

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

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**Śrīla Śrīdhara Mahārāja:** ...this apathy to Kṛṣṇa, their punishment, it is so. It is so innermost thing and undetectable by ordinary brain. So whipping to Kṛṣṇa can be the interest of Kṛṣṇa to the best. His will, He wants to show in that way His *līlā*.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That has got its peculiar characteristic. But the primary necessity is Kṛṣṇa's concern, Kṛṣṇa's interest. A peculiar thing, it is Goloka. In Vaikuṅṭha it is not so crooked, it is simple. But in Goloka it harmonises everything, Goloka, full-fledged centre. That harmonises everything, good or bad, what is considered very nasty in our moral consideration, that is also harmonised there. He's such good. Kṛṣṇa consciousness can accommodate everything. Only one thing, for His satisfaction, the autocratic sweet will.

*Artheṣu abhijñāḥ svarāṭ*, in the introduction of *Bhāgavatam* [1.1.1] "What I'm going to describe in this book, in *Bhāgavatam*, that is the substance, gist is given in the beginning, in three *śloka*s. There is one, *artheṣu abhijñāḥ svarāṭ*. The meaning, the purpose of every existence is known only to Him. And who is He? He's *svarāṭ*, He's autocrat, despot. Truth is such, highest conception of the truth is such, absolute good. No consideration, no good or bona fide consideration from me can reach that standard. Absolute good is such. So autocracy must be with the absolute good. And that is the holiest conception we can ever think of. Absolute good, full power there, absolute good, no law to bind down absolute good. Then that would be suicidal. He's *svarāṭ*. *Svarāṭ* means autocrat. He Himself is emperor, without apparently having any consideration for any other, apparently. Nitāi.

**Devotee:** Mahārāja. Is the worship of Gaura-Nitāi and the worship of Mahāprabhu by Himself is that also a different *rasa*? Worshipping Mahāprabhu by Himself along with Rādhā-Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** To Nityānanda Prabhu, that is to consolidate the ground, the foundation. Then that will help us to make further progress. But speedy progress without good foundation, that may invite reaction. So foundation is from Nityānanda Prabhu, from Gurudeva, that foundation may not go away. *Nitāiyer koruṇā habe*. [the mercy of Nityānanda Prabhu], that is the primary necessity. In this way. And the highest in the service of Rādhārāṇī. Beginning from Baladeva, Nityānanda, *sādhū*, Guru, all these things, Vaiṣṇava, and culminating there. This is

philosophy of Gauḍīya Vaiṣṇavism, to be reinstated as a part of servitor in the highest degree, not to be one as to receive the service, but to render service.

Two Moieties, Predominating, Predominated. Predominated Moiety is negative *śakti*, is *prakṛti*, *śakti*, servitors, serving. And the service receiver that is another side. Our best interest will be according to our constitutional position, that we shall attain our highest position in the servitors line. Predominated Moiety. And not to consider ourselves one with the Predominated Moiety, negative side. Not predominating, positive, but predominated, negative. Our best interest is there.

**Devotee:** For someone who is just now taking up the devotional life, just starting, he's recommended to worship Gaura-Nitāi instead of Mahāprabhu by Himself?

**Śrīla Śrīdhara Mahārāja:** Yes, that will be more safe and helpful. More attention should be given here and that automatically will take us up. We shall invest all our energy possible towards Gaura-Nitāi, Nitāi-Gaura. And automatically we shall find that we're being lifted towards higher level. There also Gaura-Nitāi and also Rādhā-Kṛṣṇa.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

You invest here, just as to the Bank of America and it will go there, something like that. Your investment in Navadvīpa will take you to Vṛndāvana. Automatically you will find you are there. How the company has carried you there, it may be unknown to you. Automatically you will find that you are in that *rasa*. You devote all your energy here. Such arrangement is there. *Yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ*. Those who have got much *sukṛti* they will give the suggestion from inside that invest whole to Gaurāṅga. And the author he says, Prabodhānanda Saraswatī,

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

You will find automatically the whole thing has been offered to the divine feet of Rādhārāṇī. And She's accepting us in Her confidential service, giving engagement. "You have got good recommendation from Navadvīpa. Yes I look at it, I immediately appoint you in this service." Something like that.

**Devotee:** Mahārāja. When the *jīva* soul reaches perfection in the line of Rūpa Goswāmī, worshipping Lord Caitanya, does he worship, in the spiritual world, does he worship Lord Caitanya and Kṛṣṇa simultaneously, when he's giving his service to...

**Śrīla Śrīdhara Mahārāja:** Yes, both is one and same, but two different phases of one and same thing. One is Kṛṣṇa *līlā* added with magnanimity, self distribution. When Kṛṣṇa tasting that highest ecstasy with His own paraphernalia in Vṛndāvana, and when that has been planned that it must be given to others also, to the public, then it becomes Navadvīpa. These two are simultaneously existing, both these *līlās*, not one is previous, another is future. But simultaneously they are there, two tendencies, one, to taste within the paraphernalia; another department at the same time that others may get it, such arrangement. That is Gaura *līlā*. Amongst the paraphernalia, the servitors, there are three types. One more addicted to Kṛṣṇa, another more to Śrī Caitanya, another almost equal, both sides, they're equally addicted. But there's a special group also who are more inclined towards Kṛṣṇa *līlā*, and some more inclined towards Gaura *līlā*, distribution, *audārya*, magnanimity is there little more. And neutral also, in the middle also there are some. So differentiated character is there, a differentiated character is always maintained. All equal that is *brahma-nirviśeṣa*. There is gradation, always, hierarchy, group, department, variety, *vaicitra*, to the infinite.

**Devotee:** We see in the Gauḍīya Maṭha Mission that Rādhā-Kṛṣṇa is worshipped along with Mahāprabhu Mūrti separate. And when our Prabhupāda came to America for us he established Gaura-Nitāi.

**Śrīla Śrīdhara Mahārāja:** Oh. That is elementary. Rādhā-Kṛṣṇa is little higher conception. Maybe if we approach very hurriedly, the steps may be omitted. We may take the lust to be the love, the opposite. Kṛṣṇa satisfaction that is love, and separate self satisfaction that is lust. Similar, but opposite distance, greatest distance. So as a primary, Gaura-Nityānanda, that is more helpful to us. Kṛṣṇa-Balarāma, more helpful, and Rādhā-Govinda is higher study.

**Devotee:** Is the worship of Mahāprabhu higher than worship of Mahāprabhu and Nityānanda? Because in Gauḍīya Maṭha we see Mahāprabhu by Himself.

**Śrīla Śrīdhara Mahārāja:** Yes. Because there, in consonance with Rādhā-Govinda, One. So in crude form Rādhārāṇī, the highest is also introduced there with Gaurāṅga, *audārya*, magnanimity. No possibility of any selfish sensualism to enter into, the *sannyāsī* type, devotee type. But if we're to analyse we shall find Kṛṣṇa in the form, in the garb of Rādhārāṇī.

When the Two becomes One, according to the philosophers, when negative, positive become one, that becomes non-differentiated impersonalism.

But Vaiṣṇava philosophy says that Both when combined, the personality is not lost. But in the garb of negative, the positive is searching Himself. When Both are One, then it will be that in the mood of the negative, the positive Himself is converted and searching His own self, when One.

But the other parties, they'll say it becomes *brahma*, positive and negative becomes one and that is a non-differentiated thing which cannot be detected in any way, and no qualification, all unknown and unknowable.

But Vaiṣṇavas say when the Two become One, He's searching himself in the mood of the highest negative. The searching mood, the searched, who is to be searched, He's searching Himself in the mood of the highest searcher. That will be when One. It is the underlying philosophy.

That won't come to equilibrium. Positive and negative, when they mix together, creates equilibrium.

But Vaiṣṇava philosophers say no, dynamic character is always maintained, no equilibrium.

...

**Devotee:** ...go out and preach about Gaurāṅga.

**Śrīla Śrīdhara Mahārāja:** Yes. So by the grace of Nityānanda we may have our attraction for Śrī Gaurāṅga. And if we get the grace of Gaurāṅga we get everything to the highest degree, and safely. And if we go avoiding Gaurāṅga directly towards Rādhā-Govinda, there's much difficulty. He has come to recruit us Himself. Kṛṣṇa Himself and Rādhārāṇī Both combined, They Themselves have come to recruit us. So that is the safest way. If avoiding that we try to achieve Them by some other way, that will be more or less artificial and defective, naturally.

**Devotee:** So we must serve a Vaiṣṇava who is serving Lord Nityānanda and Lord Caitanya, to be connected.

**Śrīla Śrīdhara Mahārāja:** Oh, then we're in safe position. Nityānanda Prabhu's mercy sometimes exceeds that of Śrī Caitanya Deva. Caitanya Deva sometimes cannot accept those fallen, by accepting whom will create some bad precedence. So He had to consider about their status, position, and other things. But Nityānanda Prabhu's mercy does not care for any unfavourable circumstance, so lavish. And almost blind, as if grace is blind, does not differentiate much between the sinners of different degrees, all-embracing. And His recommendation Mahāprabhu can't dismiss. That is the connection we're given to understand. Whom Mahāprabhu rejected, Nityānanda Prabhu gave him shelter. And gradually Mahāprabhu had to accept him afterwards. So the magnitude, the circumference of the grace of Nityānanda is the highest. That is the solace for us, the most fallen souls, they have also some place there.

*ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]*

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yamunā-bhāvāvalī*, 19]

His plan is something peculiar. Who is the most fallen, hit him.

Like Napoleon. Napoleon, he attacked the strongest portion of the opposite party, his policy was that.

I heard from history that once France and Austria, Hungary, were in a long continuous war. Then Austria was gaining ground and France had to come back. Then France appointed Napoleon, a new, young general, made him general and sent him to the Austrian front.

And the Austrian soldiers had to come back. Then the king of Austria he called for the general. "You were gaining ground, now you are losing. What's the cause, what is lacking in you now? You were advancing and now you are retreating. What's the cause?"

The experienced old generals, they answered, "Because the new general has come in the French side and he does not know the war policy. So we have to retreat."

"What is this? He does not know the laws of battle, war, and so he's gaining, and you know and you have to come back?"

"Yes sir."

"Why?"

"So far, the war policy was this, that one must attack the weak part of the opposite. But this man is so rash. He must attack the weakest part. And we arrange our army in such a way, weak part and from the strong part we shall capture him. That was the general law of our war. But this man, in the beginning, he attacks the strongest portion. And everything is perplexed. We have to come back. He does not know these old tactics."

**Devotee:** Form breaker.

**Sridhara Maharaja:** The strongest. So Nityananda Prabhu wants to capture these most sinner, as our Guru Mahārāja told.

Once I went to Kṛṣṇanagar court for some cause in the missionary affairs.

One of the big pleaders, two, three were there. "Swāmiji you come to the court. We feel ashamed. You holy persons, you come to this court fighting amongst you. But do you not feel shy? We feel, we're ashamed that our *sādhus* they have come to court. But you don't feel any shyness?"

I answered that, "We're saints of different type. Generally we have got such understanding that a saint, he will fly away from this world of *māyā* and he will go to some solitary place and enter into some cave, and there he will engage himself in meditation or something like that. Generally Indian *sādhus* they preach like that. 'Give up everything, come to a solitary place, to the jungle, forest, cave, and engage yourself fully to understand about Godhead or something.'

But our Guru Mahārāja is of another type like Mahāprabhu, Nityānanda Prabhu. He wants to attack this *māyā*. Totalitarian war, like a general, he wants to crush the whole *māyā*.

"Why this misunderstanding, misconception? All, everything belongs to Kṛṣṇa, *Īśāvāsyam*, it is simple, plain, and a straight thing. And we shall think 'no, this is for me, this is for him, this is for him.' This misconception, why it will stand here at all? Crush the whole thing. Whole thing, attack and crush, *kīrtana*. *Kīrtana* means to preach, preach against this misconception, wholesale misconception, preach against, soldiers, you go, door to door. All Kṛṣṇa consciousness, Kṛṣṇa interest, Kṛṣṇa conception. It is for Him, you will be saved. This truth is plain and simple. Why you should not understand this. Try to capture them, to release them from this misconception, misunderstanding. And they are suffering from reactions."

