company of Nityānanda-Balarāma He's out to manage things in such a way that the outsiders also have chance to enter into that plane and have new fortune. That is Gaurāṅga, magnanimity is added to beauty, magnanimity, *mahā-vadanyāya*.

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

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

Rūpa Goswāmī is composing this *praṇāma* mantra. *Namo mahā-vadānyāya*. The great magnanimous personage I bow down to Him. *Mahā-vadānyāya*. Why? *Kṛṣṇa-prema-pradāya te*. He has come to distribute the highest nectar in the creation, so He's *Mahā*, He's great, magnanimous, because He has come to distribute that love divine. *Kṛṣṇa-prema-pradāya te*. Who is He? *Kṛṣṇāya*. He's Kṛṣṇa Himself. *Kṛṣṇa- caitanya-nāmne*. And He has taken the name of Kṛṣṇa Caitanya, that He will produce Kṛṣṇa consciousness in the heart of the world and all.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

And He has not that black colour, but He has come in a yellow glow _____ [?]

Devotee: Golden.

Śrīla Śrīdhara Mahārāja: Yellow, golden, garb. Why this is? Oh. Rādhārāṇī is also there, mixed and combined with Kṛṣṇa. So Both have come in the name of Kṛṣṇa Caitanya to distribute Their Own internal jewels, to scatter them, to distribute them at large to the ordinary public. Oh. The great Lord, I bow down to Him. Such magnanimity is possible, eh? He has come to enlist members, to recruit members for His own family affairs, eh? He will recruit us and take me in, and allow to work in His own family service. So magnanimous He has come here. Ke?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Nitāi Gaura.

Devotee: Guru Mahārāja. What is *audārya līlā*?

Śrīla Śrīdhara Mahārāja: *Audārya* means generosity, *dār*. *Mādhur* means sweet. *Audār* when He becomes very much kind to distribute to others, that is *audārya*, kindness, generosity, magnanimity. That is *audārya*. *Audārya* means in a giving mood, not only in a fixed circle, but it must be distributed to a greater boundary, *audārya*. *Audārya* means one who gives enough. *Mādhur* he tastes himself, within his own. *Audār* he gives it to public.

Devotee: Gurudeva. A devotee he may relish the two things, by internally participating in Kṛṣṇa *līlā* as you say, and externally by *pracāra*?

Śrīla Śrīdhara Mahārāja: There are mainly three kinds. One group are very fond of serving within. Another group they're very eager to give to others. And another group who wants to engage in both the *līlā*, here also, there also, they have their tendency. When they're engaged within the circle, very deeply they do that. And when they find that the Lord wants to distribute to others, there also begins to help that *līlā* with whole heart. Gaura *līlā*, Kṛṣṇa *līlā*. Some have special attraction for the *mādhurya līlā*. Some have special attraction for the *audārya līlā*. And there are some who partakes in both of them - they find satisfaction. When they engage themselves in a particular *līlā* - self forgetful, he's engaged fully there. And again when by the wish of the Lord is given to another, he forgets everything and deals it cent per cent engagement there. It is possible.

[16:12 - 18:06 ?]

Devotee: ...those two *līlās*, *mādhurya* and *audārya*, they're existing in the transcendental plane, simultaneously existing in the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes. What is not in the transcendental that cannot come here. What is not in the cause cannot come in the effect. In effect we see we'll have to trace that within the

cause, there. In the transcendental plane it is there, because they're fully conscious. Not only conscious Vraja, but conscious of Ayodhyā, Vaikuṇṭha, and Devī Dhāma, fully. They know that there are so many devoid of this, only selected few in Vṛndāvana, and outside Vṛndāvana there are so many. They should also be given chance, in this way.

Devotee: So preaching is all over?

Śrīla Śrīdhara Mahārāja: Ah. The preaching - only the outer expression of His internal will, because He wills, so we like to preach. His will is at the bottom of everything.

Viraha Prakāśa Mahārāja: _____ [?]

Devotee: Viraha Prakāśa Mahārāja is asking if Nityānanda Prabhu is *audārya līlā*?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Baladeva in *audārya līlā*?

Śrīla Śrīdhara Mahārāja: *Audārya līlā*. Nityānanda Prabhu's jurisdiction in general resurrection, in general. But in *mādhurya rasa*, where *mādhurya rasa* is concerned, there Rādhārāṇī's department is there. And Nityānanda Prabhu in another form as Anaṅga Mañjarī, He enters the camp of Rādhārāṇī, *mādhurya līlā*. Nityānanda Prabhu is represented there as Anaṅga Mañjarī. And in Jāhnavā here.

Devotee: Jāhnavā?

Śrīla Śrīdhara Mahārāja: Ah! Anaṅga Mañjarī. Yogamāyā. In Rādhārāṇī's camp Baladeva represents Himself as Anaṅga Mañjarī. What does he want?

Devotee: Ha, ha. He said that "How is that?" We read yesterday in your book, that in *mādhurya rasa* Baladeva is represented as Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So Viraha Prakāśa Mahārāja is asking "How is that?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. This is the fact.

Devotee: Ha, ha.

Śrīla Śrīdhara Mahārāja: Just as Baladeva is brother of Kṛṣṇa, Anaṅga Mañjarī is younger sister of Rādhārāṇī. Intermingled. *Jñāna, bala, krīya, ca*. The three principles, thinking, feeling, and willing. Though we can understand them in different ways, still they're interconnected, not separate three wholes. Three combined becomes one whole. Three phases, and they're not completely separated, they're intermingled in some way or other. Both, out and in, they're both out and in, within them.

...

Devotee: Lately me and Viraha Prakāśa Mahārāja we've been a little curious to know something about Lalitā and Viśākhā, especially Viśākhā.

Śrīla Śrīdhara Mahārāja: Lalitā Devī exclusively given to the cause of Rādhārāṇī. And Viśākhā Devī more considerate towards Kṛṣṇa. Though she also espouse the cause of Rādhārāṇī, but still she has some consideration for Kṛṣṇa, in the management and administration of the inner relationship of Both Rādhārāṇī and Śrī Kṛṣṇa. Sometimes negotiation between Them, sometimes when there's reaction, they're to serve for Their particular cause of *līlā*, pastimes, helping hand.

Lalitā Devī she does not care for Kṛṣṇa so much, for the interest of Kṛṣṇa so much. She's always proud with the righteousness of Rādhārāṇī's side, life. And for that sometimes she ventures to chastise Kṛṣṇa, finding its necessity to keep up the dignified position of Rādhārāṇī. Rādhārāṇī's dignity, she's always very careful for that.

And Viśākhā is moderate nature, and she also considers the case of Kṛṣṇa and represents His cause to Rādhārāṇī and to Lalitā, to effect Their union, minimise Their difference. All these things in *līlā*, nature.

But both of them they're in the camp of Rādhārāṇī.

There's another camp of Candrāvalī, so many other small groups also.

But main group of Rādhārāṇī, Lalitā, Viśākhā, they're main sister attendants of Rādhārāṇī. And they manage the department and the group of Rādhārāṇī. Innumerable departments, innumerable persons are serving in that department, their Master, Mistress.

Eh? What do you say?

Devotee: And Rūpa?

Śrīla Śrīdhara Mahārāja: Rūpa is under Lalitā, in the lower camp, *mañjarī* camp of less aged, their age is less, not so much advanced as Lalitā, Viśākhā. But they're small, they're younger, and the service suitable to the younger group is given to them. And Śrī Rūpa Mañjarī is the leader of them, of the younger group in the line of Rādhārāṇī. She enjoys the confidence of Rādhārāṇī in the administration of the lower group and in their services. And speciality in them that they, if any advanced aged *sakhī*, they don't think it good to enter into the room where Rādhā-Govinda Both, and none else, these *mañjarīs*, the younger girls, they're allowed to enter at that time in that room where Rādhā-Govinda only the Both, none else there. The advanced aged *sakhīs* they do not enter there. But the younger group They may send for their service. So in some way the younger, the *mañjarīs*, they enjoy greater confidence in the *mādhurya lila* when Rādhā and Govinda and none else they're allowed to enter. But advanced aged friends of Rādhārāṇī they can't enter at that time. Or, they do not enter out of some etiquette, courtesy.

Hare Kṛṣṇa. *Rūpānuga*. These are very higher things, and naturally we want to have them, then we shall have to wait while crossing different planes of service. But from far we can see in some hazy way that it is there. It is there on the top, and from here if we can progress regularly, one day we shall climb up to that plane. In this way we can discuss. The *sahajiyās* they're engaged in those things only, in the physical plane imitating, imitation. But we do not have any faith in that. We want real, to follow reality in its own course, considering that there are so many stages between these

two. Kṛṣṇa *jñāna* is the highest. How? So many other stages of consciousness and that must be passed on. So many stages and they're all superior to us at present.

A servant will enter into the land of masters, all masters. Big or not, low or high, but all masters. When we're crossing the masters of the lower group, to be connected with the masters of the higher group, and they're to go on according to their direction. In this way they're all venerable. Vaikuṇṭha, Paravyoma, very subtle, very touchy, still the development cannot be denied. Spirituality as a whole is superior to us, our existence. Still it is possible, by the order of Kṛṣṇa we can enter into that, and pass through that, only for the interest of Kṛṣṇa. Not otherwise, never otherwise. Only for the interest of Kṛṣṇa we can enter that domain which is made of higher materials than I am. We must be, such consciousness within us. Only for the interest of Kṛṣṇa we can pass through that holy and holier land. Otherwise we can't go over that land.

Some genuine interest there must be for Kṛṣṇa, then they'll invite us, welcome us. "Yes. You can render this service to Kṛṣṇa so you're welcome. Go over there." Sympathetically they will allow us to pass through them. "You have got the visa so you're allowed to pass, but only due to visa. In the interest of our country you are allowed the visa, so we should allow you to go. That similar attitude, otherwise no one can, without visa none can enter, because there's no certainty that he'll not do any harm to the country. Not allowed." So that is there, "Yes. You have got the certificate of your Gurudeva who is acquainted with such and such. With this certificate you can go, we allow you."

In this way to pass through the higher spiritual realm. In one, in interest with the higher plane, common interest. To have common interest with the interest of the higher plane, then we may be allowed to have. We must have that sort of interest within, genuine interest for that.

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...holy, most holy. You can understand that? Eh?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And why?

Devotee: Why?

Śrīla Śrīdhara Mahārāja: Ah, what for?

Badrināràyaṇa: Why is there holy, more holy, and holiest?

Śrīla Śrīdhara Mahārāja: The very fundamental principle of holiness, and degree of holiness. Eh? The principle of holy, or the degree in holiness, what is the cause, you think?

Devotee: I think there are gradations everywhere in the world.

Śrīla Śrīdhara Mahārāja: Yes, gradation. The gradation for which? Why they are so, gradation?

The interest of Kṛṣṇa. The gradation of the divinity should be considered, measured, in the interest of the satisfaction of Kṛṣṇa, and His devotees. *Kārttika mās*, Kārttikī. Kīrttikā is the mother of Rādhārāṇī. And Kārttikī - so one of the names of Rādhārāṇī is Kārttikī, the daughter of Kīrttikā. So *kārttika* is representing Rādhārāṇī. And then *mārga-śīrṣaḥ*, next after *kārttika*, *mārga-śīrṣaḥ*, representing Kṛṣṇa. *Māsānāṁ mārga- śīrṣo 'ham*.

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ]

["Of all the mantras in the *Sāma-veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

In *Gītā* you will find Kṛṣṇa says, "Of all the months I am *mārga-śīrṣaḥ*."

And just before *mārga-śīrṣaḥ* there is *kārttika*. What is *kārttika*? Kīrttikā, from Kīrttikā *nakṣatra* this name has come, and Kīrttikā, coming as the shadow of Kīrttikā, mother of Rādhārāṇī. So Kārttikī, Sanātana Goswāmī has explained this in *Hari-bhakti-vilāsa*. The Kārttikī, one of the Names of Rādhārāṇī, the daughter of Kīrttikā. So we consider that to be the purest month, representing the connection anyhow of Śrī Rādhārāṇī.

Devotee: In *Bhakti-rasāmṛta-sindhu* it is explained that if one practices *bhakti* in Vṛndāvana during *kārttika* even if he's not very sincere he will get the chance to become sincere. It is so much *maṅgala*.

Śrīla Śrīdhara Mahārāja: Oh! But genuine connection of Vṛndāvana is very difficult to have, so Navadwīpa was necessary.

...

...such was the age, and he wanted to devise some sort of language and alphabet etcetera.

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What's Viṣṇupriyā's position?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Viṣṇupriyā, Mahāprabhu's wife.

Śrīla Śrīdhara Mahārāja: No. Potency. Mahāprabhu. Gaura-Nārāyaṇa - when connection with Viṣṇupriyā, at that time Mahāprabhu is Nārāyaṇa, not Rādhā-Kṛṣṇa combined, from that aspect.

Viṣṇupriyā-Gaurāṅga. Viṣṇupriyā-Lakṣmī. Śrī Bhu, two kinds of potency, Śrī Lakṣmī and Bhu, *līlā*. Two potencies of Gaura -Nārāyaṇa...

83.12.22.A

Śrīla Śrīdhara Mahārāja: ...*Nāma Saṅkīrtana*. That is Yuga Avatāra. Every Kali-yuga That comes. But Rādhā-Govinda combined, Gaurāṅga, that is another. That comes only once in Brahmā's day.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

The twenty-eighth Kali-yuga. Thousand.

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [*Bhagavad-gītā*, 8.17]

[One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

In *Bhagavad-gītā*. *Sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ*. One day of Brahmā contains thousand of *catur-yugas*. Every *catur-yuga* comes only Yuga Avatāra to preach *Nāma Saṅkīrtana*. And only twenty-eighth *catur-yuga* comes, in Dvāpara also, Svayaṁ-Bhagavān Kṛṣṇa, and Rādhā Svayaṁ-Rūpa. And also that Kali-yuga Rādhā-Govinda-milita. Not every Kali-yuga that combination comes.

Four *yugas* makes one *divya-yuga*. Satya, Tretā, Dvāpara, Kali, these four *yugas* combined makes one *divya-yuga*, or the heavenly *yuga*. And one thousand such heavenly *yugas*, that is four thousand *yugas*, makes one day of Brahmā.

So only in the twenty-eighth number the Rādhā-Govinda-milita Mahāprabhu, and Svayaṁ-Bhagavān Kṛṣṇa, Svayaṁ-Rūpa, in Vṛndāvana comes, not all Dvāpara or all Kali. Every Dvāpara or every Kali comes only Yuga Avatāra. In Satya-yuga to preach meditation. *Dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ*.