So we do not care for anything. Everywhere, in the court also, the *śāstric vicar* must come. Ordinary laws you are dealing in the courts. Here also let Kṛṣṇa consciousness come as your fodder and gradually it will capture you. In this way, we're not afraid of anything.

Kālīsthana, Calcutta. A solitary loving Vaiṣṇava, he asked our Guru Mahārāja, "Why do you remain at Calcutta? That is the place of Kālī, Kalaha, that is the fighting for self-interest, so acute. Leave that, come to the *Dhāma*."

Guru Mahārāja he prepared that place of Kālī, that is the quarrel, the place of quarrel with self interest. Quarrel with all, quarrelling for self-interest. He selected that place.

"I want to represent Mahāprabhu's creed in an extremely contaminated place, I prefer. And I want to capture them." So he wanted to send men towards the west. "The easterners, they are now captured by the glamour of the western civilisation. So western civilisation must be crushed first.

Then the glamour of the eastern people will vanish and then all will come to join the divine love campaign, the love of the Lord.”

We have got so high position in some most respectable quarter. And we’re now fodders of the Yāmarāja, the god of death. All this civilisation is after all the fodder to death as this atomic energy is threatening. Yesterday in this radio, I heard one gentleman is representing that if the atom bombs are thrown as they are at present, then the whole world will be reduced to snow stage of the world, snow, ice. The whole heat will be drawn away, vanish, and the cold, that snow age, coldness will come down and every life will be finished, even including the trees. That ice, snow period will come down at once, if the bombs are used. The heat, oxygen, will be finished and that snow period, that iceberg will come. And so much so, coldness, that even the trees will also be finished, what to speak of animals and human beings. So threatened by such jaw of death is coming to devour us. So only Kṛṣṇa consciousness, our soul consciousness above this mortal world. It does not want any world to, it can live in the moon, in the sun, everywhere.

*nainam chindanti śāstrāṇi, nainam dahati pāvakaḥ / na cainam kledayanty āpo, na śoṣayati mārutaḥ*

[“Weapons cannot pierce the soul, and fire cannot burn him. He can neither be moistened with water, nor dried by the air.”] [*Bhagavad-gītā*, 2.23]

*Na cainam.* The water cannot make it rotten, fire cannot burn, the air cannot attract heat from it, in this way. *Nainam chindanti.* No weapon can cut it asunder. *Nainam chindanti śāstrāṇi,* in *Bhagavad-gītā.* *Nainam chindanti śāstrāṇi, nainam dahati pāvakaḥ.* In this way, the soul is such, you are to find out that you are that soul. You are to get back your identification that you are above this mortality. You find yourself. And soul has got its environment also, soil. You are soul, so many souls, and soul has got its own soil, own plane to live. And also higher planes with so much prospect. It is as real as the sun, as the day we see. So you want to guide you there. That is the only duty a man should have in this mortal world. All else, all other attempts are all futile, bogus, suicidal. Only to take soul towards Kṛṣṇa consciousness, that is the real friendly activity. All other energising is bogus.

**Devotee:** Could that possibly happen what they are saying? Could that possibly happen what the scientists are saying?

**Śrīla Śrīdhara Mahārāja:** Yes. This is through faith we can find our own self, the consciousness. Without consciousness what value we have got, this body or eye or this? Whatever modified consciousness, consciousness in its degraded condition, still if you can try to concentrate it without consciousness, nothing remains to us.

*indriyāṇi parāṇy āhur, [indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [*Bhagavad-gītā*, 3.42]

If we're devoid of the senses, minus the eye, the nose, the tongue, the ear, then have I got any world? If all the senses withdrawn, then have I got any world, external world? Nothing, no conception. No feeling, no sound, no sight, then what remains? Nothing remains. Then again the mind is there. If mind is absent, these senses do not work at all. The eye, though see, 'Oh, I was unmindful, I did not mark it.' The seer, receiver is mind, the subtle thing. And *manasas tu parā buddhir*. And *indriyebhyaḥ*, reason, judicious faculty is higher. Without this, this mind has got no value, you'll be a madman. So intelligence is the substantial valuable thing within us. Without that our life we cannot feel anything else. Without judgement we may be blindfold, something like that. No self consciousness, no consciousness of self interest, nothing of the kind, if intelligence is drawn out of us. Then, *buddher yaḥ paratas tu saḥ*. Then go further up, that is your self is there, the soul, a particle of light, knowledge. If that is withdrawn, the whole body, mind, everything; body is physical, mind is subtle, but if soul is withdrawn, the body, mind, nothing. It is all dead matter, nothing. No feeling, no conception. So, the soul, then the Supersoul, in that way you try to find out your own self. Who are you? You are not this flesh and blood. You try to find out within you, and within scripture, or in association with the *sādhus*, know thyself.

This is a concrete thing. This is not concoction, not imagination, not indulgence in mere philosophical, this is dire necessity. How to live, how to dismiss mortality. Every moment I'm being attacked. I'm in the clutches of mortality. This is the fact, to every one of us, that mortality is every moment encroaching me as I am, as I think myself to be, at present, always mortality is coming to swallow me. This is *the* problem, common problem and the deadly problem to all. And we must face it, have to face it. We shall have the courage to face it, to save me and to save others, in that way. This is a concrete necessity. We can't dismiss it. We're all fools. The danger is there and I'm ignoring it. What does it mean? I'm a madman. Next moment I'll be its prey, and I'm sleeping over this problem, a coward.

**Badrinārāyaṇa:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

...and He's no other but Kṛṣṇa Himself. We feel, we hear, the jingling of the *nipur*, that is the feet ornament, ankle. We just hear that jingling of that ankle of Gaurāṅga. He's no other than Kṛṣṇa. He's going away, and Navadwīpa is enveloped, is swallowed by darkness, deep darkness. What are you doing my friend? Let us all go and try to bring Him back here. The jewel of Navadwīpa is going away."

That is the day, this day, in the early morning, crossed the river by swimming, at three o'clock or so. Swimming, then ran towards Kāṭwā. Hare Kṛṣṇa. In this winter season, no care of any cold, went away. So much heat in His mind, in His body and mind. So heated by one side, by the love of separation of Kṛṣṇa.

And another side, "I shall have the duty of preaching to the world about Kṛṣṇa devotion."

The call of that duty, that energy, actuated Him to get out of Navadwīpa, and to go to stand before the public with the love of Lord Kṛṣṇa. To be distributed to the length and breadth of the

world. That call of that sort of duty for the public, and also the hitch of affection for Kṛṣṇa. Does not care for anything - running. Separation for Kṛṣṇa. *Vipralambha*, *viraha*. All tasteless. The call of Kṛṣṇa. Hare Kṛṣṇa.

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**Śrīla Śrīdhara Mahārāja:** ...so much is his, so much it is created for the national cause. So many atomic bombs, so many soldiers, ready to devote their life for the national interest. What little this mortal prosperity, what does it mean? Trifling, nothing. And eternal wealth, eternal good to the eternity, what sort of energy we should collect for that? So much good to all, such a high degree of welfare to be distributed to the all. To get back their own home, to take these misguided people, to take them towards their home, sweet, sweet home. That sort of call came in His mind.

"All these vagabonds, they should be taken to their own home and guardian." This sort of duty arose in His mind. "They all should be taken to their home. They're wandering like so many beasts in the jungle without knowing what is good, what is bad. Always engaged in competition to bite one another. They say they're civilised. Jungle animals are biting one another and trying to live at their cost, at the cost of the other fellow members in the jungle. As a human, more efficiently they're following the same chart, same program. At the cost of other nations, they want the same. What is this? A civilised jungle."

What is civilisation then? Civilisation loses its meaning. Civil means gentle. Is this gentleness? Only in a body what individually we may do, they're proud that they're doing that in a body. In the name of nation everything is purified. These fools. The jungle habits, if it can be performed in a form of nation, then it is justified. The fools dictionary. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

To help, half truth is more dangerous than falsehood. So half help, misguided help, that is more dangerous. That is to direct ones attention towards wrong thing.

*[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

*[Caitanya-caritāmṛta, Madhya-līlā, 6.168]*

In the name of religion, if we preach atheism, that is more dangerous than an ordinary straight atheist. So in the name of civilisation, we're doing which is shameful to the animal of jungle, and not half truth. That giving food and clothing and so called education to the public, that is a very good thing, no.

Not less than to take them home. That is what is necessary. Home comfort. There is expression 'home comfort', means very sweet. And home means mother, father, they know the real necessity of the child. Child may not know. But the home knows what is his real interest. Home means father, mother, so many affectionate relatives, they know more than the boy who is interested. To guide one towards home, unconsciously the atmosphere will come to help, render real help to us, that is home. Back to God, back to home. To take us all, these wanderers in the streets, to collect them and to take them home.

That was the duty of Mahāprabhu, taken by Him.

**Devotee:** Mahārāja, sometimes in preaching we find it very difficult because they don't want to go back home, sometimes. So how does a devotee keep trying?

**Sridhara Maharaja:** By hook or by crook, any means. That depends upon the capacity of the guide. Anyhow to take them home. He knows what is home comfort. The child may not know. He may be crazy. He may run this way, that way, not towards home. And that is the rub. That makes the case complex. Otherwise it would have been very simple. So anyhow to manage. The responsibility on the guide. And according to their capacity the real effect comes to help him. That is a special capacity and also the inspiration, delegation of the Lord, both combined makes the specific characteristic in Ācārya.

Rank is but the guinea stamp, man is the gold for that. So many administrators there may be, district magistrate, judge. But rank is one thing and the man is another thing. So his inner capacity and also the delegation, both combined, that is effective, both things combined. The personal characteristic of the preacher and also the delegation, delegated power of the Lord, both combined. As much power, how much power is delegated there, and this combined combination produces the desired result.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Yajna vakya vaisay bhakti para tai tay [?]

Mahāprabhu recommending to Svarūpa Dāmodara, recommending Rūpa Goswāmī to Svarūpa Dāmodara. "He's the fittest person to deal with the devotional scriptures. So I have delegated, I have inspired him, delegated My ability to him. You also do." He's requesting Svarūpa Dāmodara also. "Whatever you have got, you please transfer in him. He's a very worthy person. He can manage it and he can distribute it very well. So I have given all My suggestions to him. And you also give to him. And he will produce it in a very befitting way and distribute this devotional scripture, he will prepare."

**Devotee:** We know the Ācārya, that Kṛṣṇa is coming through the Ācārya.

**Śrīla Śrīdhara Mahārāja:** Coming means His power, His delegated power. Kṛṣṇa means His potency. Kṛṣṇa and Kṛṣṇa's potency almost one and the same. His potency, He's extending His potency.

**Devotee:** Mahārāja. It says in *śāstra* that by a moments association with a pure devotee that one can reach the highest perfection.

**Śrīla Śrīdhara Mahārāja:** Yes, highest perfection. Perfection in the infinite is a relative term. Ha, ha, ha. Perfection of course is in the infinite. Ha, ha, ha, ha. Kṛṣṇa is perfect, that is also, Svayaṁ-Bhagavān Kṛṣṇa. Then Prabhāva-Prakāśa, Prabhāva-Vilāsa, different types of Kṛṣṇa also. And Kṛṣṇa on the side of Rādhārāṇī, the fullest Kṛṣṇa, perfect Kṛṣṇa is there. The gradation in Kṛṣṇa also, what to speak of human beings and devotees, gradation is always there.

We're limited beings, so we're encouraged to look to the whole, try to catch the infinite. As much as you can, we're encouraged to see in the Ācārya that is the highest teacher-ship there. What is our capacity? If we use our utmost, try our utmost, still, how much we can extend

ourselves? We're encouraged, whatever seen, that is the absolute. With this consciousness, go forward. When you will reach there, then also you will find something more, go forward.

We may think the sun is very near, but if we start our journey, begin our journey, 'Oh, it is here, go further, it is here, go further.' To catch the moon for the child, the moon is nearby. 'I'm getting it for you my boy, don't cry, very near.'

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra [codanā  
vyavasthītis 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]

By instalment, but the fullest encouragement should be given to the child. "Finish this school." Then when that is finished, 'no, there is another, college.' To collect whole of his energy. In this way, encouragement, encouraging, go, so far, not more. When he will go he will find his own taste and go further, go further. No finish. As much the progress, as much the despair, disappointment.