[kṛte yad dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ
dvāpare paricaryyāyāṁ, kalau tadd hari-kīrttanāt]

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

And to teach sacrifice in Tretā-yuga, and *arcana* in Dvāpara-yuga, and *kīrtana* in Kali-yuga. That is the *yuga-dharma*, and every Kali-yuga comes to preach *saṅkīrtana*. But the Purī *līlā*, Puruṣottama *līlā*, Radha-bhava vibhavita, the earnest separation for Kṛṣṇa, it is not found there.

So Viṣṇupriyā, she's the partner of *yuga* Gaura-Nārāyaṇa, when Mahāprabhu gives Hari *Nāma* to the people. Ha. Peculiar things, inconceivable.

And in *mādhurya rasa* there is Gadādhara, Gaura-Gadādhara. Though Rādhārāṇī combined, still, something like shadow, external, that is Gadādhara. Bhāva Mūrti. Heart drawn. Kṛṣṇa draws the very substance, the heart of Rādhārāṇī, and Rādhārāṇī represents as Gadādhara. He's always attracted by Gaurāṅga and running after Him. As in the wealth of his heart the gist, the nectar of his heart has been taken away by Kṛṣṇa. Empty hearted he's running, following after Gaurāṅga, helplessly, helpless. And the very gist of his heart has been captured by Kṛṣṇa and He has become Gaurāṅga, and he represents only the frame, running after Gaurāṅga, silently. This is the position of Gadādhara. Gaura-Gadādhara in *bhajana-mārga*.

And Gaura-Viṣṇupriyā, *viddhi-mārga*, Nārāyaṇa, Lakṣmī Nārāyaṇa.
Peculiar things. Nitāi Gaura Hari bol.

Devotee: And Lakṣmīpriyā?

Śrīla Śrīdhara Mahārāja: Lakṣmīpriyā is also like Viṣṇupriyā...

Devotee: Same.

Śrīla Śrīdhara Mahārāja: ...in the similar, two potency.

Devotee: Guru Mahārāja. And when in every other *yuga*, Yuga Avatāra performs the *līlā* of Mahāprabhu in Navadwīpa?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But not in Purī?

Śrīla Śrīdhara Mahārāja: In every Kali-yuga. But not full of...

Devotee: In Purī?

Śrīla Śrīdhara Mahārāja: Purī also He may go, but He will preach Hari *Nāma*, and not about Rādhā- Govinda *līlā*, the *vipralambha* of Rādhārāṇī, of Kṛṣṇa as Rādhā. That is absent. Hari *Nāma Saṅkīrtana* He preaches everywhere.

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And Tulasī Mahārāṇī?

Śrīla Śrīdhara Mahārāja: Eh? Tulasī?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Tulasī also has two aspects. One with Nārāyaṇa, the Śālagrāma-śilā Tulasī. Then another internal representation in Vṛndāvana, in Kṛṣṇa *līlā* some function. Tulasī, Vṛndā.

Devotee: Can we consider that Tulasī although many is one?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Tulasī although many, we see in our imperfect vision...

Śrīla Śrīdhara Mahārāja: With Nārāyaṇa, one phase. Then in Vṛndāvana another function, internal. Mainly with Nārāyaṇa, the peculiar function as *mañjarī* in Vṛndāvana.

Devotee: So although we see many Tulasī plants, Tulasī is actually one?

Śrīla Śrīdhara Mahārāja: Plant, under Nārāyaṇa as Śālagrāma, and Tulasī plant, they come in the surface that way.

Ha. No end of the search enquiry, infinite. Only as much help according to our capacity we may try to grasp as much as possible. All infinite. To try to know much about them that is useless, because unfathomable. We can't make them the object of our knowledge. All *adhokṣaja*, unknown, unknowable. Only a slight connection we may have by Their Grace. It's not that we shall finish them and put within our fist. That is offensive. Ke?

Devotee: Viraha Prakāśa Mahārāja.

Devotee: Sometimes when we're out in the preaching field, we have to deal with this kind of mentality.

Śrīla Śrīdhara Mahārāja: We're always to see that this is not approachable by our knowledge. Our tiny knowledge cannot capture those infinite conceptions. That is the basis.

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]

Ha, ha. That is not to come within the cage of our knowledge. Ha, ha. A basic truth is this. So give up your vanity about knowledge, that you will know everything, you will finish everything. It is all Vaikuṇṭha. Vaikuṇṭha means it is unlimited, they're all unlimited. We venture to approach the unlimited area, we must keep it in mind. So it's not possible that like a tiger I shall put in a cage and show to the people.

As Napoleon was caught and put in a cage and he was taken through the roads of London. So Napoleon was posing in such a way that nothing happened seriously. And he used to talk with the public in a most friendly way. Then the British found that he's creating a danger, infusing the spirit of independence into the subjects. Then took him away and put into the cell, St Helena, that island. So to put Napoleon in the cage and to make a show, as a fun in the public, it's not possible.

These Vaikuṇṭha affairs, that means we may have by their grace, and we must be satisfied with that, grace. We're not masters of that land. We're not masters of them that we can tackle them in any way we like. Then if we have such temper we'll have to wander in this mundane land where we can make other things objects of our research laboratory. It is not so. In the research laboratory also we cannot finish anything to the end. Analysis, analysis, analysis, go on.

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

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

If we want to seek, search for the smallest, no end. Analyse, analyse, analyse, analyse. Atom, proton, in this way it goes on. And to the big, bigger side also like that, no end. Only in the middle we can have some knowledge, and we can do with that, must be satisfied with some middle knowledge. Not extremely subtle, nor extremely big. It's always only in a limited circle we can work.

"But it's better to serve in heaven than to reign in hell." This is the underlying principle, the better. Not like Satan, "It's better to reign in hell than to serve in heaven." No, the opposite. "Better to serve in heaven than to reign in hell." That principle we're to carry out. We want to be servitors to the higher existence, and never we shall be lords of the lower creation. That is the main principle of life. Mix with the higher, associate with the higher, though it is a type of service that is more paying. And to lord it over the lower creation, apparently it may be a very happy thing, but when the reaction will come we shall have to repent.

Gaura Hari.

Devotee: Guru Mahārāja. Yesterday I was reading in *Caitanya-caritāmṛta*, and at one point...

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Devotee: Yesterday I was reading *Caitanya-caritāmṛta*, and specifically when Lord Caitanya Mahāprabhu is about to leave for South India. And He says that, "I'm going alone to look for

Viśvarūpa." His elder brother. So I venture myself to take this that to look for Viśvarūpa one has to go alone.

Śrīla Śrīdhara Mahārāja: That was a plea. Really He wanted to preach Himself, to distribute His grace to so many places, outwardly in the form of preaching Hari *Nāma*. And He expressed to some place that, "I like to go in search of Viśvarūpa."

But that was a plea, that ordinary people may accept that, "Yes, it is a legitimate cause." They did not like His absence. They were not granting His tour.

So He told like that, "That I must go for search of Viśvarūpa."

Then the friends thought, "Oh, of course, that should be done."

So that was a plea.

Only when He went to Pandapur there Śrī Raṅga Purī, who was a follower of Mādhava Purī, who visited Navadwīpa along with his Guru Mādhava Purī, when he met Him, this new *sannyāsī* Caitanya Deva, he told that, "Where do you come from?"

Mahāprabhu told that, "From Navadwīpa, Bengal."

"Oh. Navadwīpa, Bengal. There is one ideal *gṛhastha* Jagannātha Mīsra. With my Gurudeva Mādhavendra Purī we were guest in his house, he's very hospitable. And we took there a particular curry of mocha, the plantain flower, and that was very, very tasteful. The wife of Jagannātha Mīsra she's a very, very good cook. And they have most earnestness to serve the guest, specially the *sannyāsīns*. And one of his sons he took *sannyāsa* and he lived here, and he disappeared here in this Pandapur."

That Śrī Raṅga Purī gave this news to Śrī Caitanya Deva.

Then Śrī Caitanya Deva gave, told, or answered, privately, in a private talk, that, "I'm son of that Jagannātha Mīsra, and Viśvarūpa was My elder brother. I come from..."

"Oh. You come from that house, that very happy, religious household there."

Śrī Raṅga Purī told, in Pandapur, Maharastra. Perhaps in Maharastra, or Nagpur, somewhere there, or Karnatak? Pandapur, Maharastra perhaps.

There He met Śrī Raṅga Purī who gave this information that, "Viśvarūpa disappeared in this *tīrtha*, holy place. And he was the son of Jagannātha Mīsra of Navadwīpa. And You are his younger brother?"

"Yes."

A private talk took place of the two *sannyāsīns* there.

"The Śacī Devī is like a mother to the *sannyāsīns*. She has much affection, specially for the saints, and very expert cook, and with much earnestness she satisfies the saintly guests."

Hare Kṛṣṇa. Hare Kṛṣṇa. Badrinārāyaṇa Prabhu.

Badrinārāyaṇa: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The telegram will go in the name of both, Viraha, Pramāṇa?

Badrinārāyaṇa: _____ [?] The telegram came in both. Both were requested.

Śrīla Śrīdhara Mahārāja: Nine?

Badrinārāyaṇa: Yes. Mahārāja. [26:32 - 26:50?] Mahārāja, this mantram...

Śrīla Śrīdhara Mahārāja: _____ [?] Where do you read from?

Badrinārāyaṇa: This is called the *Śrī Śrī Gaura Pariṣada Caritavali*, by Haridāsa, Harikṛpa dāsa.

Śrīla Śrīdhara Mahārāja: I do not know him.

Badrinārāyaṇa: He's a disciple of Ananta Vasudeva.

Śrīla Śrīdhara Mahārāja: Oh. So we do not accept him as authority.

What was written about Prabhupāda that during his stay there was a *Sarasvatī-jayaśrī*, that is considered to be authentic, *Sarasvatī-jayaśrī*, that book. And these books compiled by Ananta Vasudeva when he left Prabhupāda.

_____ [?] Hare Kṛṣṇa.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: To be cultivated.

Śrīla Śrīdhara Mahārāja: To be cultivated?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It depends on the stage of realisation. How far one should be intimate to different stages of *bhajan*. In the service there are different stages, and according to realisation, and also the Supreme Will, Supreme Order, one is to adjust. Who are supposed that in the Vṛndāvana service, Lalitā, she becomes Svarūpa Dāmodara. Viśākhā becomes Rāmānanda Rāya. Rūpa Mañjarī becomes Śrī Rūpa Goswāmī. So according to the realisation. These are fully realised souls. They're also playing different parts of duty.

And in the case of the *sādhaka*, according to their stage of realisation they will accept. In the beginning to take the Name of the Lord. And also to preach the grace of the Name, of Mahāprabhu, devotee, all these things. And to reach, and also to think, the highest end of life, our goal, is there, somewhere in the high infinite, which we do not realise fully. But our prospect is there. But at the same time - "Fools rush in where angels fear to tread." We must be attentive to that truth. That is the goal of our life, but I must not march in such a foolish way that I'll be finished in the way.

A military general finds his goal to approach the capitol of the enemy camp. That is in his end, destination, but he must make progress very carefully, so that he may not be nipped in the bud in the middle.

Goal is there, but I must considerately and carefully I must march towards that goal. If I'm out of consideration then I'll be nowhere. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So considerate progress in the realisation of the higher goal, that will be our goal. But we must make progress carefully, leaving no enemy in the back. In the gradual and sure process we must march. That is devotion. Rādhā-Govinda *līlā*, or Nanda-Yaśodā, Kṛṣṇa, Bala-Gopāla, all friendly Kṛṣṇa, whatever it be, but that must be approached carefully. Conquering the nearest outside environment I must march. That is,

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]

This is the method of making progress further towards the high. This scientific advice we must try to utilise. Otherwise our too much hurriedness may be our own enemy. Whatever progress I shall do I must consolidate my position there, again I shall go and consolidate myself. In this way the progress should be made towards the highest goal, to Rādhā-Kṛṣṇa, and Mahāprabhu also.

Gaura *līlā* is also there. Gaura *līlā* is more safe. To approach through Gaura *līlā* to Kṛṣṇa *līlā* that is the most advisable and most safe way. Kṛṣṇa has come here as Gaurāṅga to advise us how we shall go towards Him. Because there is much possibility of committing offences against Kṛṣṇa *līlā*, but less offence in Gaura *līlā*. It's especially arranged for the fallen how to take them up towards the high position. Gaura *līlā* is designed for the fallen souls like us, to take us to that high destination. So through Gaura *līlā* we must try to approach Kṛṣṇa *līlā*. That will be found. And there we shall find our pleasure, enjoyment, joy, both in Kṛṣṇa and Gaurāṅga *līlā* similar.

Mādhurya rasa is all capturing *rasa*, all accommodating, but that is very high type which accommodates all sorts of *rasa*, most valuable. So though we want that, but we must be very careful that we can enter really *mādhurya rasa* and not this similar thing, this *kāma*, this worldly thing. That is perverted reflection here in this world, the friend, the parent, and the *mādhurya rasa*, all here reflection. And I must not be very eager to catch things here and we shall make statement that 'I have got that thing, transcendental.' We must not accept mundane and give a statement that 'I have got some transcendental truth.' And there's the difficulty and danger.

We must not be too confident in our own self, so that I shall have to lose everything, and only collect some offences in the meantime. The road is clear, clearly shown to us. *Śraddhā*, *bhajana-kriyā*, *anartha- nivṛttiḥ*, *ruci*, all these steps have been given to us to go to that transcendental realm. So I must not be traitor to my own self. Only for the fame, the glory, that 'I'm a big man, a big *sādhu*, I've finished all these things,' that will be all suicidal to ones own self. 'I've

got everything within me. I'm a big man. I'm an Ācārya of the highest order.' To get some position and fame I must not risk my own life. _____ Ke?

Badrinārāyaṇa: _____ Mahārāja.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa Prabhu.

Badrinārāyaṇa: And Gauravāṇī.

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

There is a tendency to make Nityānanda as Rādhā. _____ Bābājī. They say that Nityānanda is Rādhā Himself.

Devotees: _____ Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi.

83.12.22.B

Devotee: ...the field of my duty, those things are more or less existing in the mental plane. To conceive like that is *māyāvāda*?

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

Devotee: For example, I am at this moment I'm here with you. Hmm?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And sometimes to my mind it may come the idea of Venezuela, and the temple, and the disciples. Hmm? What is the actual substantial existence these things?

Śrīla Śrīdhara Mahārāja: It may come, but in consideration of a part of Kṛṣṇa consciousness. In terms of Kṛṣṇa conscious value, that will be transformation. It was in my mind, so many things, a part of my mental thought. But the land of exploitation that must be transformed into part of dedication, devotion. I'm to serve them. Whatever will come to my mind I shall think that I must serve them with Kṛṣṇa consciousness. *Nirbandha, kṛṣṇa-sambandhe*. Everything - not in connection of exploitation, nor renunciation, but whatever paraphernalia may come in my mind that must have some tinge of Kṛṣṇa consciousness. That is, Kṛṣṇa is everywhere. And I shall try my best to behave with them in that relationship of Kṛṣṇa consciousness, taking the centre everywhere, taking my Lord, wanting to establish the Lordship of my Lord everywhere. Kṛṣṇa is our Lord, your Lord, my Lord. He's the Lord to me. He's the goal of our life. We all should be a serving unit in His holy feet. *Nirbandha, kṛṣṇa-sambandhe*. You are my friend if we together can serve Kṛṣṇa. In this way. Nothing should be exploited, nor should be renounced, but everything should be connected with

Kṛṣṇa consciousness, the service of Kṛṣṇa. Kṛṣṇa consciousness means service of Kṛṣṇa. We cannot have Kṛṣṇa in any other attitude but service, wholesale service, the holiest form of service, perfect form of service, where self surrender is the basis. We shall try to see anywhere in connection with Kṛṣṇa.

Sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore [?]

If the dirts from our eyes removed then we shall be able to see everywhere the connection of Kṛṣṇa, the Lord of my heart. He's the Lord of everywhere. We're in a family, in a sweet family we all are, and well connected, helping one another in the service of the Lord of our heart. That should be the feeling of visiting anything and everything. Whatever we'll come in connection with, but everything must be transformed into Kṛṣṇa consciousness. That is, Kṛṣṇa is our Lord, with whole heart we must try to satisfy Him. With this idea, anywhere, everywhere.

Transformation, wholesale transformation must begin with us, in our mental system, of lives together. Mental experience also is vast, from our previous - something in the coating and some left in the depth of our mental plane. But the wholesale transformation is necessary. Otherwise, what is artificial cover within us that must evaporate and our innate function will come out, in other words. This is all artificial and concocted. All these things will vanish and my internal relationship with Kṛṣṇa will accommodate the whole environment. That is the meaning, all Kṛṣṇa interest, everything Kṛṣṇa interest.

Back to God, back to home, back to Godhead, all back to Godhead. God centred, not any other centre, not country centred, or nation centred, or man centred, woman centred, nothing. All Kṛṣṇa centred. Rādhā- Kṛṣṇa, or Gaurāṅga-Nityānanda, all similar things. If we go to one part They'll take us to other parts also. Surrender to Nityānanda - Nityānanda will take to Gaurāṅga. Gaurāṅga and Rādhā-Govinda all embrace us. In this way we shall try sincerely. As much as we can command our sincerity, our free will, we shall try our utmost. The rest on Him, leaving on Him. We must try with what is our own capacity and position, but the rest depending on His good will. Guru, Vaiṣṇava, Kṛṣṇa, Mahāprabhu, Nityānanda, the rest They will take care of. As much as possible I shall what I can command I shall come with that thing to Them, will try.

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

Badrināráyaṇa: Guru Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

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

Śrīla Śrīdhara Mahārāja: Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...Goswāmī Prabhupāda kī jaya!
Virabhava mahotsav kī jaya!
Kṛṣṇa Vṛndā kī jaya!

Gaurakiśora Bābājī Mahārāja kī jaya!
Śrīpāda Bhaktivinoda Ṭhākura kī jaya!
Ācārya Vṛndā kī jaya!
Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda kī jaya!
Rūpa Sanātana _____ [?] Goswāmī Prabhu kī jaya!
Navadwīpa Dhāma kī jaya!
Samaveta Bhakta-Vṛndā kī jaya!
Gaura Hari bol. Gaura Hari bol.

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

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

[Verse six of the Brahma-Mādhva-Gauḍīya *sampradāya* compiled by Śrīla Bhaktisiddhānta Saraswatī]

...

[09:16 - 14:22 *kīrtana* ?]
...
[14:30 - 18:02 *emona durmmati, saṁsāra bhitare*]
(*Dainyātmikā*)
...
[18:10 - 26:15 *sujanārvvuda-rādhita-pāda-yugaṁ*]
(*Śrīla Prabhupāda-padma-Stavakāḥ*)
...
[26:17 - 27:54?]

Śrīla Śrīdhara Mahārāja: *Oṁ ajñāna-timirāndhasya*.

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

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

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

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

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

[*Abhidheyādhideva Praṇāma*]

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

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."] [Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram,* 1]

Today we have come here for some divine purpose we assembled, we gathered here. Specially those that have come from far away, the foreign countries. What for? What for? Because we got some extraordinary hope of fulfilment of our life. That has attracted us here.

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Goswāmī Mahārāja, he sent his men to the foreign countries in an organised way to approach those that were supposed to be at the top of the present civilisation, to attract them towards the topmost spiritual conception of the world hitherto known to humanity.

Spiritual hope has been brought down to this material world several times now and then amongst human beings. But that was of different type. The Buddhist, the Jains, the Christians, Mohammedans, and so many type of call in the name of spiritual conception has been hitherto extended to our view.

But India, by the decision of the Supreme, is generally thought to be the abode of spiritual gifts. In a very systematic way difference of religions, religious conceptions of different shades have been given here. As much as culture about spirituality is seen to take place in India, so much we do not find in other countries of the globe.

And the writings about spirituality reached its most extensive magnitude in the hand of Vedavyāsa, Kṛṣṇa-Dvaipāyana, Vedavyāsa. Whose *āśrama* was in Badarikāśrama. So far no person in human form has given such a great magnitude of writing of different thoughts, especially the religious thoughts. So much, there is no two opinions about this. Such a great volume of writings can never be found, even nearby also not found in the whole of the world. That so much writing about different thoughts of humanity, including that of religion. This *Mahābhārata*, *Purāṇa*, *Vedānta*, *Veda*, *Upaniṣad*, so many.

And last of all *Śrīmad-Bhāgavatam*, and there was some speciality. In the beginning, in the very introduction here the Vyāsadeva, the greatest recognised writer in the whole of the world, who could represent innumerable types of thoughts in the human society, and even further. Even if it's possible for us to know even representing the animals and the vegetable kingdom. But in the introduction of *Śrīmad- Bhāgavatam* he has given an impression, that generally *sādhus* are of two kinds, *matsara*, *nirmmatsara*. *Nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] Exhaustively eliminating self interest.

Self forgetfulness. We find these words in *Bible* also, or the commentators on *Bible*. Self forgetfulness. But what is self forgetfulness in reality, that has been given there. Self forgetfulness, not a lip deep expression, but in reality what is total self forgetfulness, it is in surrender. Surrender, and surrender to whom? Surrender to some authority, who provides for our material life, our bread, butter, our health, our resources, even our knowledge, all these things.

"Not for this, but for Himself. For Himself. For the Whole, for the Centre, for the Reality. Complete surrender, *nirmat-sarāṇāṁ satāṁ*. Only those who can know what is surrender, it is, this *Bhāgavata* instruction is only for them. Others won't understand what I'm going to say, to give in this book, the last production of mine."

Die to live, in a general way, die to live, *śaraṇāgata*. Then after death of all possible life of all other conceptions, what will be the possible condition of us? Die. If we merge into all conscious ocean, that is also to die to live. Live there in the tomb, unknown ocean, merged, that is also. But not that. That is also - ego is not fully eliminated, selfish conception is not fully eliminated there.

Then? When we're to see in the ocean of consciousness, personality, Vāsudeva, then our real surrender begins.

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]

Spiritualists when they find that the Reality, the Absolute Truth, the Whole, that is of personal character, gets out of impersonal conception. Personal character, then our head bends there. Here begins *śaraṇāgati*. Before this no *śaraṇāgati*, no surrender possible, geocentric conception does not vanish. Heliocentric conception of the spiritual prime cause begins from Vāsudeva conception. Here it begins, only, in a hazy way. Then if we can develop ourselves in this line we're to find that there is potency. That Person is not inactive, but that big personality, the Infinite Personality is active. And how? He has hierarchy, a group, extended self, so many, administration in that realm, all these things. He's the owner of all power, owner of all power He is. I'm an infinitesimal part of His potency. Then what? That is a land of - that is the sphere of calculative duty. I have got my duty to do there, and then there I can have my satisfaction of my life, fulfilment of my life in His service. I can feel from innermost part of my heart. But it does not end there. In our inner hankering we find that wholesale engagement with the environment, the corresponding side of the Absolute is not satisfied there. Gradually we're to follow - the inner suggestion of our heart of different types of engagement with...

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Śrīla Śrīdhara Mahārāja: ...love, that becomes most satisfactory to anyone and everyone. And very shortly I'm saying this. Then the affectionate service, the question of affectionate service, that we find within us. Innate inspiration to serve the Supreme, and we can gradually find that is beautiful,

and loving, ultimate reality. Ultimate reality is the store of love and affection. Sweetness we find. All of us anyhow or other we're searching after sweetness, a sweet life, and we can find after all a sweet land. Sweet land, everything is sweet.

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]

Sweetness. We can find that we're all searching after sweet things. And there is a domain of sweetness.

Vyāsadeva in *Bhāgavatam* he discovered for us that land of sweetness in Vṛndāvana. And he distributed to the scholars of them, historical scholars of that age, through one whose credit was unchallengeable, Śukadeva Goswāmī. That sweetness is in the prime cause of the whole, and we can take part there in that *līlā*. In that *līlā* we can take part.

So Śrī Caitanya He took up this cause exclusively. "That you human beings you need not waste your time running hither thither. But go straight to the last treatise of Vedavyāsa, *Śrīmad-Bhāgavatam*, where the Absolute has been given to us as the sweetest guardianship."

And also that we believe that that very sweet Absolute came as Śrī Caitanya Deva to permit us, to give us admission into His own land, direct. The sweet Absolute is told of mainly two aspects - positive, negative. *Rasa-rāja mahābhāva*. And both combined came Śrī Caitanya Deva to give us admission, and to call us for that land of sweetness. And also at the same time the sweetness is being distributed in the other side of that land, Goloka. Navadwīpa and Vṛndāvana, side by side. In one portion it is being tasted in the group, and another it is being distributed to the public.

And all these things we're given in this present age of scientific civilisation, verging on atheism. Our Bhaktisiddhānta Saraswatī Goswāmī Prabhu he was bold enough to preach, to distribute such thought to the whole of the world. As Vyāsadeva in his last book he gave the highest conception of the Absolute, Śrī Caitanya Deva drew it and announced in the world that 'this is such' with His paraphernalia. And also details He has given with help of the Goswāmīns. How that attainment, how to live, everything in details has been given. I'm very shortly going on. And that thing in this age of scientific civilisation of almost atheistic character, Bhaktisiddhānta Saraswatī Ṭhākura he came to give the highest thing to the world, and he began to distribute this.

And finally we found that A.C. Bhaktivedānta Swāmī Mahārāja he showed a great success in this matter to distribute to the whole of the world. So we're indebted to him so much. And we see so many faces from the distant parts of the world only by his grace, A.C. Bhaktivedānta Swāmī Mahārāja. If we've got any real affection and devotion towards our Gurudeva we cannot but be grateful to that great messiah Bhaktivedānta Swāmī, who fulfilled the object of our Guru Mahārāja Bhaktisiddhānta Saraswatī to such a great extent, cannot but. But at the same time we must think

that we may not forget the standard, the reality, for which he tried, and Bhaktisiddhānta Saraswatī Ṭhākura also.

And we're to find in Bhaktivinoda Ṭhākura in his good will for this propaganda. And in a very scientific way he has distributed the teachings of Śrī Caitanya Deva, Ṭhākura Narottama, and Rūpa, Sanātana, Śrī Jīva Goswāmī, Kavirāja Goswāmī, through these messiahs, the real fulfilment, the whole fulfilment of our whole life in this world of death and birth.

Every second, every moment, lives are coming and going, coming and going. Even we do not know that we go and come, we go and come, we think that we go forever and not to come. How many of us can remember our previous birth? Very few, almost none, who can remember their previous birth, and he may have faith that again after this life I shall live. This practical faith - very few. We're all challenged by the death, the whole universe. Now the civilised world is also under alarm that if atomic war begins then the whole world will be crushed into ashes, reduced to ashes. Such apprehension.

But if we can have real faith in immortality of soul, beginning with Socrates, and then Christ and others. And fulfilment of full life in Śrī Caitanya Deva's teachings and *Bhāgavatam*, that we can love. We love a family life, and in toto we can have such eternal and fully conscious spiritual divine life. The wholesale can be divine - ised, transformed into divinity. The sweet life what we can aspire, we can imagine, that can be realised.

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]

We're told that human form of life is the highest in this creation, because in the absolute quarter such model is existent. So similar life we can have in the spiritual highest quarter, sweet family life. We can hope to have the all controller, the all harmonising principle, as our beloved, our guardian, our children, and so on, we can have. In one word 'friendly' life. Loving friendly life that can be spiritualised. This human society has been formed after that model which is existing in the highest quarter.

This has been given by Vedavyāsa, and Mahāprabhu Śrī Caitanya Deva and His followers. This is a new thing. Twenty four hours we may be engaged in spiritualism. Not that in a week we shall go to the church and put some prayer to the Lord. He's far away - not such. But twenty four hours we can have a fully engaged life of high spiritual order and taste. It is possible. This is not to be found anywhere.

And this idea Bhaktisiddhānta Saraswatī Ṭhākura he wanted to push to the whole world. "Why people won't accept this?" He came with such force. "They're running after phantasmagoria, after misconception they're running. Why this reality which is very near to his inner heart, why they should not accept this? They must accept. They must accept this, they must recognise this as their

own inner wealth. Why shouldn't they do? If we can push properly then everyone will eagerly come to accept this, that we can live a family life with the Supreme Lord, the Sweetest Absolute. Sweetest life of such type."