"I do not get anything. So sweet, so sweet, I do not get any, any drop."

*na prema-gandho 'sti darāpi me [harau, krandāmi saubhāgya-bharaṁ prakāśitum  
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-patāṅgān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

As much as advanced, and they're in consciousness of the infinite, they think themselves as nothing, infinitesimal. The infinite is so big, so big, the infinite means. As much progress he makes and finds that further more. I did not know that infinite is so big, no circumference. Everywhere centre, nowhere circumference. In Meyer's Essay we read.

**Devotee:** It is eternally going on, this process.

**Śrīla Śrīdhara Mahārāja:** Going on, but it is the lake of nectar, no law. No possibility of being looser. Because I'm not reaching the extremity so I'm lost? No, no. More tasteful, more energy giving, more hope giving, encouraging, one can't leave. I have not attained anything but still he can't drop his journey. He's sure to go more, more. That is the characteristic. Sweetness also, also infinite character sweetness. As much as sweetness we have, he wants more sweetness. In this way

everything is infinite, Vaikuṅṭha. *Kuṅṭha* means limit, no *kuṅṭha*, no limit, unlimited. Vaikuṅṭha means unlimited.

From the narrow selfish conception, we're to merge into wider conception of the universal whole. We think that we shall lose our position. But when we identify with that ocean of nectar, no, we're not losing position. Rather we're in progress of acquiring higher position. So go further, higher position. Die to live. We feel in the process as much we're eliminating, losing our position, elimination of the position and progress, that means progress. To go forth means progress. The test is there. We get more, more life. Die to live. So called death is encouraged by the gain of the life, vitality. The more we die, the more we live. We can feel, we can't leave the campaign. We can't abandon because the inner feeling is there. *Raso 'py asya, param dṛṣṭvā nivartate*.

*[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjam raso 'py asya, param dṛṣṭvā nivartate]*

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

The experience of higher ecstasy encourages us to go further.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caīṣa 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]

*Anyatra, viraktir, viraktir* means abnegation, our devaluation of something, *viraktir*. And higher valuation in the front, *pareśānubhavo*, conception of higher gain in the front. And what we eliminate in the back, that is devalued, we can understand that that is more valuable than we live. *Bhaktiḥ pareśānubhavo*. Progress means some experience of gain, losing the stale position and to gain the better, new, encouraging acceptance. Elimination and acceptance. Acceptance of the higher, elimination of the lower. And we stand guarantee and witness to that, ourself. *Hṛdaye nābhya nujñāto*. [*Manu-saṁhitā*, 2.1]

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

Our heart's approval is there, to give us guarantee. Go further.

**Devotee:** Mahārāja. So many Vaiṣṇava devotees have started the path, long journey back to Kṛṣṇa, but somehow were checked. So how do we...

**Śrīla Śrīdhara Mahārāja:** Everyone is trying to get more pleasure or happiness, but many failing. Then, what should we do? We should not try to get pleasure? All pleasure hunting, every point in the existence including the trees, creepers, animals, man, woman, everything here is searching for happiness. But apparently we see that many failing. Then should we stop there? Can we stop there? We can't. The urge to get greater pleasure, happiness, that is a constant thing. We can't leave that. Even it is in the stone, in the fossil also, but that is very, very meagre, covered. The very substance means search for pleasure, *sukha*, it cannot be eliminated. Any existence cannot be devoid of this, that searching for pleasure, for self- satisfaction. It is inherent, the most universal thing. As the substance existing, so its tendency to get happiness in way of freedom, or knowledge, love, anyhow progress is inherent quality, it can't be avoided.

Patyumna chasi janma hart karosi avato vikart [?] What you think, it won't do by voluntary whim, you'll be forced to travel that way, prakriti sthan yajnati [?] The nature will force you to select that course. The environment will force every atom to go ahead. Temporarily we may think, I won't do that. But that is not the real nature of things. Nature won't allow to stop, idle. For some time the negative aspect may come, take rest. Making progress sometimes to take rest is necessary. So sometimes it may be seen, but that is also a progressive position. Rest is also that the *mahā-bhāgavata*, they're told to be always engaged in service of Kṛṣṇa. When they're sleeping, that is also for the interest of Kṛṣṇa, taking rest. Then with more energy he can serve. So rest, the sleep also counted in the service, because taking rest we can give more energy. So rest also within service, something like that.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Who is he?

**Devotees:** Navadvīpa Prabhu.

**Navadvīpa Prabhu:** I have my daughter with me, I have to take her back to Māyāpur, she's a little restless.

**Śrīla Śrīdhara Mahārāja:** All right. A little *prasādam*.

**Navadvīpa Prabhu:** I'll be back tomorrow morning Mahārāja.

**Devotee:** Mahārāja. When a devotee attempts to preach, say in the west or any dangerous situation, does he get more protection from Mahāprabhu?

**Śrīla Śrīdhara Mahārāja:** Of course, according to his sincerity, according to his need, his purity of purpose, all these things. Preaching for Mahāprabhu, and not for his own name and fame, or any other acquisition. The purity of purpose. And then the preaching of different kinds, in primary stage, in higher stage, different phases is there. Primary schools there are many, but higher education colleges are few.

**Devotee:** \_\_\_\_\_ [?]

...

**Devotee:** ...journey to Kṛṣṇa but he stops for some reason. Is that due to his past *karma* or offences committed while performing devotional service?

**Śrīla Śrīdhara Mahārāja:** May be. Ha, ha. It is difficult to have the proper conception of that hindrance, bad *karma*. Because hankering, intensity of the hankering is so great that always in the retinue that impression comes in, that I have bad *karma*, bad luck. In the highest position also, I have got bad luck.

Rādhārāṇī says, "My *durdaiva-vilāsa*, only the fruit of my bad *karma*, that I'm in lacking the union of Kṛṣṇa. He has left Me. Kṛṣṇa is not to be blamed. He's all right, He's all attributed. Only for this separation, something is responsible, what is that? This is My bad luck."

So it is continuing in different shape to the highest. It is also a type of Vaikuṅṭha, that union in separation, is another type of getting the Lord. By feeling his want, earnest necessity. Earnest necessity, that is also a kind of gain, to find earnest necessity for a particular thing. That is not easily got. Follow?

**Devotee:** Hmm.

...

**Devotee:** Sometimes we see the devotee loses that desire to attain Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Ah. That is little dangerous. Not to have hunger, that is the sign of the bad health. Hunger is good health, a sign of good health.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. \_\_\_\_\_ [?] [31:48 - 32:57 - microphone difficulties]

...it originates, understanding and the power exercising that comes from separate existence, consciousness of separate existence. Otherwise spontaneous activity is there. Without knowledge just like computer, automatic activity is there, *jñāna śūnya bhakti*. But it is in proper way, harmonious way. Harmony also comes there from there. Rather it is same with harmony, *jñāna śūnya bhakti*, dedication, automatically spontaneously doing things. Self-dedication, no possibility of any cheating, robbing, or any division, or any law, any justice necessary there. Automatically movement going on smoothly, properly, harmoniously, without causing any disturbance to the, it is quite healthy, wholesome movement. No clash is expected from that sort of movement, spontaneous, holy, holy movement. No cause of any complaint in that plane, perfect movement. But everything is there, and very sweetly performed, but all spontaneous, no calculation, no justice, nothing necessary. Where there is culprits, there judge is necessary.

Hare Kṛṣṇa. Spontaneous flow of love, perfect, desirable, most desirable. Thing good in itself, it is good, it is all good, absolute good, all good. No room of any suspicion or any alternative possibility. No apprehension, smoothly going on.

And those that apparently incompatible it seemed, that is also necessary for its own purpose. Actuated by love. Mother also punishes the child. What is at the background? The good will for the child, in this way. Yaśodā chastising, whipping the son, so cruelty. And Absolute is crying. That is *līlā*. No feeling of any animosity. It is the outcome of the love, in different form, harmless. Not only harmless but health producing, wholesome.

What we - dynamic equilibrium. What is harmless we may think in the equilibrium stage. But if equilibrium can be dynamic, producing no disturbance, that is harmony. Harmony is movement but possessing the innocence of the equilibrium, healthy, harmony.

**Devotee:** So *bhakti* is then a gift given, but subjective endeavour is still necessary.

**Śrīla Śrīdhara Mahārāja:** *Bhakti* is a gift of which, gift of whom? *Bhakti* is self-existent, *bhakti*. *Bhakti* with Bhagavān, with God it is self-existent. His function, His nature, His halo pertaining to Him, is coexistent with Him. The original whole is an organic whole. Different potency coexisting. The whole is an organic whole, not that something is producing another thing. It is eternal, organic, harmonious organism.

Hare Kṛṣṇa.

**Devotee:** How is *śraddhā* related to inner experience?

**Śrīla Śrīdhara Mahārāja:** *Śraddhā* is positive and the experience in the negative side, when we're misguided, the question of experience comes. When experience stops, knowledge of experience stops, *śraddhā* arises and the experience vanishes. Experience is a knowledge, we're subject there, we acquire, we're subject. But we're object in *śraddhā*. When *śraddhā* begins we try to find that we're object, not subject. In the area, in the domain of *śraddhā* we have got object...

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**Śrīla Śrīdhara Mahārāja:** I want this, not any hypocritical or political colour. From the core of our heart if we want, there is that sort of justice, response from the quarter of the domain of love. Domain of love, that is generous enough to deal with the newcomers, welcome the newcomers. Because that is infinite, no bankruptcy is there. That if so many enters the bank our food will be - the scarcity of our food, no possibility of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Mahārāja. How does tolerance and discrimination cooperate?

**Śrīla Śrīdhara Mahārāja:** They may help us if the right connection we get. They are qualifications to help our progress, but the connection with the truth, which side? They will help our progress, but in any way if we're connected with a good thing they will help us for the attainment of the good. Tolerance and discrimination. Discrimination is in the front, tolerance in the back, they are good assistance. But discrimination in which plane? Discrimination may take place in different plane, but it must have a connection with the higher plane, discrimination. Discrimination should be right, in the right plane. Judgement, discrimination from our side, but it depends on the favour of the other side, and it must have that connection. So surrender, and then, He will come to approach us, to take us up. Anyhow we have to persuade the highest authority to favour us. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Our attitude will be such as to invite the higher authority to accept us, does not depend so much on *our* part. Our submission, surrender, our hankering, the negative side. I cannot discriminate, make that object of my discrimination. That will be always super-subject. I cannot make that the object of my discrimination. Do you follow?

**Devotee:** No.

**Śrīla Śrīdhara Mahārāja:** That is super-subjective. So my position, attitude, will be such that the higher authority may come down to my level, and to help me, to favour me. So discrimination will reach to self-surrender. Surrender is necessary to attract the attention of the higher. Everything depends on Their sweet will. He's autocrat. His sweet will is everything. To attract that sweet will towards me, to increase my negative side, that is attraction. To attract His favour. The problem like this. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** All our attributes, our qualifications, will be of negative character, to press our position that 'I'm in the worst need. With out that, I can't stand, I'm helpless. I can't without Your favour.' That sort of hankering, earnestness, necessity, that will help us. In other words, we're to improve our negative characteristic, and the positive will be attracted - in that way.

And our subjective character only will be as His agent. He will inspire us to do this and that, I may go to do that and use my discrimination in carrying out His order. And not any original discrimination is possible for me to have. I may be subject when to carry out His order, of the higher officer of the Supreme Lord. There I may use my discrimination about the lower arrangement. But towards the higher, of the submission, surrender, obedience, allegiance, unconditional slavery, slave mentality will help us. That 'we're so low,' then the supply will come from the high. 'I'm in want,' then the supply may come from the high.

Am I clear?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Always this tenor of thought should be maintained: high and low, subjective and objective. And that is not under rule, that is autocrat. These are the data we must keep in our mind always. Sweet will, how to draw the attention of the higher; that is the problem. Only by proving to Him in a bona fide way, that I'm the worst needy.

**Devotee:** Guru Mahārāja. In *Śrī Īśopaniṣad* one mantra says that knowledge and nescience should be cultivated side by side. What does this mean?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Badrinārāyaṇa:** In *Śrī Īśopaniṣad* there's one *mantram* that says that knowledge and nescience should be cultivated side by side.