With this idea. When he first established a centre in London, one Mahārājah Adiraja Burdwan [?] he told, "Who is such a bold man that in this place of high material civilisation he wants to push the doctrine of love in the machine? Who is he who has got such courage that he wants to transform these machines into loving agents? What sort of boldness he has got? Who is that gentleman?" So they were astounded to think that in mechanised civilisation he wants to inundate everything with affection and love, in place of higher mechanism.

With such life and such grace and such prospect and magnanimity our Guru Mahārāja came to this world. And so many persons were attracted by his grace. And now of course we're still trying to stick to his holy feet for our own benefit, and for the benefit of those that come to us to take this. And also others that may not come, all may be converted into his disciples, or may be indebted to him for their fulfilment of their highest benefit in life.

With this I want to close my conversation, discourse today.
_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

.....

Devotee:

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

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

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

[I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Saraswatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

[I offer my respectful obeisances unto Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Saraswatī], who is favoured by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.]

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

[I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Goswāmī.]

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

[I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Goswāmī.]

[20:00 - 25:38 Bengali ?]

Śrīla Śrīdhara Mahārāja: _____ [?] Pramāṇa Swāmī _____ [?]

Devotees: Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: _____ [?] Do you like to say something?

Pramāṇa Swāmī: *Nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale* ...

In this way we can see by the grace of Śrīla Prabhupāda, Śrīla Śrīdhara Deva Mahārāja, how the line, in that line the pure teachings of Mahāprabhu is coming down to give us His Grace. The Grace of Lord Caitanya is our only shelter because in His Grace that we can find the real fulfilment of our life. Very deep in our selves we have found a need. And trying to satisfy this need we've been going on searching after the religious teachings in the world. First in the lap of Christianity, then by the grace of our Guru Mahārāja Bhaktivedānta Swāmī Prabhupāda, we came to the call of Mahāprabhu's teachings. And that which was originally planted in our heart as a small seed, and was somehow or other left in a very small condition like a small plant needing to be taken care of. At the present moment it's being very expertly handled by the hands of Your Divine Grace. And that love that attracts us to the feet of our Guru Mahārāja, that same love we find today at your holy feet. And we can see that that same love it must have been there at the feet of Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura. And we can only pray in this auspicious day that that boundless mercy in past maintained your elder devotees at the feet of His Divine Grace, that same grace may be showered upon us so that we can also maintain our faith at your holy feet. And in that way carry out the message of Lord Caitanya Mahāprabhu all throughout the world for the glory of our *sampradāya*. So we thank you very much Mahārāja for this opportunity.

Śrīla Śrīdhara Mahārāja: All right. Nimāi _____ [?] Badrinārāyaṇa Prabhu _____ [?]

Badrinārāyaṇa:

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

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, what he has come to give, this highest form of *bhakti*, is not to be found anywhere. And it has spread its wings even to the western countries, the *mleccha* countries, attracting any and everyone to this Holy Dhāma. The spiritual master he never disappears, he's also present in his disciples. So by some unknown fortune we've had the grace of being in the association of his most dear disciple Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. And in this way we can catch some little glimpse of who he was, or who he is eternally. This is the highest thing we're speaking about. We're not speaking of something of a lower section. Only the greatest scholars are able to appreciate and cultivate this highest reality. So we do find ourselves very fortunate to be able to sit at the lotus feet of our Gurudeva and in this way we can learn something. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]
Do you like to speak something, Viraha Prakāśa Mahārāja?

Viraha Prakāśa Mahārāja:

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

Guru Mahārāja _____ [?]

Pramāṇa Swāmī: Guru Mahārāja was explaining at the beginning of his lecture.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: There are many conceptions of religion.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: There are also many conceptions within Vaiṣṇavism to approach Kṛṣṇa.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And which I have been able to understand.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: He said "The highest conception of approaching Kṛṣṇa has been established by Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura."

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: So it is a great fortune for all of us...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: That today...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: We had the opportunity to serve that highest concept.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And just like our Guru Mahārāja Śrīla Śrīdhara Deva Goswāmī makes no difference between one person and another.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: Bhaktisiddhānta Saraswatī Goswāmī would make no difference.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And in that way today our *sampradāya* goes on.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And all the varieties of concepts...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And the highest concept and the purest of all concepts.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: That's why I'm eternally indebted and grateful to the lotus feet of my Guru Mahārāja.

Viraha Prakāśa Mahārāja: Bhaktivedānta Swāmī Prabhupāda.

Pramāṇa Swāmī: Śrīla Bhaktivedānta Swāmī Prabhupāda.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: To please allow me to render service of the lotus feet of Śrīla Śrīdhara Deva Goswāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee:

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

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[35:20 - 39:30 Bengali ?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

83.12.23.C

Śrīla Śrīdhara Mahārāja: ... and the song through me, so by trying to sing that song today also I want to terminate this function.

śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa, sei mora jīvanera jīvana

sei mora rasa-nidhi sei mora vāñchā-siddhi, sei mora vedera dharama
sei vrata, sei tapaḥ, sei mora maṇtra-japa, sei mora dharama-karama

anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane
se-rūpa mādhurī-rāśi, prāṇa-kuvalaya - śaśī, praphullita habe niśi-dine

tuyā adarśana ahi, garale jarala dehi, cira-dina tāpita jīvana
hā hā prabhu kara dayā, deha more pada-chāyā, narottama laila śaraṇa

["The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the *Vedas* for me. They are the goal of my vows, austerity, maṇtras and meditation.

They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moon-like beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you."]

[*Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa,* 16]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Nitāi Gaura Hari bol. Hari bol. Hari bol. Hari bol. Nitāi Gaura Hari bol. Hari bol. Hari bol. Hari bol.

Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Tadīya _____ mahotsav kī jaya!
Gaurakiśora Bābājī Mahārāja kī jaya!
Śrīmad Bhaktivinoda Ṭhākura kī jaya!
Ṣaḍ Goswāmī Prabhu kī jaya!
Ācārya Vṛnda kī jaya!
Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!
Samaveta bhakta-vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

[**Devotee**: Some people can remember their previous birth?]
[**Śrīla Śrīdhara Mahārāja**: Very few can remember about their previous life.]

Śrīla Śrīdhara Mahārāja: Jñātisya [?], a Sanskrit word there is jñātisya [?]. There are some, very few, who can remember their past birth.

Here, a few days before, one Bengali gentleman, Mr Banergee or so, he, in order to prove transmigration of soul, he began to collect the name of those persons who could remember their previous life. And he found and mentioned names of several persons.

He tested that one person is here, he says: "In my previous life I was there, and there is an almirah [chest, wardrobe] and there are some things stored by me. I want to have them."

And it was tested and found it is so. Such cases, several cases he enlisted. So birth and rebirth is proved here. Whether there is rebirth, birth after birth, it is proved by this instance scientifically.

"In my previous birth I was so and so. Let me take there. I kept these things in my almirah."

In this way a few examples were found in India. About twenty years or so ago I found one gentleman he was after this campaign, the birth and rebirth is there. They are told as jñātisya [?] They can remember, they have previous recollection of life incidents. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I also heard that during that second great war some head and some body, one head is all right and that body is all right, and after cutting, and one head of a particular man was connected with the body of a particular man. And it was in the hospital under the care of the doctors they were well connected and they lived. And they tested that the brain of the man that was guiding his life. Whose head was connected with the body of another, the body had no value, but the man whose head was taken, after the connected body is fully cured, told that, "I have left my things there, I have such and such things here." He could tell, the head. An Italian head connected with a French body. Italian head, according to the head he told that "My father, my brother, my things, my wife, all these things." According to the head.

I saw in paper. Hare Kṛṣṇa. Kṛṣṇa.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja is asking, "How is that *ātmāsamiksa* begins?"

Śrīla Śrīdhara Mahārāja: *Ātmāsamiksa* begins? It is the results of the previous actions, previous *sukṛti*. The same thing to be traced. *Ātmāsamiksa* of different type. The elevationist, salvationist, then dedicationist, all may have their different types of *ātmāsamiksa*. "Who am I? Who am I?"

Elevationist, a *karmī*, he also may have *ātmāsamiksa* according to Jaimini and others. "If we do in this and this way then I shall flourish. I shall live long in good health, in good mind, with good enjoying life. In the *karma-kaṇḍa*."

Then the salvationists, Buddhists, Śaṅkara, their *ātmāsamiksa* will be of another type. "This is not the world to live in happily. So I must retire from this mortal life." This sort of *ātmāsamiksa* there.

But these are artificial according to us. Our *ātmāsamiksa*, of the devotional school is otherwise. Though the same question, "Who am I?" I am not only a factor of this material world. Neither a factor of the *taṭasthā*, that is only mere tiny soul in the world, but above that there is a huge world, Vaikuṇṭha, Goloka. There, *ātmāsamiksa* is of another type. From the *sukṛti* gathered from different lives they will come to find that, "No, there is God. I have some relation with Him and I must get His service. A life of service is the elevated form of life. Renunciation and elevation in this life that is not satisfactory."

So different types of *ātmāsamiksa*. The *ātmāsamiksa* of the devotees, the perfect form of *ātmāsamiksa*, self-analysis, self-search, that comes from *sukṛti* as it is told *ajñāta-sukṛti, jñāta-sukṛti,* then it flows over the surface as *śraddhā*. "There is One, if we can successfully connect with Him properly, then I shall be best benefited." That will develop in that way.

Does he understand my language, statement? The same thing, *ajñāta-sukṛti, jñāta-sukṛti,* then *śraddhā*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya-Purāṇa*]

Ajñāta-sukṛti, jñāta-sukṛti, that accumulated gives birth to what is *śraddhā. Śraddhā* means the faith that if I do my duty towards the centre then the whole is fed, whole is served. Put food to the stomach whole body is served. That sort of knowledge comes from the *sukṛti* that is ultimately by the grace of the divine agents.

Just as when by accident a man fallen on the street, no knowledge. Some good persons come with a need to help him. Then by their treatment, by their nursing, if he has got some knowledge, then he will say, "Oh, I am so and so. Please take me to my home and they will take care of me." That man, getting consciousness by the nursing of the street persons, he will say, whenever his knowledge will come, "Take me to my home." He will cooperate with them, or they may take him to hospital. When the consciousness will come he will say, "I am so and so, please inform them, they will take care of me." Again he may be unconscious, but whenever consciousness comes only he will suggest.

So, the *jīva* is moving unconsciously, whenever particular conscious will comes with the help, first help when unconscious, first help will come from the outsider. Then when consciousness comes, he may begin to help himself, self help will come. So after *sukṛti*, *śraddhā* will come, then self help will begin. Before that, *sukṛti*, that in an unconscious condition only the passers by in the street they can help him. But when he has got his consciousness then he may help his own cause. Before that it is not possible.

Devotee: Guru Mahārāja. One should always wait for revelation to come down? Or also one should make some effort towards?

Śrīla Śrīdhara Mahārāja: Effort in the proper line in submission with the superior efficient persons. Whimsical effort won't bring much success everywhere. Effort in the proper channel that will be effective, will be of use, otherwise, whimsical action won't produce much good result. Regulated action is necessary, always, and regulation must be by the experts. *Vaiṣṇava anugatya he*_____ [?], Vaiṣṇava, Guru, Ācārya, *anugatya*, *śāstra*, regulated effort is necessary to attain success. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. What should be the *sannyāsīs bhajan*?

Śrīla Śrīdhara Mahārāja: *Sannyāsī*?

Devotees: *Bhajan*.

Śrīla Śrīdhara Mahārāja: *Sannyāsī bhajan*?

Devotee: His worship. The *bhajan* of a *sannyāsī*, which nature should be?

Śrīla Śrīdhara Mahārāja: *Bhajan*? What do you mean by *bhajan*?

Badrinārāyaṇa: What is the nature of the *bhajan* of the *sannyāsī*?

Devotee: The nature of his worship.

Śrīla Śrīdhara Mahārāja: Ah. *Sannyāsī* means *kāya-mano-vākya*, thought, word, deed. *Tridaṇḍa sannyāsī*. One who has controlled these three aspects of him and engaged them in the service of the Lord. Thought, word and deed, *kāya-mano-vākya*. By word he will speak only for the cause of the divinity. He will labour with hand, leg, whatever, body, wholly engaged in the service of the Lord. Body, *kāya*, *mano*, and mind, he will think only in the interest of the Supreme Lord. Three aspects, one who has dedicated to the service of the Lord, he's *tridaṇḍa sannyāsī*.

vāg-daṇḍo 'tha mano-daṇḍaḥ-stathaiva ca [yasyaite nihitā-buddhau tridaṇḍīti sa ucyate]

["One who accepts the rod of chastisement for the speech, mind, and actions, and who keeps his senses in check with that rod of chastisement is known as a *tridaṇḍī*, or one who has accepted the threefold rod of chastisement and renunciation."] [*Manu-Saṁhitā*, 12.10]

He has controlled these three. He has punished, *daṇḍa* means punishment. He has punished these three aspects of him, and engaged them in the service of the Lord. Not for exploitation, not for gratification of his own senses and mind. A *sannyāsī* is he who has renounced the worldly connection and engaged himself in the service of the Lord. He's a *sannyāsī*. He has devoted himself wholesale to the service of the Lord. Not for his own sense gratification, nor the gratification of his mental concoction. There are so many scientists that have controlled their senses from all sorts of worldly pleasure, and engaged in the laboratory. But they're not called *sannyāsī*, not *bhajan*. Must be connected with the Supreme. That For Itself. Reality is For Itself. And he must live a life in consonance with reality, for the central cause, dedicated to the central cause. Retiring from selfish adventure and engaging himself for the central cause.

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

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

To surrender everything to Him, and want His cent per cent service, and the Lord will come to help him, so that he may give up his whims, tendencies towards other things and can easily concentrate towards Him. He'll also come if he surrenders to Him, "Please utilise me," from the core of his heart, and He will come to help that he may utilise for Him. That is *bhajan*, *bhajan* means not *bhoga*, and *bhajan* means sacrifice, self dedication, *bhajan*. To give, to sacrifice. *Bhogan* means to satisfy him, and *bhajan* means to dedicate, sacrifice.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham

[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

As one conducts himself towards Him, He also makes Himself with such reaction, similar reaction comes to give. The soul is giving him to the Lord, Lord also giving Him to the soul, visa versa.

Bhajan, do for the interest of another. Generally meaning to serve, *bhajan* means to give, to serve, to sacrifice. And *bhogan* to take, to enjoy. *Bhogan* and *bhajan*, *bhajan* to give, *bhogan* to take. *Bhogan* means to consume, and *bhajan* means to sacrifice. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: Lord Caitanya instructed Nityānanda Prabhu to preach about Rādhā and Govinda.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Śrī Caitanya Mahāprabhu instructed Nityānanda Prabhu to come to Bengal and preach the glories of Rādhā and Kṛṣṇa. But instead of doing that, Nityānanda Prabhu He started preaching the glories of Gaurāṅga Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And Viraha Prakāśa Mahārāja is asking that how He did that?

Śrīla Śrīdhara Mahārāja: Oh. Mahāprabhu came to give Rādhā-Govinda *bhakti*, but devotion to Kṛṣṇa in the line of Rādhārāṇī. To help Rādhārāṇī in the service of Kṛṣṇa. For that Mahāprabhu came. And Nityānanda Prabhu found that "If I can give, I can make one to surrender to Gaurāṅga, Gaurāṅga is Rādhā- Govinda Himself, you may not speak it to others. Automatically he'll get Rādhā-Govinda very easily."

Gaurāṅga left Kālākṛṣṇa dāsa. "That he was going astray. Anyhow I have collected him from the south. And now, you all gave him to Me for My attendant, I have anyhow taken, and I now make him free. I don't require him any further."

Then Nityānanda Prabhu did not deject him. He gave him some engagement. "Go to Śacī Devī and say that Mahāprabhu after two years tour safely arrived in Purī. This news you say." He engaged him in service.

Nityānanda Prabhu He realises fully that anyone if connected with Gaurāṅga his life is ensured. Gaurāṅga is Rādhā-Govinda, sometimes combined, sometimes separate. Sometimes Both combined, searching, mutual interest. And sometimes being separated They're performing *līlā*. *Deha-bhedaṁ gatau tau*. Even we can't say - it is in the eternal world - Who is first, Who is second. Whether Gaurāṅga first, Rādhā-Govinda after. Or Rādhā-Govinda first, then combination is after. Both eternal.

[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-caritamrta, Ādi-līlā,* 1.5]

Svarūpa Dāmodara says, "What is Caitanya Deva? Rādhā-Govinda combined. He's searching for Himself in the mood of Rādhā." That wholesale searching of Kṛṣṇa for Himself when combined. And sometimes They divide Themselves and They want to search Their union with another. Rādhā searching union with Kṛṣṇa, Kṛṣṇa searching union with Rādhā, when separated, sometimes. And sometimes combined, then Kṛṣṇa searching Himself in the mood of Rādhā. The two classes of *līlā* in the eternal highest quarter. *Rasa-rāja mahābhāva*. The searching and the searched, searching object and the searching function, the function of searching and the object of search, these two things. This is *līlā*.

And when combined, as the *māyāvādī* says, "If Both combined it will be a static thing." No, it becomes Gaurāṅga, that He's searching Himself in the mood. It is dynamic always, never static, according to Vaiṣṇava philosophers. The Absolute is dynamic. When Both sides, Both halves combined, Both Moiety. Negative Positive combined, then also dynamic, not a static. Searching Himself - that is His movement, always dynamic, *vilāsa*, and never static, stagnant. Hegelian philosophy is also of that type.

Devotee: By Your Grace we can have a glimpse of life.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: By Your Divine Grace we can get a glimpse of life.

Śrīla Śrīdhara Mahārāja: By *paramparā, guru paramparā.* In the line He wants to express Himself. We can have that clue.

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

What is that *śloka*? I forget. What is the beginning I can't definitely remember the beginning of the *śloka*.

Caitanya Deva is none but Kṛṣṇa, but mixed with the mood and halo, mood and lustre, nature and lustre, of Rādhārāṇī.

Badrinārāyaṇa: *Caitanyākhyaṁ*. _____ [?]

Śrīla Śrīdhara Mahārāja: Beginning?

Badrinārāyaṇa: Rādhā-Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Oh. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Yes. Not *Śrī Rādhā* - but *Rādhā-Kṛṣṇa praṇaya-vikṛtir*. What is Rādhā? Kṛṣṇa has three potencies mainly. Kṛṣṇa and His potency, three potency, *jñāna*, *bala*, *krīya*, *ca*. *Sat*, *cit*, *ānanda*. *Ānanda*, *hlādinī*. *Hlādinī* is *ānanda*. So...

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Śrīla Śrīdhara Mahārāja: ...of love of Kṛṣṇa. Rādhārāṇī, *hlādinī śakti*. The main potency of Kṛṣṇa is *hlādinī*, that which makes happy, makes pleasing. So eternally connected with Kṛṣṇa, Both cannot be separated.

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-caritamrta, Ādi-līlā,* 1.5]

So that is coexistent with Kṛṣṇa, so sometimes the potency and the owner of the potency become one. And sometimes They bifurcate and becomes two and begin Their pastimes. Sometimes closest and sometimes far. In Vṛndāvana *līlā* we find Both divided, and Gaura *līlā* we find combined. Because one cannot exist without the other. Kṛṣṇa, the *cit śakti*, Vāsudeva, *jñāna śakti*, the feeler, the enjoyer, and Rādhārāṇī the enjoyed, *hlādinī*, enjoyed and enjoyer They're automatically one and same. Sometimes They come very close, then becomes Gaurāṅga. And sometimes They divide and They begin Their pastimes.

That is the meaning of that *śloka* given by Svarūpa Dāmodara who is considered to be Lalitā Sakhī in Vṛndāvana. That They cannot be thought out separately, always They're connected, sometimes very closer, and sometimes little far begin Their pastimes. In Vṛndāvana we find They're divided and They're making pastimes. In Navadwīpa They're combined and searching Himself and distributing to others.

Devotee: Guru Mahārāja. By the grace of Guru one can realise himself.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: By the grace of Śrī Gurudeva one can come to realise himself, can come to understand, *ātmāsamiksa*, to the highest degree. And he can find himself in Rādhā-Kṛṣṇa *līlā*, or he can find himself in Gaurāṅga *līlā*?

Śrīla Śrīdhara Mahārāja: In both the *līlā*, but tending more towards one, some group. And some tending more towards another. And some in the midway. Three classes amongst them. Some more addicted to the separate pastimes. And some more addicted to the closer, Gaurāṅga. And some in the middle, both this side that side also. This is found. Some wants more to see Gaurāṅga *līlā*, they're very eager to find Gaurāṅga *līlā* when Kṛṣṇa Himself in the mood of Rādhā searching Himself and distributing to others. Very fond of serving that *līlā*. And another group when They separate Themselves and begin Their pastimes and to help in that affair, another group is more attracted. And there's a third group who likes this and that also, mainly. Then there are so many sub-divisions.

Devotee: So if somebody is partaking mostly in Gaurāṅga *līlā*, if somebody is mostly attracted to Gaurāṅga *līlā* he's at the same time partaking of all the pastimes of Rādhā-Govinda *līlā*? They're all also in Gaura *līlā*?

Śrīla Śrīdhara Mahārāja: Yes. In a different percolated way. Just who serves Rādhārāṇī she's serving Kṛṣṇa the best. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How? Rādhārāṇī can render highest form of service to Kṛṣṇa. So another may not be trespasser between the Two will help Rādhārāṇī. And his energy will be utilised by Rādhārāṇī for the service of Kṛṣṇa, that man will be best benefited. Can you follow, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because his energy when it comes in the hand of Rādhārāṇī is being more qualitatively better and being utilised to Kṛṣṇa and fetching more gain to that man. Can you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So also here, by serving Gaurāṅga *līlā*, Both combined, he may serve the most. And it depends on the sweet will of Those, Both. So it can't be said definitely because according to Their necessity it will be designed. And it cannot come under law because They're above law. Their whim, any moment demanding anything, and that should be supplied. That's not a stereotype stale thing under law. Independent, every second They're having new demand and new pastimes. *Nava-navayana*. Every moment new, ever new, that does not become old. Always above law.

And we should not try to bring Them under law, that is above law. This is the primary thing we must keep in our mind. That we'll put Them under law and I shall read the law, understand the law, and I shall get Them in the cage? It is not like that. Always free. Only we can have a glimpse towards, some glimpse, some spark towards the Whole, that we may expect.

Dig-darśana, towards this, He's this side. Not within this cage we can say. So far we can say 'this side.' *Śrutibhir vimṛgyām*. All the revealed scriptures are showing the direction, 'He's in this direction.' That much they can assert. Big philosophers, the theistic philosophers, or scholars, or devotees, they give some glimpse, some ray to us. 'Go this side, this direction.'

Of course, Baladeva Vidyābhūṣaṇa has written when he was singing the grace of Rūpa, Sanātana.

"That the Rūpa, Sanātana, what type of devotion, devotee they were?" hastastha ratnadhi vat [?] Just as a jewel is within the palm of one man's hand and he can show it this side, that side, every side, in this way. Rūpa, Sanātana, they showed that ecstatic jewel, that transcendental jewel, Rādhā-Kṛṣṇa, in that way. This side, that side, as if a gem within the fist they could show. By the grace of Them, they're so favourite of the Supreme Lord that they could do so."

Sanātana Goswāmī when writing he said, "What am I? A tiny soul. And I'm writing about the harem of Kṛṣṇa? That this queen was this type, this queen this nature, this and that. What a fallen poor soul I am, like a dust of the earth. And I'm dealing, I'm giving descriptions of the beloved queens of Kṛṣṇa in the harem. But believe me my friends, someone is forcibly conducting my hand and making me forced to write, not myself. Please believe me." He said. So that is the matter.

Kavirāja Goswāmī also said,

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

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

"What I'm saying here it is not mine. I'm like a parrot. The Madana-mohana is forcing me to say I'm saying."

It is He expresses Himself through them. A quite surrendered soul is instrumental in that affair. He can, *yam evaiṣa vṛnute*.

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

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

He can give Himself, none else. He can only give Himself. Those that are saying about Him they're ultimately saying that. "That I'm mere instrument. He's doing through me, I can feel."

When Mahāprabhu saying to Rūpa, Sanātana, He also says like that. "Something passing through Me to you Sanātana. I feel that Kṛṣṇa, as He is, He's in the sound, He's passing through Me

thought. Some thought is passing through Me through some sound and He's embracing you. I do not know the meaning that is passing through Me." In this way. *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]

Sometimes the Guru may not feel what's passing through him to a particular disciple, he may not know. It is also possible. *Vyāso vetti na vetti vā*. Vyāsa, through whom so many divine scriptures have come, he may not know the full meaning of that. He can control, the Absolute, everything in His hand. Everything is under His control. He's using A.B.C. according to His own whim, and they cannot but do so.

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]

If He likes, a dumb man may speak, be an orator. *Mukam karoti vācālaṁ panghum langhāyate girīm*. A crippled man can cross the mountain. *Yat kṛpā*. His grace is such miracle. Miracle of all miracles. *Adbutkrāma*. His every stride is wonderful, every movement is beyond our conception and law. He's such.

And we have come to know Him, to understand Him. We have left everything. Nothing in the world has any charm for us. We want to know that unknown thing. Our mania, not to search the concrete things what can be had, but what can never be had, our mania is to search after that. The unknown and unknowable. *Adhokṣaja*. Who always keeps all the senses, the instruments of knowing, under Him. Always His existence always transcending the layer of our understanding. It is His sweet will. Sometimes suddenly He may come, appear, and give some impression "I'm so," then withdraws, we're helpless. Still our mania to search after Him. We may not have, does not matter. Still we must not lose our energy in the search of so many trashes, so many brickbats and fossils. Hare Kṛṣṇa.

Devotee: Gurudeva. Whatever glimpse of such a high truth one may have, may have had in the past, to remember that it is no good, no?

Śrīla Śrīdhara Mahārāja: Sometimes yes, remembering also good. And that remembrance also lives on His will. If He likes He can make him forget everything. All Rights Reserved. So we're slave, after all we're aspiring after slavery, the position of a complete slave. He may make or mar. He may

efface me if He likes. His position is such. Wholesale with Him, nothing with me. And only I want that my submission to Him, that is the truth. He's all in all, I'm nothing of the nothing. Still, I want His consciousness, His association. That is enough for me, that my Lord, that I'm connected with some magnanimous great divine hope. That is all, Kṛṣṇa dāsa.

More rakhi madhi sukhe thakur vedam [?] "Their every right at the expense of us They may enjoy, Rādhā-Govinda." That should be our aspiration. "Let Them go on with Their pastimes happily, making me or doing away with me. If dealing death to me is necessary for Their free pastimes, I want to go forever." That sort of surrender we should try to have, try to reach to that standard. "That He has every right over me, deface me."

And we're told by the spiritual scholars that is the highest position of having Him. Those that are so much forgetful for Their pastimes, really they live in the high order. So much intensity of self sacrifice comes - takes us nearer to Them. So much self abnegation takes nearer to Them, self surrender takes nearer to Them. That is die to live. Die to live. Ha, ha. If you want to have a real life you'll have to die as you can conceive yourself to be ever in this world. And all your so called prospects, you will die, then your real figure will come out in pristine glory. Die to live. So as much as we can we're to embrace death. Ha, ha. Death in connection with Him of course.

Self effacement. The renunciation school they also want to efface them, but that is another thing. That has no connection with the positive truth. They want to retire into darkness, no consciousness. And here the sacrifice is conscious sacrifice. To welcome death for the satisfaction of the Universal pastimes, the positive connection. This death of the Vaiṣṇava school has got positive background. And the renunciation, self abnegation of the Buddhist and Śaṅkara school no positive background, not hunting for the satisfaction of the Whole, not that, the difference. This death is a positive death, and that is some negative.

Positive death, I die for a good cause. Just as a soldier dies for the cause of the country, the patrons die for the country. And the *guṇḍā* they also die for selfish quarrel. Both may be brave. But one for some exploitation, because can't exploit, there's hindrance in the exploitation he's risking his life. And here, the risk for the cause of the Universal *līlā* has a positive background, just no death. Death means highest form of emancipation, a free - they rather enter into the most confidential group of the servants. Suicidal squad, just as suicidal squad they hold the highest patriotism. So here the devotees they're like suicidal squad, they're dependable. In time of need for the pastimes they're ready to be martyred for that. So in the highest rank they hold the service, positive. Nitāi Gaura...

...

Śrīla Śrīdhara Mahārāja: _____ [?] It's clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Anything else? Eh? You?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In ordinary sense Hare in vocative, sambodanay, Hare. Kṛṣṇa Who is attracting through affection, through love, attraction. *Kṛṣ* means attract, and *ṇa* means to give pleasure, satisfaction. *Kṛṣ ṇa*, two parts in the word Kṛṣṇa. *Kṛṣ* means who attracts, and *ṇa* means who in reaction gives some satisfaction, is Kṛṣṇa.