**Śrīla Śrīdhara Mahārāja:** Knowledge and?

**Badrinārāyaṇa:** Nescience, darkness, nescience.

**Śrīla Śrīdhara Mahārāja:** Nescience? Science and nescience? Nescience means ignorance, and science means knowledge. And how?

**Badrinārāyaṇa:** Should be cultivated side by side?

**Śrīla Śrīdhara Mahārāja:** Where is it?

**Devotee:** I'll go and get it.

**Śrīla Śrīdhara Mahārāja:** Truth and *māyā*, truth and falsehood should be cultivated side by side? Where is it mention? Out of *māyā* we shall try to find out, out of ignorance we shall try to find out knowledge.

**Another Devotee:** Guru Mahārāja. Sometime we're hearing in the society that this Kali-yuga will be destroyed when Lord Viṣṇu will come as Kalki Avatāra.

**Śrīla Śrīdhara Mahārāja:** Yes. As the Kalki Avatāra will come He will destroy the leaders, so many leaders of the black government, black dealers. And then the Satya-yuga will begin, then the time will take its own course towards a more higher form of life. Just as after summer, rainy season begins; then after winter, summer begins. In this way revolving. Satya, Tretā, Dvāpara, Kali - again Satya, Tretā, Dvāpara, Kali. In this way. According to the general *karma* of the masses, the collective people, according to their *karma* is revolving in this way. The social condition revolves in this way. It is the rule of everything, that after some individuals and some other comes to take place, in this action, reaction, in this way. In everyday, your mind also, sometimes your mind is in good position, sometimes in bad position, again that is end, again sometime good thoughts come. In this way, nothing is continuous but it is revolving. In a cyclic order it is moving. So according to the consequence of the mass deeds, deeds of the masses, the environment changes. Satya, Tretā, Dvāpara, Kali, the condition of the society varies in this way.

**Devotee:** And Lord Viṣṇu take these all ten incarnations all over ages.

**Śrīla Śrīdhara Mahārāja:** All over the ages. In Satya the four - Matsya, Kūrma, Varāha, Nṛsimha. Tretā - Paraśurāma, Rāma, and Vāmana - three. And Dvāpara - Balarāma and Buddha. And Kali is one - Kalki.

**Devotee:** Kalki means He will come as a man or as...

**Sridhara Maharaja:** As a man. He will take birth in U. P., near \_\_\_\_\_ [?] Viṣṇuyasaśā. In a family of a *brāhmaṇa* who's name is Viṣṇuyasaśā. And He will come, an extraordinary personality and all the demons will be killed by Him mainly. And then a reaction will begin again towards the religious life, virtuous life. A turn will be taken, in general. That is described there. [*Śrīmad-Bhāgavatam*, 12.2.19-20]

Ah! what is that *Īśopaniṣad*?

**Badrinārāyaṇa:** This *mantram* of *Śrī Īśopaniṣad* [11] is,

*vidyām cāvidyām ca yas, tad vedobhayaṁ saha / avidyayā mṛtyuṁ tīrtvā, vidyayāmṛtam aśnute*

**Śrīla Śrīdhara Mahārāja:** What is the meaning?

**Badrinārāyaṇa:** Translation is given by Swāmī Mahārāja. "Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death, and enjoy the full blessings of immortality." [*Śrī Īśopaniṣad*, 11]

**Śrīla Śrīdhara Mahārāja:** One is negative another is positive. To know that this is false and to leave that, and this is true and to accept that. Do you follow? To cultivate about falsehood and the truth, this is false, we must rejected it, this is truth I must accept it - in that way. To know the bad, to culture the bad - this is bad and to reject, for rejection, and to culture the truth - for acceptance. That is meant here. The defect of *māyā* should be analysed. 'Oh, this is *māyā*, this is bad, this is hopeless, this is undesirable, to avoid this, we know, we shall try to, and not culture to have it. And the science, the knowledge, we shall try to attain it.' We shall try to understand the bright side of that and to accept more and more towards truth. One negative another positive. To know a man he's a *dacoit*, he's a rogue; and then to avoid him. And he's a saint, he's a good man, to accept him - in that way.

**Devotee:** Guru Mahārāja. There was one German philosopher who said, who taught, "Learned ignorance is necessary to reach the goal." Learned ignorance in Latin is *Docta Ignorantia*.

**Śrīla Śrīdhara Mahārāja:** We may have the bright side, *jñāna śūnya bhakti*, noble ignorance. Not to go to calculate in this world but to surrender. Ignorance, *jñāna śūnya bhakti*, to lose our faith in calculation, in our subjective capacity of calculation, and to surrender to the higher. *Jñāna śūnya bhakti*, we may take it like that. Only one point you say, what is meant by that I don't know. But that may be utilise in this sense. Learned ignorance, that when learning understands its own limit, that 'I'm finite, my learning is also finite. It cannot make me bona fide enquirer about the infinite. So, it is better to surrender to the infinite, and let Him work in me for my best.' That submission - surrender. Surrender to the infinite; that is the highest reach of the learning. That, 'I can't know, I can't know. If He makes Himself know to me; then I can know, otherwise not.' It may mean that.

**Devotee:** He actually said, "God is inconceivable by thought. He can only..."

**Śrīla Śrīdhara Mahārāja:** Yes, by our subjective enquire.

**Devotee:** Only intuition...

**Śrīla Śrīdhara Mahārāja:** Only devotion, and His Grace. God can be known by His grace. So the cultivation of knowledge that won't give Him. That is a failure for the knowledge of investigation about Him. His Grace can give Him. To come to this idea, and then do away with the knowledge, to make much of the knowledge - stopped. Knowledge has got its limit, and the faith - when knowledge fails, faith develops, begins.

**Devotee:** This same philosopher also told...

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Devotee:** Cusanus. Nicholas of Cusa - (aka Nicholas Cusanus) He lived 15<sup>th</sup> century. (1400-1464)

**Śrīla Śrīdhara Mahārāja:** 15<sup>th</sup> century.

**Devotee:** Great saint in Catholic Church. He was a Cardinal, a Bishop.

**Śrīla Śrīdhara Mahārāja:** Where, Rome?

**Devotee:** Yes. But German, in Rome. He was mediator between religions, between Muslims, and Christians, and Jews.

**Śrīla Śrīdhara Mahārāja:** The knowledge fails and faith develops. Develop faith and give up the hope in knowledge. Laboratory, research laboratory cannot give you God.

Yuri Gagarin when he went in the sky, an old lady enquired when he came down. "Have you seen God there?" Ignorant lady asked him, "Have you seen God? You went so high."

But that gentleman was an atheist, he told, "Oh, God is in horse drawing our cart. What do you think about God? We have utilised God in our service."

"We are so proud of our knowledge, our research science, we have forced the God to serve us." The boast of science says that. "We have engaged God in our service. We're above God, superior to God. God is our creation. A creation of a particular half-mad section. God."

**Devotee:** Cusanus also told that, "In God the opposites coincide. Opposite, smallest and greatest come together in God."

**Śrīla Śrīdhara Mahārāja:** Yes. Bridha samanā tasmin na cityam [?] Not only good, bad, but even anti parties are also harmonised, everything harmonised in Him. Good, bad, friend, enemy, everything is harmonised and accommodated there. And they lose their poison, all becomes good. All accommodating, all harmonising, all adjusting principle in Him. Direct, indirect. Thesis, antithesis, synthesis.

**Devotee:** He was also mathematician. "Mathematics are related to God. Point and line are two opposites. Point is infinitesimal small and line is infinite."

**Śrīla Śrīdhara Mahārāja:** Line, plane, solid. Line also only length. Infinite points accommodated in a line, infinite line accommodated in a plane, infinite number of plane is accommodated in a solid.

[28:18 - 29:00?]

...

...for it self, for the centre. Selflessness to the extreme. Selflessness not in extreme conception of renunciation, that is only mere withdrawal from the negative side. But there is a positive side of divinity, self-giving, and take it to the extreme it will go to Kṛṣṇa, the autocrat. He'll absorb everything. He's the only enjoyer.

Our Guru Mahārāja in his famous poetry, *duṣṭa mana! tumi kisera vaiṣṇava?* "My wicked mind, how you claim to be a Vaiṣṇava?" That is the heading of the poem written by our Guru Mahārāja, Bhaktisiddhānta Sarasvatī. "Oh my wicked mind, how you can think that you are a Vaiṣṇava proper?" There he has one line, *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* "The enjoyment, the pleasure that we get from the association of the ladies that is only reserved for Kṛṣṇa and for none else."

Ha, ha. [From *Vaiṣṇava ke? Who is a Vaiṣṇava? Mahājana-racita gītā*, from *Gauḍīya Kaṅṭhahāra*, 3.24]

One gentleman came to enquire. "What do you mean by this expression?"

"That what I mean it is clear there."

"Then, where is our position?"

"You have no position."

Clear answer. None to enjoy but only Kṛṣṇa. It is reserved for Kṛṣṇa only, Kṛṣṇa conception. As in other places, Vaikuṅṭha, that is also subservient tendency; not so much so, as in Kṛṣṇa *līlā*.

Three things. Nārāyaṇa is the master of *kanak*, money, wealth, *aiśvarya*. The whole wealth, energy, belongs to Nārāyaṇa. And the whole *pratiṣṭhā*, that is credit, belongs to Gurudeva, Baladeva, Rādhārāṇī. And the whole lady pleasure reserved only for Kṛṣṇa. Three things.

It is very hard to crack the nut, to understand. Then, we will come to realise our position, then where are we? Who are we? If these three things reserved for these Three Principal Entities of the highest order, then what is our position? Our secondary position in the objective side. We're wealth, we may be supplier to Kṛṣṇa in that respect.

And *pratiṣṭhā*, all coming from Gurudeva. The main capitalist, original capitalist is Gurudeva, Baladeva, or Rādhārāṇī, in the original position. And we're making transaction of His property. We're like small industrialists. From big industrialist we take delivery of the articles and we take it to the market for ordinary sale. But if that Kṛṣṇa consciousness we spread, we're in that position. From Gurudeva we take the articles and sell it in the market. Kṛṣṇa *kathā*, everything, holding secondary, subordinate position.

We're but a part of potency and not the owner of potency. Part of potency. We're potency in our selves. So, no freedom of enjoyment with us, we're to supply. The master of potency, He's to enjoy the potency, He's master. And we're so many particles in the potency. So our position is to be enjoyed, is to be subservient to the higher. And there lays our real *svarūpa*, means intrinsic identification, and if we can reach that place we shall get our maximum. That is what is Vaiṣṇavism in a nutshell. Not enjoyer, but to be enjoyed. Not positive, but negative. Not predominating, but predominated. Hare Kṛṣṇa.

These broad things we're to understand, and then we're to study in details what is there. Three things. To give up enjoyment and to give up renunciation, that means infinite, ocean. To give up enjoyment and to give up renunciation; two plenary fundamental things we're to avoid. And the necessary third plane, is the plane of service, which is possible after self-dedication, self-surrender. Through self-surrender we can come in connection of that plane. It's difficult to understand, and

more difficult to begin and follow. But it is there, it is possible. And Hegel comes to help us very much. "For Itself. Everything For Himself." That is the plenary movement, and we must join that. Ha, ha, ha. Hare Kṛṣṇa.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca  
[na tu mām abhijānanti, tattvenāś cyavanti te]*

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

"I'm *the* enjoyer of everything in this world. *Yajñā* means sacrifice. Everyone may sacrifice, and it is for Me, I'm the recipient, you see. This is your position, to Me."

One of our Godbrothers, Vasudeva Prabhu, he used to say sarcastically, in sarcastic way that, "Let us go on in harmonised way. You do and I take. You supply, you cook I shall eat. You serve I shall accept. Let us join in this. \_\_\_\_\_ [?] Let us work in combination. You labour and I enjoy."

*Prakṛti*, *puruṣa*, is like that. One enjoyer another supplier.

*kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, 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]

Just as in Sāṅkhya philosophy, pangu andha, a blind and a crippled, the both combined going. Cripple he has got eye, and blind man he has got limbs. The blind man can move, but he cannot see the way. The crippled man with eye he is, he takes position on the shoulder of the blind man, and says, "Go this side, go that side," like a horse, horseman. Sitting over the horse, say 'horse go this side, that side.' So both, a man, but one is blind another is eyed but crippled.

The *puruṣa* is crippled, and *prakṛti* is a blind man with full energy to move, but he cannot guide. So guide is *puruṣa*, he can see the consciousness. The consciousness, intelligence, that is guide. And the energy, blind energy, that can move, work. So both combined things going. This is the Sāṅkhya philosophy, ponganda, pongu and andha. Andha is *prakṛti*, and pongu is *puruṣa* - no activity there, but it is a spark, knowledge, but no other energy. So, pongandha.

So *puruṣaḥ sukha-duḥkhānām, bhoktṛtve hetur ucyate*. He has consciousness, he can feel what is pain and pleasure. Pain and pleasure feeling in the consciousness, but that is inert, passive, something constant and staying in the same place. And activity for him to be done by some other energy. So, *puruṣaḥ sukha-duḥkhānām, bhoktṛtve hetur ucyate*. And *kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate*.

This is the conception of the lower side of things. But *prakṛti* does not evolve consciousness like fossilism. But on the other hand, both is in consciousness. No necessity of movement for the soul - is possible here. Soul is inactive, indifferent, passive, in this enjoying plane. That is another

original conception. Soul does not take place in the negative side, it is meant for positive side. But accepting soul in the background the *prakṛti* works on his behalf.

Our Guru Mahārāja gave an example that, "The proprietor is minor and the managers they're taking the advantage of the minority of the proprietor, and they're looting and enjoying the state." Something like that. Soul is, the *baddha jīva*, soul is like a minor's position. So soul, he cannot control these revolting managers. He only should have a contact of another major soul. Then with the help of the major soul, he can subdue his managers, and then he can get the lordship on his own property. So minor's position, in the *baddha jīva*, a fallen soul's position is like a minor proprietor, helplessly. He's doing nothing, managers are doing everything, but using his own, in the name of this proprietor. So soul is inactive, non-cooperating, but they're working on behalf of the soul - the ego - and soul as if he's in the side of them, apparently.

But if his interest, real interest inside is roused by another major soul who is connected with Paramātmā, with Bhagavān, then he'll find his own field there. He'll control the senses and utilise them in the service of the Lord. He'll say "For Itself. Everything for Kṛṣṇa, not for me..."

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**Śrīla Śrīdhara Mahārāja:** So it is justified that,

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

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

"Give up all your duties possible, and come to Me. Duty, good or bad, whatever you can conceive from your present position, give up everything, exhaustively, ungrudgingly, and straight come to Me, I'm everything to you." This is Kṛṣṇa consciousness. "You belong to Me, you are My property. Just as you think your slave, you can say that you are master of your slave, or anything, any property, so you are property or slave to Me."

And by that idea, that is the truth, and by accepting that truth you will live, die to live, you'll be gainer, you'll come in normal position. At present, abnormal position, you're suffering from thinking sham master of. 'I'm monarch of all I survey. I'm monarch of all I survey' That idea, that ego is the worst enemy to you.

Service in general, then there is scrutinizing service of different type, *śanta*, *dāśya*, *sākhya*, *vātsalya*, *mādhurya*. And that is also calculative, then spontaneous, in this way. And the hierarchy in the developed condition are there, the details are there. And in the *mādhurya-rasa*, *Ujjvala-nīlamanī*, written by...

*Nīlamanī*, *nīlamanī*, *maṇi*, Kṛṣṇa, *nīlamanī*. *Maṇi* means possessing wonderful potency, capacity, *maṇi*. Wonderful, inconceivable. The owner of inconceivable power, *maṇi*, which can produce any amount of gold, but it does not have any change in it, that is *maṇi*. And *nīlamanī*, the colour is blue, not detectable very easily. And *ujjvala*, *ujjvala-rasa*, that means *mādhurya-rasa*, *ujjvala-rasa*,

another synonym for *mādhurya*. So *nīlamanī*, when in *mādhurya-rasa*, that is *ujjvala-nīlamanī*, *ujjvala-rasa*. *Ujjvala-rasa*, super fine; super, all surpassing. Bright, surpassing all brightness, the brightest, the brightest *nīlamanī* where we find Him in consorhood. Consorhood, and that also without any consideration of any law. Consorhood the autocrat. Autocrat consorhood; *ujjvala-nīlamanī*.

And what is His nature? How His *līlā*, His dealings? That is mention in a book written by Rūpa Goswāmī. And the name of the book has been given as *Ujjvala-nīlamanī*. And the first part of devotion in *Bhakti-rasāmṛta-sindhu*. From the beginning, beginning of an ordinary civilised life, a religious life, he has taken to *śanta*, *dāsya*, *sākhya*, *vātsalya*. The *mādhurya-rasa*, highest, that's in another book which is named *Ujjvala-nīlamanī*. *Nīlamanī* in its highest lustre. *Ujjvala* means lustre, highest lustre; that *nīlamanī*, in consorhood. And how is His characteristic, and how also He plays with His paraphernalia in the *mādhurya-rasa*, that has been described in details in *Ujjvala-nīlamanī*, that book named *Ujjvala-nīlamanī*.

Even the scholars, so called scholars of the literary department, they're dumbfound to find how that has been analysed so finely in this book, so finely and elaborately. Subtle points has been taken in, and in an organised way they have been distributed there, in that book.

*Muhyanti yat sūrayaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] The great scholars they become dumbfound when they come to such statements. Hare Kṛṣṇa. *Muhyanti yat sūrayaḥ*. *Bhāgavata*, the promise of *Bhāgavatam* in the beginning, in introduction, this warning, this caution is given to the scholars. "You'll all be dumbfound when you will have to come to this plane. No scholarship will flourish here. *Muhyanti yat sūrayaḥ*. Not ordinary, *sūrayaḥ*. The great scholars, they won't be bona fide to enter, they won't be considered fit to enter this plane, it is so mysterious to all. Only the surrendered souls they can understand and feel this. Outsiders, keeping them as a subjective enquirer, research member; they can't have any entrance here. It is superior, superior, subjective realm. Super-subjective realm.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. [08:35 - 10:05 ?]

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jaganda [?] Prabhu, that boy who come from ISKCON, how he's behaving?

...

**Śrīla Śrīdhara Mahārāja:** ...first to go anywhere, and to enquire who is a religious man in this side, in this locality. And then to approach that so called religious man in the locality, then try to talk with him. Then if he's not sympathetic, then to enquire, 'Who are the persons you know who maybe sympathetic to this sort of learning and instructions?' To get some name, and then approach to them with some pamphlets or books or invitations, letter or something. And to invite him to the centre, and seek his sympathy. Because it is only for the, it's dependent on the collections of the public, religious public. In this way to begin, and to approach everyone and to try to get some few more names from them. Wherever we shall go, ABC, we shall ask them, 'Give some name known to you who has got such sympathetic mind towards such movement.' In this way, to the field, to extend the field, and then go. Some may be permanent subscriber, some may give some instalment help. In this way he will be known to the society and place and able to go on.

When Acyutānanda came here, after six months - nine months perhaps he stayed here. After six months I thought that I must utilise him. I sent him in a party to Calcutta for collection with

other *brahmacārīns*. But Acyutānanda did not take part there. After reaching Howrah station he went to some place and when these people are returning anyhow he managed to join them, came here. Then, knowing about his manners, I asked him, "What do you want? You won't be utilised for any other centre except your Gurudeva?"

He answered straight. "Yes."

"Then, I shall recommend you to Mādhava Mahārāja. Go to Calcutta and stay there, and try to meet persons, they're educated English knowing people, and gradually you will create your field."

Then I asked that present ISCKON position, in that Vṛndāvana, between Dāmodara Mahārāja and Goswāmī Mahārāja, a vast land, you try to secure a land there. And he did that. And in the meantime Jayapatāka also came and both combined they secured a land there, and now this ISKCON has come.

So, he went according to my advice to Calcutta and began to see the capitalists, the advocates, the judges, securing their name and gradually began to canvass.

So as a beginner generally should do in that way. The heart within and God overhead. Unknown, everything is unknown. And to begin with, with heart within and God overhead, to approach anywhere, anything to be begun like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. [15:27 - 15:42 ?]

...

Depression, due to old age. So *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]. Like disease, *jarā*, infirmity also like a disease, apparently. Hare Kṛṣṇa. In the beginning, when health it is all right, when one part can't work due to disease, other parts come to help him. But in *jarā*, infirmity, when one part is unable, than he requires help from another part, he also wants that, 'I want help from you.' So in *jarā*, infirmity, just the opposite, none approaches to help another part. So the whole organism succumbs.

Bhaktivinoda Ṭhākura compared it to this Yadu-kula *saṁvāda*. They revolted against one another. When passing away they showed this practice. Before this every unit was helping another unit, but at the time of passing, everyone revolted against another. And showing this dramatic play and They went away, disappeared from this world.

This is the custom, or this is the fashion of this mundane world, the very nature. This is the very nature of this mundane creation, that at the time of greatest need everyone will deny his service, because he's in the same position. But just before when growing everyone comes to help another, and when going, then just the opposite. And the Yadu-kula showed this example to the world. That when going out this will be the nature of every unit. They won't approach, they'll demand a mutual help, but none will be able to supply. All in want of energy. The whole is withdrawn, the life is being withdrawn, energy is being withdrawn from backing, in general. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol. Gaura Hari bol.

**Devotee:** But at heart, Guru Mahārāja, you're younger than all of us.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Hare Kṛṣṇa. You feel like that. Hare Kṛṣṇa.

The grosser side becomes more, more attack by mortality, mortal influence. And inner side are less attacked. But only for the want of the cooperation of the lower side, the inner side cannot work in old age. Hare Kṛṣṇa.

*Mana, buddhi*, intelligence, then soul. Soul is evergreen, it does not die. Soul, eternal, constant. So it is said in *Upaniṣad* and *Gītā*, if once we can find, we can meet our soul, then a diametrical change comes in our life. "Oh, so highly qualified things here I am. I was considering that this perishable body, this flickering mind. I'm there, dislocating my self there? They're all trespassers, and some anomic tendency. I'm soul, I have no necessity of all these things. Without that I can live. No food necessary from this jurisdiction. Independent. So wonderful existence I have got. In reality I'm so noble, so high, so good."

Diametrical change comes here, and he tries to enter. That is what is necessary; that we are soul and which is independent of matter. Then this atomic energy have nothing to do with us. We are such transcendental existence. The atomic threatening, or any other, no threatening. The lightning, the thunder, the earthquake, all troubles only limited to this body which is a foreign carcass, a foreign representation, a concocted representation of me, of mine. A proper my-self is there, in such high level. If we can really have a touch of that, our own identity, that soul independent of matter, then revolutionary change comes in his mind. Then his attempt to go upward becomes quite genuine.

Otherwise, it is suspicious, doubtful. "Yes, let us try, I'm hearing, of course, a good prospect, by intelligence I can follow something. Let us try." But hesitating progress. But when one comes to the plane of ones own soul, that "Here I am. Oh! Then all false conceptions so long like a dream, finished. I'm to start a new life, in the new prospectus, plane, to go up." In this way. And soul is nearby, we can try to find out, if we can eliminate this, follow the process of *Upaniṣad* and the *Gītā*.

*indriyāṇi parāṇy āhur, [indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

First we're to understand that our senses are the all important. If senses are removed, all world of our experience is nothing to me. Only through senses the existence of the outside world is to me. Minus senses, eyes, ears, all these things, no world to me.

Then, what is the mind, *saṅkalpa, vikalpa*, I want this, I avoid this, I don't want this, *rāga-dveṣa*. Enemy, friend, this is mind. What is that in me? To enquire within, what is that element in me what seeks for friend and avoids enemy? Where is He? Is it in me? Sometimes it comes, then, otherwise it is hiding. I must find out where it does exist. My mind, by what substance it is made of? To try, to get, to approach, to analyse, all these things.

Then having some idea, then to go to the reason. Where is that reason? Mind demands something, reason says don't take that, don't eat that. What is that principle in me, that fine thing? What is its nature, existence? We shall try in our introspection to find it out substantially.

If that is possible, then the next, starting towards soul. What is that soul which makes possible the reason to act, mind to want, and also our senses to connect with things? That spark of knowledge, a drop of knowledge, where is that soul in me? What position does he hold? I want to see him face to face. Then in this way we can - if like lightning, a lightning touch he can come in introspection to the soul, then the whole world, the conception of the whole world will be turned diametrically in different light.