And Hare means who can deliver us from all environmental difficulty, and wholesale who can capture me, Hare. Who can capture me, captivate me, who can swallow me wholesale, who can embrace me, welcome me. And as a part of Him He can accommodate in His family.

[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 (*aisvaryamaya-svarupa*). 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]

And in *Bhāgavata*.

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

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya kalpate. "He's accepted within My family."

Hare. From the all attraction from outside, and also our inner heart also is captured by Him, Hare, Kṛṣṇa.

And Rāma means who can please me, please us. Rāma. And Hare, another meaning is Harā. In higher realisation they find Hare Kṛṣṇa means Rādhā-Kṛṣṇa. Harā. Harā, Who can capture everything, even Kṛṣṇa, the mind of Kṛṣṇa. He's also attracted. So though negative, She can attract the positive side, He or She can. So Her name is Harā, Who can captivate, or capture everything, including Kṛṣṇa. She can attract Kṛṣṇa by Her negative qualification. That means surrender, surrender to the extreme for the service of Kṛṣṇa. That is Her quality. So Hare Kṛṣṇa means Rādhā-Kṛṣṇa, Rādhe-Kṛṣṇa, Rādhe-Kṛṣṇa.

That means we may not approach direct to Kṛṣṇa - there we'll be loser. Just as if we can get the best benefit of the sun if we're a little distant. Otherwise if we're nearer we'll be burned to ashes. So as *jīva* our position will be in some respectable distance with Kṛṣṇa - that is behind Rādhārāṇī. The first Predominated principle, negative, She will be on our front, and from our particular position behind Her, then we can get our best benefit. Very closer we won't be able to tolerate that and to get properly, we'll be loser.

Adjustment, question of adjustment is necessary, the all important. According to my position and the position of the Whole, where, in what group, and in what service I shall be adjusted in

what place. Proper adjustment, religion is proper adjustment. *Svarūpa*. If internally I'm able to serve in the cooking department, but if I go in the dressing department then I'll be loser. According to my capacity I should be adjusted where the maximum service will be drawn from me.

So Harā, Hare Kṛṣṇa, the final, the highest play is possible between Those Two. Predominating Moiety and Predominated Moiety. Negative half, Positive half. And we're on the negative side, and from the back of the negative side, properly adjusted, we can render our highest service and we can have also our best interest. Am I clear? Eh? What do you say? Eh?

Hare Kṛṣṇa, Hare means in general Hare means,

Haran kari pap haran kari tap haran kare _____ [?] [30:35 - 31:20?]

Have *you* any question?

Devotee: Yes. You have been talking about this Rādhā and Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So somebody suggested to me like that will be easier to worship Rādhikā, Rādhā, than Kṛṣṇa, as the devotees says, that it is easier then. So how to serve? How are we to do it?

Śrīla Śrīdhara Mahārāja: I can't follow. Badrinārāyaṇa Prabhu?

Badrinārāyaṇa: He says that "Someone has suggested to him that the worship of Rādhā is easier than the worship of Kṛṣṇa." So he's asking, "How to worship Rādhā?"

Śrīla Śrīdhara Mahārāja: Not so easier, but more dignified. More dignified, and also it is in consonance with our personal position. She's also of same nature. She's also serving Kṛṣṇa. And we're also servant. So serving we shall get more help from Her how to serve Kṛṣṇa. In that way it is easy. But it does not mean that it's easy means direct service to Kṛṣṇa that will be more profitable, not that. But by direct service to Kṛṣṇa we rather become loser. And if we do service through Rādhā, Rādhikā, then we become gainer.

Do you understand that?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Suppose one is an expert cook, his cooking may satisfy many. And if I go to cook my cooking may not satisfy others. But rather if I do some subordinate help to a good cook, I help her and she'll cook, then my energy will be well utilised. Do you understand? If I go to myself then it will not be better. But if I allow who knows to cook better, well, and I give some supply to that person, then my energy will be utilised more, proper utilisation. My energy will be properly utilised if I help the best cook, than I go forward and try to cook, because she's the expert and I'm not expert. So I'll be best benefited by helping another.

So Rādhārāṇī She can serve Kṛṣṇa best than any other servitors. And so if I go to serve Kṛṣṇa direct then it will be below standard. Rather, if I help Rādhārāṇī in Her direction, "Do this and that," that will be really worthy of service towards Kṛṣṇa, through Her, when it will pass through Her. So it is more profitable to follow the direction of Rādhārāṇī than to approach Kṛṣṇa for direct service.

Indirect service that brings me more, because by the hand of the superior expert my energy is best utilised. This is the principle.

Am I clear?

Devotee: Yes, very clear. Follow the directions of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: So Rādhā-dāsya has been recommended than our direct service to Kṛṣṇa. It won't satisfy Kṛṣṇa very much. But if I help Rādhārāṇī for rendering Her service my energy will be best utilised to serve Kṛṣṇa when passing through Her. Whatever defect is there She will make it perfect and my energy will reach to satisfy Him, very well. This is the goal.

Devotee: So all glories directly to Rādhārāṇī, not Kṛṣṇa. Then how to serve Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Service of Rādhārāṇī is not very easily obtained. First there must be transformation in general way towards Kṛṣṇa. And when we shall be within the area of Kṛṣṇa's special mercy then Kṛṣṇa will adjust us in our proper position. "Go there, go there, in this way, go." That will be your - Guru, Kṛṣṇa, will help us in that matter. "Try to secure for that particular service in that particular group. That will be best help, beneficial to you." In general towards Kṛṣṇa.

Kavi sri caitanya more kore mana daya kabe ami paibe vaisnava pada chaya [?]

By the grace of Caitanya Deva then we get the service of Vaiṣṇava. Vaiṣṇava service is more higher. Generally people may admit the existence of the Supreme Lord. "I'm in direct communication with Him." But when he attains some sort of service then next his attention is drawn towards Vaiṣṇava. When one has tendency to serve Kṛṣṇa, or God, then he's of lower class. When he reaches middle class then his attention has come to serve the Vaiṣṇava. By serving Vaiṣṇava I can utilise my energy best, than my attempt to serve Kṛṣṇa direct.

Mad-bhakta-pūjābhyadhikā [*Śrīmad-Bhāgavatam*, 11.19.21] "The service of My servant that is of higher grade, than direct service to Me."

So generally it is easy to be attracted towards God. But to be attracted towards Guru and other Vaiṣṇavas it is more difficult. And only when we attain some real position and status into the service world, then only we can revere Vaiṣṇava. Otherwise some apprehension comes within us, "I shall serve my Lord. Why another thing will come between us?" But afterwards when really we enter into that domain we shall feel that a real connection, direct connection with God, that will be less productive to me. And if I can see through a Vaiṣṇava my vision, my attempt will be more realistic.

Just as that is the telescopic system. At present I may think that a particular thing and my eye there is some barrier, the spectacle. The spectacle enhances and helps me to see more clearly. So in the telescope, many hindrances, many glasses, but they all help us when a distant thing can be seen only with the help of telescope.

So the Vaiṣṇava they're seen - Mahāprabhu Himself said, *tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho*. *Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. "I'm the servant of the servant of the servant of the servant." We find that the Vaiṣṇava they say like this. "I'm not in direct service to Kṛṣṇa." In general, but particularly they say, "The servant of the servant of the servant."

There are so many guardians, they're not barriers. Vaiṣṇava, so many Gurus, *śikṣā* Guru, *dīkṣā* Guru, they're all well wisher, they're all guardian. They're thinking good of me. So I'll be benefited by accepting so many guardians. And they help in different ways how we can feel the Supreme Lord, they help us to understand. So though they're barriers, apparently, but that is not barrier, that helps our sight, just like glass.

Do you follow?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So in general we may have some attraction towards Kṛṣṇa, but in particular when we find special attraction for Guru and Vaiṣṇava, *śikṣā* Guru, we're more elevated. This we're to understand. So in *Bhagavad-gītā* and many places says,

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

"If you love me, love my dog." If one can love ones dog then it's sure he loves the man more. So if I regard your son, then you'll be satisfied and the son will be satisfied. But if I try to satisfy you, neglecting your son, then son will not be satisfied, and your satisfaction will be less. But if I satisfy, serve your child, then the child will be satisfied - moreover you'll be satisfied more than direct respect to you. This analogy you may think of.

So I'm serving the servant of the Lord. Why? My service, my devotion is so much deep to my Master that I can adore His servant also. So to adore the servant of the Lord that means the depth of my serving temperament towards the Lord is greater. Then I can adore His subordinate and servant.

Devotee: _____ [?]

83.12.29.B_83.12.30.A

Devotee: ...accept us before we can render some service to him. So it is not just you serve, you have to serve proper person. Because in the past I've been meeting so many so called spiritual masters and I didn't find satisfaction with them. I didn't find till now a spiritual master, I'm still searching for a proper one. So it's a thing that we have to be accepted also by someone who's really bona fide like.

Śrīla Śrīdhara Mahārāja: Ke bolchen? Badrinārāyaṇa Prabhu.

Badrinārāyaṇa: He says that in searching for Gurudeva, we also have to be accepted by Gurudeva. He's been searching and he's met so many bogus gurus, but also to find a proper Guru and to be accepted by him.

Śrīla Śrīdhara Mahārāja: If we're sincere in our attempt to come nearer the Supreme Entity then He will also come down to meet me. He will also try to come to me. And so,

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

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

His dealings towards us of three type. General, as we want, so He grants, according to our demand, our want, He gives accordingly. Another, if we want His devotion, sometimes He gives us salvation, and avoids. We find. *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]

Ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham. This is the general rule, as we desire so we have. As we hanker from Him, He also comes in that way, this is general. But two particular, what are they? One, if I want Him, His service, He avoids and gives us salvation and says, "You have got better, go away."

And another also, *ami bhaje magay visay shuk amrta chaday vishmagay sei bara mukha ami* _____ [?]

"He's sincere, he does not know what to want, he wants something else. But in that case finding in him sincerity, I teach him there. Why do you want this? Rather, want this, it will be better for you. Don't want this worldly pleasure, you want My service."

That is also His dealing. So according to our sincerity the variety is in the corresponding side. He's the knower of our innermost heart, so as we deserve so we have, in general. Not clear?

Devotee: It's clear, yes.

Śrīla Śrīdhara Mahārāja: Clear, all right. We find in the *śāstra* three process by which we can meet Him, we're dealt by Him.

ama sei visay magay sei bara mukha amay vijya sei murkha visay kana jiva satyan amrtadiya bhulay eva [?]

When He's graceful from His inner heart, finding my sincerity. I do not know, I'm not sufficiently trained, and I do not know what to beg from Him. But my heart is pure and sincere and

should be rewarded by His affection. He finds that and He removes my ulterior motives, and as a teacher He comes to me and says, "Don't want this. You want My service." That is also seen.

And sometimes the *asura*, the demonic character, they anyhow somewhere advised they come to have His service, devotion. Then in that case He avoids him. Though formerly he's all right, but materially he's lacking so he's avoided. "No, no, take this *mukti*. Why do you beg Me, My service? You take *mukti*. Go away."

And in the general case, "As anyone wants Me I approach him in a corresponding way."

These three things we find in the *śāstra*, and we must try to understand that, ultimately according to our own sincerity, *śraddhā*, faith. And the cause of this faith is *sukṛti*, that is of two layers, *jñāta-sukṛti, ajñāta- sukṛti*.

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

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I can serve Him everything is done, everything good is done. The service to the whole is done, duty to the whole is done, if I can serve Him. This is *śraddhā*, and this comes from *sukṛti*. *Sukṛti* is of two layers, and the beginning, the first layer, that is *ajñāta-sukṛti*, then *jñāta-sukṛti*.

Ajñāta-sukṛti, we do not know, but His agents are moving everywhere. Anyhow my energy is utilised by His agent for His service. And that comes in terms of *sukṛti* in me. I have got a flower garden, some agent, a real *sādhu*, came and took some flowers and served with that flower his Lord. I may not know, but my energy is utilised by him for the service of the Lord. In reaction I get something, I acquire something thereby, unconsciously.

And then when that is accumulated to a certain degree, then, though I've not got much attraction for the Lord, but still, seeing some *sādhu*, "Oh *sādhu*, saint, come, be guest in my house today." Or I'm giving something. "Do service of your Lord." Conscious, *sukṛti*, but not direct he's wanting the service of God, or God.

Then this accumulated to a particular degree produces *śraddhā*. What is *śraddhā*? If I know one, whole may be known. If I get one, whole is got. This peculiar faith. The centre, the commander, the proprietor of everything, whatever we see, He is, personal. Then we, with *śraddhā*, then we find where is that person, where is that type of *sādhu*, who are searching after such thing by knowing which everything is known, by getting which everything is got. Where are those persons? I mix with them and try to realise my ideal with his help. And when I'm mixing with such type of persons that are in this way, there when I find most holding highest position then I try to accept him as my Guru, my guide. The best of my experience, the saint whom I think to be the highest, as much as I can understand, then I accept him as my Guru and put me at his disposal. 'Whatever I shall do, please, you should take me towards my Lord.' In this way connection with Guru happens.

First, *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*. First trial we're hearing from him, from another, ABC, so many *sādhus* we're hearing.

Then *varaṇa-daśā, śravaṇa, varaṇa*. Then we try to have recognition of the divine group through anyone. So many agents are there whom I shall think to be the best. According to my conscience I shall surrender me to him, to his direction, this is *varaṇa-daśā*.

Then *sādhana-daśā*, then when I get his acceptance, then he'll ask me on behalf of the Lord, he gives some program, "Do this, do this." And I go on doing that, *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, etc, that is *sādhana-daśā*. This is third stage.

Then fourth stage is *āpana-daśā*. Gradually I can feel myself that this is the highest position. Under the guidance of this group, in this particular line of service, this is my point. I have got that, *svarūpa-daśā*.

Then *prapanna-daśā*. Then finally he's detached from this relativity and enters finally that connection. And also he's able to give things to others also. He attains the position where from he can give things to others, *prapanna*, he can give. These are the stages of *sādhana*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *svarūpa-siddhi* and *vastu-siddhi* _____ [?] _____ [?] Discontinuation of any consciousness of any environment, *suṣupti*. _____ [?] With some vague conscious attitude one ceases to live any individual life. _____ [?] With the dissolution of the mental system there is no existence, that is Buddha *nirvan*, *prakṛti nirvan*.