'So this is undesirable! These are undesirable, only thrust on me. So many enemies have come in the garb of friends, they're all enemies, anyhow entrapped them. And now they say unavoidable friendship with them, without that we can't live. But it's all hoax.'

Then from soul, the point of that wonderful knowledge. And the knowledge, the ocean of knowledge. And more efficient and efficient from the other side, in the subjective area, how to come in connection and associate with that. The very trend of life will be changed, and a total change will come in our search, in our standard of prospect in life. It will take the real shape, concrete shape of devotion. The search after the higher, higher sphere. The searching the higher and higher sphere, and how to enter there?

The opposite. Yes, Milton told, "It is better to reign in hell than serve in heaven." But we shall have experience of just the opposite. "It is better to serve in heaven than to reign in hell." The opposite. To serve in heaven it is highly superior than to reign in hell. Ha, ha.

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

The question of energy is in the, is important in the mortal world, but in the constant, eternal world, this sort of energy has got no value. No value. That is eternal. It is a substance eternal, not trifling thing, always breaking, always disappearing, always disappointing. Not treachery, it is constant. Such thing is possible without feeding, without taking medicine, taking rest, thing can go on. The labour for to earn bread, then to get medicine, then leisure, all these things not necessary at all when things are of eternal value, permanent things. And all these problems at once eliminated at one stroke. Which is making us busy, madly busy, that will be, that can be eliminated at one stroke, easily and hatefully. Such is the plane. And I'm a member of that plane. Then what to do? That will be our problem, how to approach the higher realm?

We will read, "If you want to go, superior subject, then you will have to have a visa." That means you must be utilised by them. In other words slavery. Then, fine, finer, finer realm, you will have experience: more, more, fine, towards slavery, at the cost of slavery. But yes, mastership here in the mortal world, that is a curse, and slavery in that world, that is a boon. We'll be able to understand, experience.

Gaura Hari. Gaura Hari. What do you say?

**Devotee:** If somebody has taken initiation from somebody who is not very much advance in spiritual life, is it possible for the disciple to surpass his Guru?

**Śrīla Śrīdhara Mahārāja:** Not so easily, but if very serious condition it may be allowed.

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

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. All right, I take leave of you now.

Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca...

Bhaktisiddhānta Sarasvatī Goswāmī Mahārāja kī jaya!

Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Bhakta-vṛnda kī jaya!

Hari-Nāma Saṅkīrtana kī jaya!

Chaitanya Sāraswat Maṭh kī jaya!

Navadvīpa Dhāma kī jaya!

Nitāi Gaura Hari bol.

...

...they brushed aside the undesirable things concerning enjoyment and renunciation, they're brush aside, cleansed. Hmm, what is the beginning he told?

**Badrinārāyaṇa:**

*naṣṭa-prāyeṣu abhadreṣu, [nityam bhāgavata-sevayā  
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī]*

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, Who is praised with transcendental songs, is established as an irrevocable fact."]

[*Śrīmad-Bhāgavatam*, 1.2.18]

**Śrīla Śrīdhara Mahārāja:** *Naṣṭa-prāyeṣu abhadreṣu.* *Abhadra* means impure, undesirable. When they're going to be completely vanished, *naṣṭa-prāyeṣu*, when almost they have disappeared, at that stage.

*Nityam bhāgavata-sevayā.* By our association, serving association with *bhāgavata grantha* and devotee. *Sādhu* and *śāstra.* *Bhāgavata* means *bhāgavata samandhya*, pertaining to Bhagavān, that is God, Kṛṣṇa. And that is *bhāgavata śāstra*, as well as *bhāgavata* means *bhakta.* *Nityam bhāgavata-sevayā.*

*Bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī.* Then, that *niṣṭhā* or *nairantaja*, that is the continuous connection with God consciousness comes out from within. The interrupting elements coming out of renunciation and enjoyment they vanish. And the continuous flow within, the connection with the Kṛṣṇa consciousness pure, that comes out. The covers vanishes. These are two covers: that is, exploiting tendency, as well as renouncing tendency.

*bhukti-mukti-sprhā 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*]

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam  
[ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*]

*Karma* and *jñāna*, the exploiting spirit, and *jñāna* means leading to liberation. That knowledge they're covers. They're not proper elements, a part within us, of our soul, of our real entity, they're

only covers. Those, they're uncovered, and the continuous flow within, with Kṛṣṇa consciousness that comes out. *Niṣṭhā*, *niṣṭhā* means *nairantaja*, continuous.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ  
[athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

*Niṣṭhā* means *nairantaja*, continued. We can find out when the covers are driven, then we find that inner continuity of flow with Kṛṣṇa connection of us. That is, *naiṣṭhikī bhakti* appears. That is *bhakti-bhāva*, *uttama-śloke*, *uttama-śloka*, *uttama*, *udgatan tamo yasmat*. Where from the ignorance has been exhaustively eliminated. *Uttama*, by whose connection all sorts of ignorance, *tāma* means *ajñāna*, *andhadā*, nescience, that has been completely driven out. \_\_\_\_\_ [?] *Tāma* means ignorance, nescience. That is completely cleared, cleansed. *Bhaktir bhavati naiṣṭhikī*. Then on the basis of *niṣṭhā*, that is the continuous flow, more progress in the positive side, *asakti*, then *bhāva*, then *prema*, in this way the inner aspect of devotion will gradually come out. And we shall be able to dive deep into reality. Which may be considered as death in the external world. Die to live. We shall enter into the inner side more and more. \_\_\_\_\_ [?]

...

**Badrinārāyaṇa:** *Prāyeṣu*, he says that...

**Śrīla Śrīdhara Mahārāja:** *Prāyeṣu* is gradually, nearly, almost.

**Badrinārāyaṇa:** Almost to nil. Why is it almost to nil?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Badrinārāyaṇa:** *Naṣṭa-prāyeṣu abhadreṣu*.

**Śrīla Śrīdhara Mahārāja:** *Naṣṭa-prāyeṣu abhadreṣu*.

**Badrinārāyaṇa:** *Nityaṁ bhāgavata-sevayā*.

**Śrīla Śrīdhara Mahārāja:** No. Why not fully, he said?

**Badrinārāyaṇa:** Why not fully, yes, why not fully?

**Śrīla Śrīdhara Mahārāja:** That is gradually.

*naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā  
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī*

The development, its description is given there, the gradual development. *Naṣṭa-prāyeṣu*. When such stage comes; when all the undesirabilities almost finish, then we can have a real peep into the thing. Just as when like the early morning, sun is not there but darkness dispelled. In morning the darkness has been removed but sun has not yet risen. Gradually. It is like that. *Naṣṭa-prāyeṣu*. At one stroke nothing can be finished. There is a process of *sādhana*, means to end. Gradually, slowly, according to the capacity of the devotee, his endeavour, his *sādhana*, gradually the development comes to appear. *Naṣṭa-prāyeṣu*. When all the, almost the darkness has been finished. I started for a particular place when almost the darkness disappeared, but sun not yet risen. Something like that. *Naṣṭa-prāyu abhadra*. *Abhadra* means...

**Badrinārāyaṇa:** Inauspiciousness.

**Śrīla Śrīdhara Mahārāja:** *Bhadra* means gentle, *abhadra* means non-gentle, non-gentle symptoms. They all vanish. That is abnormal, abnormal and not gentleman-like tendencies. Exploitation is not gentleman-like, it is a mean attempt to exploit the environment, meanness. So *abhadra*, this is not gentleman-like. Non-gentlemanly like tendencies, gradually disappear, almost disappear, and we make further, further progress. It is like that. Not all of a sudden at one stroke everything is cleared, it is not. According to our *bhajana*, *sādhana*, our attempt, it will gradually, the undesirability will vanish, go away. And by different stages we shall reach the goal, passing different stages from higher to higher, higher to higher, in this way.

*Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ*. This has been analysed by Rūpa Goswāmī and given that these are the steps. *Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā, tato' nartha-nivṛttiḥ, tato niṣṭhā*. *Niṣṭhā* means continuous connection. Then, in the positive direction, after *niṣṭhā*, the negative side eliminated. When *niṣṭhā* came negative side eliminated, we come to abscissa, and then in the positive side we're to make progress.

Then *āśakti*, *bhāva*, *prema*. Within *prema* - *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. In this way goes to the topmost place. *Mahābhāva* means Rādhārāṇī, which is never found anywhere. That intensity of *bhakti*, what is found in Her, that is not found anywhere, that is *mahābhāva*. Up to that, it will, it goes.

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**Śrīla Śrīdhara Mahārāja:** ...mostly of them had been turned, to another mood as to distribute to the public in a gradual process. The *līlā* pastimes there within the camp. And here, how that can be given to the public at large, entrance, admission into that *līlā*. That is in Navadvīpa, *audārya*, *audār*, generous, magnanimous. That is within the fold. And here, how it can be distributed to others in scientific way. That is the difference. *Mādhurya*, *audārya*, sweetness and sweetness mixed with generosity or magnanimity, sweetness, magnanimous. Do you follow?

**Devotee:** Yes. And Jagannātha Purī?

**Śrīla Śrīdhara Mahārāja:** Purī, mainly Dvārakā and with modification also to accept the most fallen, specially through *prasādam*.

*patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarva-rasera ākara*

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

In Bhaktivinoda Ṭhākura's, the 108 names of Kṛṣṇa he's writing in this way. Dvārakā *lilā* adjusted to recruit the most fallen. And afterwards they may be member in Vṛndāvana. Both mixed, Dvārakā *lilā* and Navadvīpa *lilā* mixed. Patita-pāvana here also and in Purī also, but here Vṛndāvana and Navadvīpa, and there Dvārakā and Navadvīpa. And Vṛndāvana suppressed there. When He comes to that Guṇḍicā, there the connection of Vṛndāvana expresses itself. Otherwise in the temple that is Dvārakā.

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

**Parivrājaka Mahārāja:** Guru Mahārāja. The verse *vṛndāvanam parityajya sa kvacit naiva gacchati*, that Kṛṣṇa never leaves Vṛndāvana, so how is that we understand the other manifestations of Kṛṣṇa, in Mathurā, in - that is different Kṛṣṇa?

*[kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ  
vṛndāvanam parityajya sa kvacit naiva gacchati  
dvibhujah sarvadā so 'tra na kadacit caturbhūjah  
gopyaikayā yutas tatra parikīḍati nityadā]*

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ-Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

**Śrīla Śrīdhara Mahārāja:** Svayaṁ-Rūpa, the most original conception of Kṛṣṇa. Kṛṣṇa in His highest degree He's Svayaṁ-Rūpa, only in relation with Rādhārāṇī. Then Prakāśa-Vilāsa, next grade Prabhāva- Prakāśa, with other *gopīs*. Vaibhava-Prakāśa Balarāma, and Prabhāva-Prakāśa other Kṛṣṇa - Kṛṣṇa when He's cooperating with other *gopīs* than Rādhikā. He's always confined in Vṛndāvana. When Kṛṣṇa is going to Mathurā, two-handed, He's equal to Vṛndāvana Balarāma. When four-handed sometimes in Mathurā then He's Vaibhava-Vilāsa. In this way Kṛṣṇa has been, as if the measurement in Kṛṣṇa. The Kṛṣṇa Svayaṁ-Rūpa and Prabhāva-Prakāśa and Vaibhava-Prakāśa, these three phases of Kṛṣṇa is confined only to Vṛndāvana, nowhere else. Not Dvārakā or Mathurā. But when He comes as Mahāprabhu it's sometimes Gaura-Nārāyaṇa when inaugurating *saṅkīrtana* in general. But when engaged in union in separation of the intensity of

Rādhārāṇī, that is that Svayaṁ-Bhagavān Kṛṣṇa. Anywhere connecting with Rādhārāṇī, Svayaṁ-Bhagavān, highest degree. Highest degree of serving entity in Rādhikā, and highest degree of recipient of that service in Svayaṁ-Bhagavān Kṛṣṇa. Positive and Negative in its extreme conception, then coming in lower degree, power, deviation.