And the Śaṅkarācārya *nirvan* - "As regards my individual personality it is finished. But one conscious atmosphere is there which is reflected in different glass or any water that was showing so many reflections, so many separate persons. One sun, but in every water pot you'll find another sun, glass you'll find another sun. With the dissolution of the glass and the water, no sun. But the sun is there." This is Śaṅkara.

And according to Buddha, "No sun is there. Only it has come anyhow in the glass. With the dissolution of the glass everything disappears." This *prakṛti nirvan*, and *brahma nirvan*.

Then, according to Rāmānuja and Vaiṣṇava section, "What is told by Śaṅkara as *brahma nirvan*, they find their individuality there in the sun. Within the sun, within that reflection _____ [?] That is also a sphere.

_____ [?]

A mass of light is approaching, They marked. Then when it came nearer They found there is a figure. More near They found that there is a masculine figure. Then very near They found Devarṣi Nārada is coming.

Rāmānuja also told that the bird is - bird has entered the - has become one with the jungle in the mountain. _____ [?] The bird disappeared in the jungle. That does not mean that the bird is finished. If we can go there then we can say 'the bird is there.' It is out of my sight but it is there. His wife, child, is also there, he's taking some food there. All these things.

So *brahmapur*, the spark of *brahma*, the *pratibimba* has come, but its original is there in that locality. If we can enter that luminous sphere, that *brahma*, that *cetan*, then we'll find that everything is there in the original position. And here it's extended into the reflected part. This is Rāmānuja.

[16:45 - 26:00 ?]

...

Śrīla Śrīdhara Mahārāja: [26:57]

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

After pronouncing this five group name of Mahāprabhu, Pañca Tattva, the group of five, then you will count in this bead.

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

These beads. Now both of you attentively listen to me. The counting must begin from the bigger beads and it will go towards the smaller, and again it will return in the back line. Between the big and the small there is one giant bead which is named as Sumeru, that must not be crossed. But from the bigger side to the smaller, again returns from the smaller to bigger. In this way, not in this way. Then when counting, this finger is supposed to always ooze something bad, gas. So this must not touch the beads, this will be outside. And with help of the middle finger and the thumb the beads should be counted.

Generally we shall try at least to count sixteen rounds. In very particular case at least four rounds. If no time, engaged severely in the service, or severely ill, then of course at least we shall try to count four rounds. We should not keep the *mālikā* fasting. No counting means no food to the *mālikā*, no service means no food. So at least some sort of counting should be undertaken. Now, so this should be put into the bag, and in this way the finger will be out.

Now, there are ten offences against this counting of Hari *Nāma*. We shall try to avoid them. It is mentioned in *Padma-Purāṇa*. [*Brahma-Khanda*, 25.15-18, 22-23] [& *Gauḍīya Kaṇṭhahāra*, 17.69-75]

Satam ninda namnah paramam aparadham vitanute. If we abuse, we put blame on the Vaiṣṇava, *sādhu*, of the saints, if we criticise them, we cast our blame on them, then the Name becomes dissatisfied.

Because, *yatah khyatim kathamu sahate tad-vigaraham*. The Vaiṣṇava, the agents of Kṛṣṇa, Nārāyaṇa, they're always trying to distribute Name and to take the fallen souls up towards higher region. And those agents that are supposed to come to approach me for my good and I begin to abuse them, then it's suicidal. So the Name cannot tolerate that the very preachers, very givers, very distributors, they will be attacked and blamed. So Vaiṣṇava *ninda*, *sādhu ninda*.

But the worshippers of other demigods they're not considered as *sādhu*. Because they're for temporary motive, they approach the so called demigods, for the time being post holders in some management in this world. So worshippers of them are not counted here. At the same time we're not very eager to abuse any god, and any man. And we shall be indifferent to them, and praise the Vaiṣṇava and try to serve them.

So, then the second is *śāstra ninda*, the abuse of the scripture. Scripture means those scriptures that these are all that Kṛṣṇa or Nārāyaṇa devotion. So many other scriptures that are recommending to worship so many demigods, or country, or something else, they're not counted here. Only the *śāstra*, the scriptures that reveal to us about Kṛṣṇa conception of Godhead, those scriptures must be shown proper reverence, not abused.

Then third is *guroravajna*, not to look at the Guru, the Spiritual Master, who is giving me admission, to see him as a mundane man, person. If our approach towards the Absolute is sincere, then the Absolute is also approaching to me. And through whom His connection is being established formerly, he should be considered as the representative of the Absolute. The Absolute has come, Kṛṣṇa has come in such figure, He's present as His representative man is doing help to me for my sincere hankering to attain Him. So the Guru should not be seen as ordinary man and Vaiṣṇava only, but representative of the Supreme Lord. Though he apparently seems to do in a human way, but as the Ganges water, the Śrī Mūrti, from the ordinary aspect that is either stone or wood. The Ganges water is only water. But the purifying capacity of the Ganges water is something else. That is not in the conceivable apparent sight of the thing. That is something transcendental, it is there. In this way we're expected to look to Guru.

Then also, *sivadi devata*. Śiva, Śakti, there are others, so many gods, but we must not blame them, must not abuse them. They're appointed servitors of Kṛṣṇa. And Kṛṣṇa is only the Supreme-most Absolute and they're all subordinates. In this way we're to look after them.

Then fifth is *namno balad yasya hi papa-buddhir*, that *arthavad*. We must not indulge us in finding dictionary, 'what is the meaning of the word Kṛṣṇa?' *Kṛṣ - ṇa*, one who attracts He's Kṛṣṇa. Attracts and gives some joy. He's Kṛṣṇa in the dictionary. Or Hari, Hari means many meanings. Hari means lotus. Hari means water. Hari means servant. Hari. I won't try to run after the meanings that are found in this mundane dictionary. But the Supreme thing that He can express, give His own meaning. The word has got its own meaning. And by trying, the word will show His internal existence, internal position to me. The word is Supreme, it is spiritual word, and not any ordinary. So *Nāma*, *arthavad*, different meanings, consulting dictionary and grammar, we won't try to approach to get different meanings. That is Absolute, and that can express His own real self. And I must go on with serving attitude, and the Name will express Himself what He is or not.

Then *namno balad, papa-buddhir*. Then it is mentioned in the scripture that so much sin one Name can remove, no man can have the capacity of committing so many sins, so much sin. The magnitude of sin cannot be so big that one Name cannot finish them into ashes. 'So let me commit sins day and night and I shall take one Name and all the sins will be finished.' If with this attitude we go to take Name we commit offence against the Name. Because there our inner tendency is to cleanse, to make Him our servant. 'I shall do sin and the Name will come and cleanse them', to engage the Name as a servant to cleanse me. So that attitude, to take the Name with that sort of attitude, 'that whatever sin I may commit I'm taking Name and everything will go away.' With this attitude we must work. He's my Master. I shall try to serve, to satisfy Him, and not engage Him only to cleanse me - I shall continue. Then it will be offence against Name.

Then also _____ namadah [?] One who is not fit, not sufficient proper faith, and I'm giving forcibly, 'take this Name.' He has no regard, no *śraddhā*, no faith, but I'm trying to force, to serve

some other purpose of my motive, that will be bad. One who has *śraddhā*, if one has real faith, sincere faith, he can be helped with giving this Name. And also, we must not be eager to become a Guru, to collect some men after me. To gather some manpower I'm giving Name to anyone and everyone, without considering the position. That is offensive.

Then, _____ [?] There are many good activities. 'Yes, you are taking the Name of the Lord, it is not bad. But there are many other process also to go towards the Absolute. One can take Name, another is wandering through the holy places, another is making gift and donations to the public. So many ways to purify oneself and to make him fit to do the service of the Divinity.'

No. There is the highest. None, no other means can come to be compared with the Name. The Name is the substance Himself represented in the sound. And especially to the sinners and the men born in the iron age, it's especially meant by the Absolute to be the highest curative and highest method of approaching the Absolute. It has special recommendation and power, this Name, for Kali-yuga people especially.

So there may be other type of methods to approach towards purification. But none of them in comparison can come to the Name of the Lord, the sound aspect. Divine sound, transcendental sound aspect of the Lord, this is the most gracious and most befitting the fallen souls to take them up.

Then, one must not have too much attraction for anything. If there is any that must be uprooted. Just as if there is anchor and the boat in force, the boat will surround the anchor. The anchor must be taken out, and then the boat will be allowed to go to its destination.

So the Guru is there to guide the boat, but the anchor if anything that must be taken off. And surrender, we must take the Name by surrendering to him, that my best benefit is there. Our best interest is in Kṛṣṇa, is in the Absolute, my relationship with the Absolute. With this idea with open mind we shall take the Name, and the boat will go gradually. The Name will draw towards Him.

And another, the last of the ten is *yah pritirahito*. We must not think that that is very dreadful, Kṛṣṇa, the Absolute. No. That is friendly, that is my home. I'm long acquainted within with that substance. That is my home. I'm going to the friendly circle, and not any grave unapproachable and dreadful thing, or something like very grand that I can't mix with them. No. Very homely, friendly circle. The Lord, Kṛṣṇa, He's in friendly relation with us. And there, so many are there, they're also like so many friends of our inner heart we shall find. That is I'm back to God, back to home, back to Godhead. My Name will take me there. With this idea we shall take.

There are other, four, *nāmābhāsa*, if we commit them, then we may attain renunciation, the *mukti*, liberation, but not direct participation in the service. They're *sānketyaṁ*, *parihāsya*, *stobha* and *helanam*, four kinds of indifferent position. 'I do not like this position of enjoyment, but at the same time I have no intense hankering for the serving life in the transcendental service.'

83.12.30.B_84.01.08.A

Śrīla Śrīdhara Mahārāja: ...*Bhāgavatam*, you might have found, that when the last time of Ajāmila came, three messengers from the Yāmadūtas of dreadful figure appeared just before him in coma

stage. And he was frightened to find them, in the coma stage. They're forcibly trying to take his mental body forcibly towards that mental judge, the Yāmarāja, in the mental world.

Then he found, little before, that his youngest son whose name was Nārāyaṇa, there. For help he wanted to take the name of Nārāyaṇa. Calling, "Nārāyaṇa. Furious persons have come to attack." But when going to take the name of Nārāyaṇa he thought, 'These are strong enough to do away with this little boy Nārāyaṇa. What he will do with them? No comparison."

Then Nārāyaṇa, this Name, He gave him an idea, a peep into the Lord Nārāyaṇa. His mind from the boy went to the Lord, Nārāyaṇa. And no sooner, four messengers came down from Vaikuṇṭha, like Nārāyaṇa servants. And they faced those Yāmadūta messengers of the Yāmarāja who is the judge of this mundane activity here. There was a fight, and they were defeated and they were forced to retire, and they went away.

And this Ajāmila he saw all these things in coma stage like a dream. Then all his previous mental impulse and tendencies finished. He got up and thought, 'Oh. What is these matters? These Yāmadūtas furious, and these mild and grand appearance, these Vaikuṇṭhadūta, they had fight and they've released me for the time being from their clutches.' And his previous tendencies, his attraction for the family all finished. He woke up and went straight to Haridwar and began 'Nārāyaṇa, Nārāyaṇa.' And after some time when he finished, the four Vaikuṇṭhadūta came and took him towards that direction, Vaikuṇṭha.

This is *sānketya*. He began one thing, but something, another came in its turn, retinue, *sānketya nāmābhāsa*.

Then there are other kinds also. One is taking the Name of Kṛṣṇa, 'Oh.' In a merry sport one may utter, 'Oh. You are taking Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Yes, you may take. See what is the consequence. Kṛṣṇa will take you.' He may cut joke of taking the Name of Kṛṣṇa may be *nāmābhāsa.* When cutting jokes by uttering the word, the Name of Kṛṣṇa, sometimes *nāmābhāsa* may come and he may be liberated from the mundane tie.

Then another, *sānketya*, *parihāsya*, *stobha*. Sometimes we use symbolic way. When playing on the *mṛdaṅga* and others we use 'Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa,' as a matter of some symbol. 'Hey Kṛṣṇa.' That symbolic representation we may use. By that also we may get liberation.

Then *helana*, sometimes negligently we may take. We're rising from the bed in the morning taking the Name. 'Hare Hare Kṛṣṇa.' In this way, not very regardfully, or faithfully. But there also I can attain *nāmābhāsa*, that is liberation. But not participation in the direct service of the Lord.

So this *nāmābhāsa* should be avoided, and the *nāmāparādha*, the offences also should be avoided.

Then how to proceed? Always aspire after the service of Kṛṣṇa and His own persons. With this idea go on taking the Name. Then you'll feel the progress in no time, that you're being drawn towards that. Kṛṣṇa consciousness will rise within you. A wholesale transformation will come within your mental system. Kṛṣṇa centred, not body centred, or country centred, or society centred. But Kṛṣṇa centred transformation wholesale will begin and go on, until gradually you'll find that you're in a particular happy position in the transcendental world.

So now you go and bow down to those Vaiṣṇavas you find here. And go to the temple veranda, and there take a few rounds of Name, as I told from the big towards the small. And then finishing four rounds you may take some *anukalpa* on Ekādaśī day...

...

Śrīla Śrīdhara Mahārāja: ...have any clash with ISKCON. As much as possible I want to avoid any clash. But when one finds untenable, their connection untenable, so at the risk that is *caitya-guru*, the Guru within. Guru outside, *mahanta-guru*. And Guru within, *caitya-guru*, Guru who is living within us, giving suggestion in the spiritual matters. So you appeal to Him, appeal to Nityānanda Prabhu, the general Guru, representative of the general Guru tattva. Appeal, pray to Him for proper guidance. That is above all.

The conscience that took me to Swāmī Mahārāja whom I accept to be the absolute spiritual guide, I can rely on that. The conscience that took me to him, I can rely on that conscience sincerely. But avoiding external clash as far as possible.

One gentleman came to me, perhaps from Rāmeśvara Mahārāja, Mukundamālā or someone. Then Rāmeśvara Mahārāja he called for explanation from me. "Why have you accepted him? It is beyond Vaiṣṇava courtesy that one should capture another's disciple." He gave a letter.