**Devotee:** So when Mahāprabhu was performing *saṅkīrtana*, that was not \_\_\_\_\_?

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu's *saṅkīrtana* in general He's not Svayaṁ-Bhagavān: Yuga-Avatāra, duty of Yuga-Avatāra. This is sometimes Kṣīrodakaśāyī. But in one day of Brahmā, *aṣṭāvimśā*, the twenty eighth day of Brahmā, Svayaṁ-Bhagavān Kṛṣṇa comes as Mahāprabhu. And He gives us the highest degree of separation mentality. How it will be, Svayaṁ-Bhagavān Kṛṣṇa, His separation by Rādhārāṇī, mutual separation how it can be? Here He comes to teach that. Not in all Kali-yuga but only *aṣṭāvimśā catur-yuge*, twenty eighth Kali-yuga, He comes, Kṛṣṇa Himself. In other ages of Kali comes generally to inaugurate *Nāma saṅkīrtana*. Of course whose end is to Vṛndāvana *līlā*. But Vraja *līlās* connection in separation that is not interfered or handled with here in Navadvīpa, in all Kali-yuga no. Only once in Brahmā's one day, *sahasra-yuga*, or *aṣṭadas-manu*, *aṣṭāvimśā catur-yuge*, twenty eighth Kali. Four *yuga* of our calculation, that makes one *deva-yuga*, and such thousand *deva-yuga*, that makes one day of Brahmā. And twenty eight such *deva-yuga*, Rādhā-Kṛṣṇa combined Mahāprabhu comes.

[*aṣṭāvimśā 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]

**Devotee:** Guru Mahārāja. In the Satya-yuga was there different classification of races of mankind, or was there just one race?

**Śrīla Śrīdhara Mahārāja:** In the beginning of first *catur-yuga* there are only two races, *hamṣa*, *paramahamṣa*. Then from the beginning of Tretā this *catur-yuga* came, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*. Hence, it is going on in that way. *Paramahamṣa* and *hamṣa*. The Rajaput *kṣatriya* here, generally called the hun, hans, and the Germans they're also called huns. "Furious Frank and fiery Huns." Hans means *hamṣa* \_\_\_\_\_ [?] That may come, the original word may be *hamṣa*. *Hamṣa*, *paramahamṣa*.

The most original race in India. When India did not spread out that time so far, but it was on the top of the Himālaya. Himālaya was not so high previously. It is rising and rising. Previously Himālaya was lower, and Himālaya rising area and India also increasing from the seashore, and men are coming this side.

Then we find in *Bhāgavatam* during the reign of Ambarīṣa Mahārāja, always sacrifices, hundred at least; that was, that took place on the banks of Sarasvatī. And the Sarasvatī river we find near Badarikāśrama. Sarasvatī is flowing, entering into Ganges near Badarikāśrama. So during the reign of Ambarīṣa, the Sarasvatī, two sides of Sarasvatī, that was inhabited by the main people of India. That was lower, habitable. Now, there is higher, more cold, and people are coming down to this side.

So, and the Caspian Sea, they say that it is Kaśyapa-rāja, Kaśyapa. Kaśyapa was the father of the gods, this worldly gods. As the Caspian Sea is supposed to have some, his home there.

And Swāmī Mahārāja is of the opinion that by the pressure of Paraśurāma, Who was about to do away with the *kṣatriyas*, some of the *kṣatriyas* fled towards Europe - the Germans are of that stock. He told like that somewhere. Hare Kṛṣṇa. Huns, at least they're of similar mentality with Indians, near mentality.

When Hitler in his time, he ordered two things revolutionary. "Ask the ladies to go home and give good sons and they'll be rewarded." Another, he ordered sterilisation of the diseased persons. "I want good children in Germany, not for any sensual pleasure. I can help. I cannot give indulgence. And marriage not for sense pleasure, it is to produce good children. I want that. You ladies, go home, give me good children, I shall reward you." And that sterilisation.

I had talk with, in Karachi I was at that time preaching in Karachi. There was one Englishman, perhaps district magistrate, I had a hot discussion with him. I supported Hitler at that time. We like this, *praja-naschasmi-kandarpa*, a marriage only to produce good children, not for sense satisfaction. It is Indian type of thought.

"So Germany should be filled up by good children and not rubbish." But he used them anyhow only for fighting purposes. And his nature to, his dealings towards Jews, that also cannot be tolerated, we hear, very cruel. But that was the reaction of the first great war. In the time of Kaiser the Jews, they betrayed Kaiser we were told. So Hitler he wanted to eliminate them from Germany anyhow for that previous betrayal. We were told like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja. Thousands of years ago, what was the Vedic influence in continents like China, Russia, or Africa, or Australia, other countries?

**Śrīla Śrīdhara Mahārāja:** Some influence we find from the *Mahābhārata* and other previous books. We're told that Dhaumya, who was the priest of the Pāṇḍavas, he came from China. So Chinese also came to Vedavyāsa, Vyāsadeva, for the study of the *Vedas*, we can conjecture from that.

Vedic, *Veda* means revealed truth. And the revelation according to the, in accordance with the capacity of the recipient. Recipient in different parts of the world, their capacity, revealed truth. But anyhow India was selected the main place of revelation. The first religious book in the world we're told, as the modern scholars say, that the *Ṛg-Veda* is considered to be the oldest book, religious book in the world, *they* say. But our tradition is that the religious connection in India is from the most ancient time.

Hare Kṛṣṇa. In *Manu-saṁhitā* we find, *Brahma-varta*, *Brahma-asidesh*, *Ārya-varta* [?] First *Brahma-varta*, that north-west part of India, that was the centre of Vedic culture. High centre near Badarikāśrama or so. Kurukṣetra, Punjab, that is within, *Brahma-varta*. Then *Brahma-asidesh*, up to Allahabad, Prayāga, Gaṅgā- Yamunā confluence. Then *Ārya-varta*, the whole of Northern India. Afterwards Vedic culture went towards south, after Agastya Ṛṣi it is told. They're Dravidians, they're Tamil *Veda*, they respect more that Tamil *Veda* than this Sanskrit *Veda*. Tamil language and Arabic

language have similarity. So Tamil had connection with Arab, and we're told that the *mahadvesa*, that the land is floating in the sea.

We're told that America was connected with Africa, and by some earthquake or so they separated. They say that there are trees that are found on the west side of Africa and the eastern side of America. And also the shape of the land like that; and there are also some mountains, hills, and half part broken this side Africa, half part on the American side. The Atlantic came out in the middle by some earthquake, and separated America and Africa. They've told like that.

And in mythology we find that Moon and Mars, they came out of the Earth.

divya shankatusa dharmam kirodavarna sambhavam [?]

The Moon, some modern scholars also say, the Moon was in some part of Pacific ocean. And that is \_\_\_\_\_ [?] by some explosion or so, like rocket send a portion, so the island it put like sputnik towards the sky. And now that is Moon. And dharani garbha sambhutam [?] We find in the praising song of this mangala, Mars, that the Mars is born from this Earth. It is mentioned in *Purāṇa*, in India, Indian *Purāṇa*.

Dharani garba sambhutam, vidyat punya samat plavam [?]

Its lustre is like mass of lightening. The Mars also born from Earth, and the Moon also a part of the Earth, from the sea it might have been an island here. These are the mythological references, when they say that we're floating, the country or land floating on the sea.

So, dharamanga sanstan [?], at the time of Śukadeva, he's giving in *Bhāgavatam* the description of this land in the Earth. That is not according to the present geography, so some say that is all false. But it's not fixed thing this land conception, not a fixed thing. That has been, by some modern scholar it has been ascertained: it's all floating. Sometimes going away, and sometimes coming near.

But my position is all subjective evolution. The shower is there. We have no independent position. We're holding relative positions in all conceptions of knowledge. Like hypnotist, as He shows us we have to see that, helplessly. Helplessly.

Even the eclipse. Soni, the Saturn has been expressed in mythology, that Saturn is the son of the Sun. Sūrya-putra, the child of the Sun. Saturn. Then, so many reference about the planets. Then eclipse, lunar eclipse, chayaya garbha sambhutam [?] Soni, the Saturn, has been told to be come out of the chaya, shadow. Sun and shadow. Father is sun, and mother is shadow. From there sprang out this planet Saturn. Chayaya garbha sambhutam, vande bhutva samescaram [?] And some divine quality is there to be traced in Saturn: it has been told somewhere. And as I was going to say, that eclipse, lunar eclipse, solar eclipse. What is that? The materialist will say that one comes between and can't see as material body of the other come in between. But in the highest spiritual sense, that is a part of our experience. A magician may show many things like that. So that is also subjective. Subjective evolution can show us anything and everything, as He wishes. The whole is designed and destined by the Absolute. Designed as well as destined. And the key is always in His hand.

*Divya-rūpa* in *Bhagavad-gītā*, Kṛṣṇa showed Arjuna different types of His expression. It is all true, like hypnotism. The hypnotism, that is a form of science: rather, the highest layer of science.

As the higher subject wants to see, to show the lower subject, lower subject is compelled to see that only, not anything else. All objective experience is dependant on subjective existence, and subjective existence depends on the sweet will of the highest, Who can design and destine. So root of everything is to be searched from the absolute cause, prime cause of the universe. And He's free, and He has got His sweet will, *līlā*. As He likes, not responsible for anything. Responsible by law; but law is coming out of Him. He's master of law, creator of law, He's Autocrat.

So, we're told the autocrat is loving. There is love, affection. So appeal to that side. Give up everything, appeal to the sweet Autocrat. Prepare yourself to live under the rule of the sweet Autocrat. We must prepare ourselves for that sort of life. He's the master in all respects, but He's sweet, He's good. Not that we shall go home, sweet, sweet home, we will be autocrat there. Of course, a sort of autocracy is also there, just as a son, he may claim to his mother, 'I won't do this, you must do this.' That is also relatively true, but ultimately we should be prepared to the life, real life, under the guidance of the Autocracy. But we must not be afraid of hearing the name of Autocracy, because He's all good, all affection, all love. The fact is this. He does not care for us. But, He's not dependant on us, but we're His part, His servants, then we can stay there comfortably. Not coming in clash with Him, either by the force of knowledge, or by dint of any acquired power, we must not go to challenge the environment. But we shall try to read the environment coming from such a friendly route.

The whole teaching amounts to this, that we shall try our best to find the environment friendly to us, affectionate to us. And if we can change our mood in that way, we shall find that really it is so. Only our whimsical temperament creates quarrel and difference; otherwise it is all good. To correct yourself, not the environment. Environment is not to be blamed, correct yourself. Everything is meant for good to you. It is so designed that everything is good for everyone. Only misreading internal spirit that is coming from a vulnerable free will; that is the cause of all nescience, that ego, so,

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

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

When that ego is dissolved, the ego of your special favouritism dissolved, the flow, inner flow will come and select his own soil. 'Yes, quite happy.' The consciousness of separate interest, if that ego dissolves, then the flow will come, that is, *bhidyate* means that seal is broken of the heart, seal, heart sealed. And the universal heart within us is sealed by the separate interest, and the *hṛd* that is broken. The natural flow from the heart will come and find a plane of its own home, then everything will be clear. All difficulties will be removed. *Chidyante sarva-saṁśayāḥ*. "Oh, this is my home, I want nothing else." No doubt, no suspicion. Positive knowledge is possible only at that time. And, *kṣīyante cāśya karmāṇi*, all obligations, relative difficulties will vanish. We're told like that. That ego, that the consciousness of separate interest. In different persons, different society, different groups - the tree, the bird, they are so many, infinite number of self-interest ego. When they dissolve totally everything is all right. Separate interest, provincial interest. Identify you with the whole, and live in the interest of the whole.

That is, and there also, separate interest, separate unit is possible, in that plane also, that is in Vaikuṅṭha, Vṛndāvana. So many egos there, but they're eternal and in the interest of the Universal wave - that ego. And this ego, our created ego, created by the interest of our special freedom, a consciousness of separatism, that is another, this world. And in the middle, the renunciation, and then the positive participation in the interest of the universal plane. There are also so many egos. That inner ego of this whole, that is to be, that will be there, won't be broken. Individuality has not been sacrificed to be a non-differentiated infinite mass, like Brahman, where ego cannot be traced. Ego, negative ego is found this side, and positive ego is found on the other side. Only in the middle, in the margin, there is no ego. *Ākṣara, kūṣṭho 'kṣara ucyate*. The marginal line.