'You see me and I shall explain.' Then when he came I told plainly that 'he had some complaint against you.' And I examined as much as possible, and I was satisfied that is sufficient to disregard you. And I find in his earnest appeal I approached to help him. That is my explanation to you. I don't think that you are a perfect gentleman. Gradation. You are all so many students. I consider you to be students. I consider myself also a student. And there is gradation. That you have declared yourself, your committee has declared yourself to be an Ācārya and you have become perfect - ha, I don't, I'm not a fool to accept that. I have got some knowledge about the principle of devotion. For long time I'm in cultivation of that, so I feel that I have some knowledge. It is not possible to finish the whole, it is infinite. But some substantial position where from I can judge to certain extent what is what in the spiritual world. And what I've done, I've done with my clear conscience. I don't consider your body is perfect, and you are all perfect Ācāryas. You are *kaniṣṭha adhikārī, madhyama adhikārī, uttama adhikārī,* so many considerations. We have got some practical experience of theoretical education also in that matter, so we're not guided by any hoax. Some substantial position we must have in our spiritual faith.'

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

These are the three signs must come within a devotee. *Bhakti*, the tendency towards the service will increase. *Pareśānubhavo*, somewhat conception about Kṛṣṇa, about the spiritual truth, one must possess. And *anyatra viraktir*, and withdrawn from any other ambitious things of the world. *Kanak*, *kāminī*, *pratiṣṭhā*, withdrawal from all these negative sides, and participation in the positive side. And also with acceleration the tendency to approach towards the truth, that will increase with exploration. All these things are there.

Otherwise it is not anarchy, that by certificate. Why did you come, leaving Christianity, to Gauḍīya Vaiṣṇavism? What led you to come here? There also so many certificates. The Catholics,

their monks they have got their certificate. And why have you crossed that and jumped into a new theological conception? What is the reason? All these things. On the basis of that I'm done.

Devotee: The main thing my wife is fearing that there might be some reaction, for going to Sudhīra...

Śrīla Śrīdhara Mahārāja: Yes. Don't feel very impatient, and don't hurry. But take time, think soberly, and ask your conscience, her conscience, sincerely. Appeal to Nityānanda Prabhu and Swāmī Mahārāja 'what am I to do?' Only to the form or to the material? The form is one side, and the substance is on the other side, we're to consider over that. The formality, the committee, all these things, but committee for what? Committee to work for particular principles, for particular truth, substance. The valuation of the committee will depend on that. There are no want of any committees in the world. But because there is the committee and so it is the absolute, that cannot be the consideration in the case of the truth. When committee is subservient to the truth then that committee should be allowed, as long as they're connected with the truth. Valuation will be according to that. No want of committees in the world. But committee for what purpose? How much the committee is true to the spiritual fact, that is for consideration. So,

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

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

Before that,

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

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Don't leave your position, remain there firmly, hold your position. That means don't allow you to go down. Then if there is necessity go forward. When that chance will come you must take courage and push towards the front, towards the truth, higher truth. Life is elimination and acceptance, elimination of the bad. Progress means elimination and new acceptance. Otherwise what is progress? Progress means elimination and acceptance, both. But not elimination for the lower order, but for the higher order. We must eliminate and we must go forward. But we must be cautious also that we may not go down. Leaving the present position we should not allow ourselves to go down. But to go forward we must take strong stand there in that position. Just as a general does, where he puts his army he may consolidate his position so that he may not be pushed back. But whenever he gets the chance - go forward. So *sva-dharme nidhanaṁ śreyaḥ*, don't leave your position, die, do or die. Then when the chance will come go forward, do or die. So

life is progress, and progress towards spiritual. From lower to intermediate, from intermediate to higher, in this way. Always we're in a progressive world.

But *śaraṇāgati* is the basis, *śraddhā*, faith. Association with the impurity, what we consider to be impure, of lower level, my association with that will hamper my cause. *Sat saṅga*, good association is indispensable for our progress in our life, *sādhu saṅga*. Association can change us. We're already vulnerable, so bad association will take us down with greater speed. Good association will help us to go up. So association, *sādhu saṅga* association, Vaiṣṇava. And that is very hard to find a good association in the Vaiṣṇava world. Everywhere good association is very rarely found. It is not in the market that we can purchase this. Ha, ha. It's very, very rare.

Devotee: Is that based on *sukṛti* Mahārāja that one gets good association?

Śrīla Śrīdhara Mahārāja: Yes. Good association. The first is *sukṛti*, then *sukṛti* developed comes to *śraddhā*, then *śraddhā* takes us to proper association. And with continual association we select our Guru. Then we accept our Gurudeva we go on according to that.

But in very rare case if we're very unfortunate sometimes we have to leave Guru. But that sort of curse should not come in anyone's fate when one is bound to leave Guru. But still it may come to any person, such misfortune may come. But that is very bad luck and we should not look at that such unfortunate thing, but still it is there. So before we accept anyone as Guru we should be very strong in our judgement before acceptance. Our decision may not be faulty, treacherous. So when we come to Guru, before that we must be very, very firm in our understanding. Because after we surrender, to come back it is very unhappy and detrimental to the cause. But if such case occurs we must have to do.

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

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

If such unhappy incident also is there then in that case we're to come back. That such disaster may not come in anyone's fate, we shall pray to the Lord. But before we accept any Guru we must be quite confident.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Devotee: When you come to Navadwīpa - when someone like myself comes to Navadwīpa, I like doing *kīrtana* and *bhajan*, but when I come to Navadwīpa I hear so many *kīrtanas* and *bhajans* where they're playing so many instruments, harmonium. Making, chanting the Holy Name very long, like that, and it seems very attractive.

Śrīla Śrīdhara Mahārāja: We do not do that. Our Guru Mahārāja did not introduce this. Swāmī Mahārāja might have accepted there, because he had to modify according to the stages where he had to preach. *Loke vyavāyāmiṣa-madya-sevā*. According to the conditions _____ [?] But in our position our Guru Mahārāja did not allow any other instrument. Because what is not in the cause is not in the effect.

Mahāprabhu came from the ideal of that world here, and what He introduced that is eternal partnership that had. And what is not found in His *kīrtana* we generally do not accept that. This *khola*, *karatāla*, all these things He used. 'And the civilisation was in want, no harmonium was created at that time, so He ignored.' We don't take it in that way. Everything in perfect form in Goloka, His paraphernalia, instruments, everything is there in full. And He came down with His own paraphernalia. And we adore that. And what is not found there, such things we don't like. But sometimes,

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]

To take up it is necessary to make progress by instalment. So some experts may allow something wrong to continue for some time. And then afterwards he'll say, "Leave this and take pure things." In that case according to *deṣa-kāla-pātra*, the time, and person, and local necessity, some provision may be given by some experts for some time. And then he will, after some time he'll say, "It's better to give up these things." It may be in some places.

But we say in Mahāprabhu's time that is the ideal. And what was not used at that time, we do not like to use those things. That is our contention. Our Guru Mahārāja did so and we accept that in toto. Harmonium was invented during his time but he did not allow it. And we also could understand in that way. Mahāprabhu He's perfect, His paraphernalia, His environment is perfect. So what is most suiting to the purpose, that *was* with Him, everything. And that was not in want in anything, which is found today in so-called civilised world. So we do not allow all these things. To introduce something more, to add something more to the perfect ideal, that is not our liking. That is perfect we shall try to understand how that is the most perfect stage in *saṅkīrtana*.

Why flute was selected by Kṛṣṇa to be a playing instrument in the first order, not other things? What is the speciality of the flute of Kṛṣṇa, and not other things? And why shingha [?] for Baladeva, not the flute?

These things to be considered, with the stage and the suiting paraphernalia, that is to be understood particularly. This suits the best there, that suits that stage best. In this way we're to understand the gradation everywhere.

Devotee: If someone wants to learn the *mṛdaṅga*, we know some teachers they teach many, many, many mantras. But how much is actually required for one who's trying to become pure devotee, *śuddha bhakta*...

Śrīla Śrīdhara Mahārāja: We're not expert in that department, so with a general idea we move on. In *mṛdaṅga*, or _____ [?] we do not know much. That may come automatically when our *svarūpa siddhi* - when we shall reach that position.

During the time of the war, in Calcutta in a public place, the British constructed one military dress, and told, underlying there was, this was written, "Accept this dress, and the dress will teach you what you'll have to do. The dress will say that what you'll have to do. You please put on this military dress, and the dress will say what you're required to do."

So when we shall reach the particular paraphernalia and our *svarūpa siddhi*, that will automatically supply everything in me. The circumstance will make me fit. My duty is to go up. And the soil will be my teacher, the paraphernalia, environment will be my teacher, through gradual process. And that will be the best to nurture this, the ornaments, and everything, the dress, and the soil. Otherwise will be misfit.

Rāma, Rāma.

Devotee: When one is doing *bhajan* and *kīrtana*, what should be his attitude, his meditation?

Śrīla Śrīdhara Mahārāja: Ha. Meditation not much effective. Only we shall try - *śaraṇāgati* we shall, almost the whole attention should be concentrated to *śaraṇāgati*, surrender.

Once, one gentleman, a *zamīndār*, took Hari *Nāma* from our Guru Mahārāja and asked, "While I shall take to count the beads, what should I think in the mind? Any portrait of Kṛṣṇa? Or any Śrī Mūrti anywhere? What should I - how I can engage, utilise my mind at that time while counting the beads?"

Guru Mahārāja answered. I was present there. "Mind has nothing to do in the supra-mental region. Mind he use this like a vulture, mind is like a vulture. Always vulture goes to the cremation ground. So mind and other senses they will try to fall on that thing and make it mundane, a cremation ground, that is all mortal. They have got all mortal experience, the mind, the eye, etc, the ear, everything has mortal experience. So whenever you will take the Name, other senses including mind, they will try to make it a mortal field. With their prejudice and experience of the mortal world they will fall on it, and will make it a cremation ground. Don't allow that. Only consider that I've got some spiritual things, or sound, which is completely otherwise from this mortal world. And that sound will gradually evolve, spiritual figure, or colour, *rūpa*.

namnastam sravanam anta karana suddatvam apeksam [?]
sudde chantak ranye rupasya sphuranam bhavati [?]

Jīva Goswāmī says. "When by taking the Name, concentrating over the Name, I have got it, spiritual sound from my Gurudeva, this is transcendental. And waiting how the effect may come down in me. With such expectant attitude we shall go on counting. And never pining ourselves down in this mundane. But rather expecting something new, transcendental experience."

Then the colour will come, figure, the *rūpa* will come. Then after that from *rūpa* will come *guṇa*, quality, relativity. From that relativity it will come down from above, from over the soul. The ordinary plane of experience, the mental plane, the plane of the reason, the plane of soul, plane of Supersoul - in this way the subtle planes are there. So it will have to come down with my expectant attention. Just as a particular bird always expects rain. The *cātaka*, they do not take any water on the floor, neither river, nor lake, nothing of the kind. But only rain water, they always try to have rain water. So our attitude should be...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So expectant for some transcendental experience we shall go on. And from the first, from the sound the *rūpa* will come, from *rūpa* _____ [?] the quality will come from that relativity. Then paraphernalia will come, then the pastimes will come. And we shall find that my self as a unit is there, not this self mundane, but my soul has got a serving position there in that plane. In this way we're to be reinstated in our home.

So mind may not be allowed to indulge in its own speculative line.

Devotee: So whatever service we're doing we should have the anticipation of some higher realisation to come down.

Śrīla Śrīdhara Mahārāja: So the stress is always given in this that do under a bona fide Vaiṣṇava, whatever you do. The direction, if you get from the higher, you'll be benefited. You see there are raw materials. Raw materials if it's in the hands of expert it can produce miracle. Otherwise raw materials are raw materials. So we have got raw things, and higher utilisation or proper utilisation of them is necessary. And that can come from higher transcendental region. As much as higher direction will come and we shall live, surrender to its disposal, we'll be more and more benefited. This is the scientific life.

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

Devotee: _____ [?]

...

Devotee: ...chanting the Holy Name, or can it come when one is rendering some other type of service?

Śrīla Śrīdhara Mahārāja: Yes, some other also, when Vaiṣṇava *sevā*, Guru *sevā*. What is done under the direction of the Vaiṣṇava that has got another, transcendental value. I'm reading myself, and I'm reading by the order of a Vaiṣṇava. Anyhow recentralisation is necessary. We're wrongly centralised. Recentralising is necessary. And in other words real spiritual centralising is necessary. We must be Kṛṣṇa centralised. We're already we're different, partial centralised. But all must be For Itself. One ended, Kṛṣṇa ended, Kṛṣṇa ending towards Kṛṣṇa's satisfaction. So this ego must be demolished, for separate interest, local interest. The enquiry for local interest, that ego must be dissolved. And we shall try to find that within the Kṛṣṇa centre ego is there. That is the positive side we're to develop or find out within us.

So, to take the Name, to hear *Bhāgavatam*, that can be, that may be *dharma*, *artha*, *kāma*, *mokṣa*, any, according to its end purpose. But when it's done only for the interest of Kṛṣṇa then it's devotion. I'm reading this book, not to get any fame by delivering lectures to the public, then it will not be devotion reading the book. I'm reading the book because my higher Master he wants me to do this. This line should be found and should be followed. That whatever I'm doing, not for my interest, but for the interest of my Master, whatever I do. That will have spiritual character. That is progress towards Kṛṣṇa, towards centre. Centre interested we shall try to do anything and everything.

Otherwise taking the Name, or scripture, all may be false if it's not for the central interest. For selfish interest also we may use all those apparently devotional forms. Some may be *sahajiyā*, some will be trader and they will have to go to hell, a reaction. Anyhow, for the interest of Kṛṣṇa, Kṛṣṇa conception. So it is very imperative necessity, exclusive necessity, that we should come in contact with a real Vaiṣṇava who has got Kṛṣṇa interest in his heart. Wholesale converted into Kṛṣṇa consciousness. Kṛṣṇa consciousness means Kṛṣṇa centred, for the satisfaction of Kṛṣṇa. Kṛṣṇa consciousness, Kṛṣṇa centred means for *His* satisfaction.

We have got, every one of us, our separate satisfaction. We're running after that, in different shades of life. We're to eliminate them, and to convert, to find out, in other words, find out our innermost tendency, home tendency that is moving towards Kṛṣṇa's satisfaction. That is to be found out in our innermost part of our heart. That is there, home. Home consciousness is within us, it is the innermost. And Kṛṣṇa's home, that is, He's our Master. We're in one family with Kṛṣṇa. Everyone is busy to satisfy Him.

Yaśodā whipping Kṛṣṇa, but her heart is wholesale converted to Kṛṣṇa's interest. But formally what she's doing apparently it may seem she's against the interest of Kṛṣṇa, but it's not so.