*[dvāv imau puruṣau loke, kṣarāś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṣṭho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

But this ego of separate interest is painful, and that ego engaged in the service of the Absolute, in the same tune; that is desirable in different groups. This is Vaiṣṇava *dharma*, in the serving. In the serving plane, the part of the serving plane, there is also ego, fair ego; and here is unfair ego. We're to understand that principle. Plurality is not to be blamed, but plurality in harmony, that is desirable. And fighting with one another in different groups, or in different personal interest, that is bad. The pastimes requires plurality, unity and plurality pastimes. But must be in consonance, all must be faithful to the highest, and not competitive, work in competition with the highest.

"I am monarch of all I survey. It is better to reign in hell than to serve in heaven."

These maxims have created difficulty. Nitāi.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatim 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]

What is good that...

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84.01.30.B\_84.01.31.A

**Śrīla Śrīdhara Mahārāja:** Nitāi. Nitāi. Nitāi. Nitāi.

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** All right. Nitāi. Our Ujjvala-nīlamanī prabhu is silent. Where is he?

**Ujjvala-maṇi** [?]: Here. *Śrīmad-Bhāgavatam* is coming down from Goloka Vṛndāvana. But then why, what is the importance of so much detailed information about the universe, this land, and this planet?

**Śrīla Śrīdhara Mahārāja:** They're suiting us, that it may suit us. Just as our Tīrthapāda says that 'I'm using intoxication only to mix with the people that are prey to intoxication.'

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ [sa yat pramāṇam kurute, lokas tad anuvartate]*

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

The Kṛṣṇa, He came here and He also lived like us. What was the necessity? That to be one of us, and it will be favourable for Him to preach amongst us, if He accepts our customs.

So *Bhāgavatam*, there are so many stories about this mundane world. It is only to make that acceptable for us. By the examples and by the stories, to attract our attention and to help our understanding, and that has been dealt in that way, in *Purāṇa*.

In *Veda*, reveal scriptures of the original type; they do not take any such help. Command, "Do this." Why? What for? No mention. Just as the command of the army commander. "Do this." No rhyme and reason. This is *Veda*.

And the *Purāṇa*, *Purāṇa* type of advices, like it has been compared like a friend. "Oh, this one, that was a particular man. He did in this way and he got such benefit. You do, you'll also get." In a friendly line *Purāṇa* comes to advise us.

And *Smṛti*, *bhagni*, just as sister to the brother, she requests something. So *Śruti śāstra*, in our daily life is mixed there advices of the *Vedas*. "Eat this; don't eat this. Don't go there; do this." All these things, like a sister, affectionate sister, *Smṛti* comes to advise us.

And the *Kavya*, the epic, also here, like a wife, affectionate wife, in a sweet tone comes to help us. "Do this; don't do this, I request, never go there." All these things.

So *Veda* is commanding. *Purāṇa* is friendly. *Smṛti* is sisterly. And the *Kavya* as if from an affectionate wife, very sweet way it wants to advise us for our good.

So *Bhāgavata* is *Purāṇa*, but *Bhāgavata* has been called not only *Purāṇa*, but it has got signs of many things. *Satati Śruti*. *Bhāgavata* has been told, *Śruti*, *Veda*. Sometimes commanding like *Veda*. Then it has been told *Itihāsa*.

*sarva-vedetihāsānām, sārām sārām samuddhṛtam*

["The essence of all Vedic literature and all histories has been collected in *Śrīmad-Bhāgavatam*."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 25.145]

It has got also the symptom of the *Purāṇa*, *Mahā-Purāṇa*. Then *Smṛti*. *Evam nrinam kriyam yoga* [?] How the daily practices should be God-ward, it has been mentioned like *Smṛti*. *Vede kriya yoga sarvesam* [?] *Smṛti*, *tantra*. And also, *Śruti*, *Purāṇa*, *Smṛti*, and, another something. So combination of many types of scriptures and advices we find in *Bhāgavatam*. As if *Purāṇa* is describing, relating the story of many persons, the Prahlāda, this, that; to help us accepting the path of devotion. In this way, from all sides.

So Jīva Goswāmī, when he has accepted *Bhāgavata* only as the authentic basis of his writings, he has proved all these things. "Why I have accepted *Bhāgavatam* to be the only guiding *śāstra*, scripture? Because *Bhāgavatam* has got all these signs. It plays the part of *Śruti*, *Smṛti*, *Purāṇa*, *Tantra*, everything is found in *Bhāgavatam*; so I have accepted *Bhāgavatam*."

Jīva Goswāmī has mentioned evidence of ten kinds. *Pratyakṣa*, *anumāṇa*, inference and the experience, so many analogies, ten kinds of evidence. Then eliminating, showing defect to all other points, only accepted revealed truth and *artha vakya*.

Then he has come, "What are the sources of this revealed truth and *artha* and this *Veda*, *Purāṇa*?" In this way. And he has accepted, "If we get, why *Purāṇa*? *Veda* is very difficult to understand. So with the help of the *Purāṇa*, that is the interpretation of the Vedic genius, we shall take their help. In this way, we find in one book, only in *Bhāgavatam*, all of these symptoms."

So *Bhāgavatam* should be the basis of all our arguments and enquiries, Jīva Goswāmī told. In *Sat-Sandarbha*, or *Bhāgavata-Sandarbha*, he has taken from *Bhāgavatam* and put the whole thing in a logical way. Thus - *Tattva-Sandarbha*, there he deals epistemology, what will be proof and non-proof? To analyse, what should be the real authority, real proof. And not any tale or any fable. What will be, that has been dealt in *Tattva-Sandarbha* - the first part of *Sat-Sandarbha*. Then the second,

*[vadanti tat tattva-vidas, tattvaṃ yaj jñānam advayam]  
brahmeti paramātmēti, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

*Brahmā-Sandarbha* is called *Bhāgavata-Sandarbha*. *Paramātmā-Sandarbha*. And what is *Bhāgavata-Sandarbha*, that is *Kṛṣṇa-Sandarbha*. These three and epistemology are the four, and one is *Bhakti-Sandarbha* - means to end. And then the last is *Pṛiti-Sandarbha*, the object of our life. That is *prema*, love, what is love. He has dealt with all these six things very scientifically.

*Tattva-Sandarbha*, that is "What is the guarantee that I shall say that will be true?" That has been dealt there. *Mana* means epistemology in English, epistemology. What is right what is wrong, how to know, the discussion about that. Epistemology. Truth and falsehood, how to know, how to differentiate, what is the guarantee there? Then he takes Brahman - all accommodating aspect; then Paramātmā - all permeating aspect; then Bhagavān, Kṛṣṇa, that is the object of our life. What are we searching for? What is the object? What for the whole movement is meant? *Bhāgavata*, *bhajanīya*. There is some substance which attracts naturally our service. We like to serve Him; such is His personality. Such personality, such thing, such substance is in existence, that attracts our service naturally from the core of our hearts. That is *Bhāgavata-Sandarbha*.

Then *Bhakti-Sandarbha*, how to reach there. And *Priti-Sandarbha*, what is the highest attainment? What is the reward in our life, highest reward, fulfilment of our life? In this scientific way he has dealt the whole thing, in *Sat-Sandarbha*, *Bhāgavata-Sandarbha*. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

**Devotee:** Guru Mahārāja. Did Vyāsadeva write all the Vedic literature. The *Upaniṣads*..

**Śrīla Śrīdhara Mahārāja:** No. Vyasadeva has compiled. *Vedavivag*, making adjustment: *Ṛg*, *Yajur*, *Sāma*, *Atharva*, he only grouped. This will be *Ṛg-Veda*. This *Sāma-Veda*. This *Yajur-Veda*, meaning the sacrifice. *Sāma-Veda*, this chanting. And *Atharva-Veda*, this ordinary, some mundane things about the \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Treatment.

**Śrīla Śrīdhara Mahārāja:** The physician-ism, then this astrology, something mundane; what we may think, comes from - that forms a part of the *Veda*, that is *Atharva-Veda*. And *Yajur-Veda* is sacrifice mainly. And *Sāma-Veda* in singing mainly, chanting. And the *Ṛg-Veda*, very short sentences of advice direct, without rhyme or reason. "Do this. Do this. Do this." Just as a father says to his young child, without rhyme and reason. "O you boy, do this; do this." Father or mother, the guardian, gives suggestion to the small young child. *Ṛg-Veda*, generally deals like that. And Vyāsadeva has compiled them; separated in four groups.

**Devotee:** Did Vyāsadeva compiled the *Upaniṣads* also?

**Śrīla Śrīdhara Mahārāja:** *Upaniṣads* are also a part of the *Veda*, tirobagh [?] what deals mainly about knowledge. Not about sacrifice of any practices, but discussing about intellectualism. Intellectual dealing of the *Veda*, that is in *Upaniṣad*. *Jñāna-pradhāna*, mainly dealing about knowledge, analysis of knowledge. And not practices of *yajña*, and what you will eat, what you will not eat; not all these things, but only discussion about knowledge. And this,

*sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ*  
*[pārtho vatsaḥ sudhīr-bhoktā, dugdham gītāmṛtaṁ mahat]*

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]

["All the *Upaniṣads* are the cow personified, and the cowherd boy Śrī Kṛṣṇa is their milker. The son of Pṛthā is the calf personified, this ambrosia of the *Gītā* is the super-excellent milk, and the highly intelligent virtuous souls are its tasters."]

[*Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute*. Page 331 and 332]

And the *Gītā* is the gist of all the *Upaniṣads* given by Kṛṣṇa. The substance of all the *Upaniṣads* is given in *Bhagavad-gītā*. *Sarvopaniṣado gāvo*. As if all the *Upaniṣads* are like a cow. *Dogdhā gopāla-nandanaḥ*. And the Kṛṣṇa, *gopāla-nandanaḥ*, the cowherd boy, He's milking the cow, *Upaniṣad*. And finding this milk, and the scholars they're drinking, in this way. And Arjuna is like a

calf. Arjuna, the calf put into the udder. Arjuna is the cause of drawing the water into the udder like calf. And Kṛṣṇa is milking. And the scholars are drinking. And the cow is representing the *Upaniṣad*. In this way they've been figuratively presented in *Bhagavad-gītā*, chanting this praise of *Bhagavad-gītā-Māhātmyam*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

**Devotee:** Sometimes you use the expression 'light year'. Does that mean you accept what is behind or is it just example?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Light year. When we're, from *jñāna śūnya bhakti* we come to *jñāna*, individual knowledge. When from intelligence we come to mind. From mind we come to the experience of the five things: the earth, water, air, ether, all these, heat, fire, all these things, they all come from mind, when coming towards gross side. And when *pralaya* enters, then whole thing enters into mind. And when the creation, creation from the fine things these gross things are evolved. When, from the mind the gross things are evolved, then comes two things: the *deśa* and the *kāla*. What helps us to understand coexistence, that is space; and succession, that is time. Helps us, the knowledge of succession, there we find the basis as time, *kāla*. And coexistence generally, that is space, *deśa*, *kāla*. And the thinker is *pātra*, person. The subject, the space, and time, when we come to experience the, come down to the world of experience. But time is, it has got relative position. We're human beings, our experience of time is something else. There are so many insects, that in our one hour their hundred generations is passing away. They - our second may seem to them one year. And in the Brahmāloka, Brahmā in the similar mentality.

*sahasra-yuga-paryantam, ahar [yad brahmaṇo viduḥ  
rātriṃ yuga-sahasrāntām, 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."] [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.]

[*Bhagavad-gītā*, 8.17]

Our thousand *yugas* consist one day. So relative position, of time and space. According to our capacity, our jurisdiction of the vision, and jurisdiction of the hearing, we find a great portion. But who has got more fine sight, and more fine hearing, they will find our position very small. And there are also so many worms, they can see and they can hear very little, they'll find their world only very less. So, what was your point?

**Devotee:** Time. If you accept the conception behind the expression 'light year'?

**Śrīla Śrīdhara Mahārāja:** Light year. So, light-year means, the speed of lightning that is in a second, it goes to seventy five hundred miles or something like that in a second. And that light-year, in a year, how much it can go? That is light-year. So the speed of light is very high, so there are things which cannot be measured by inch, foot and all these things; light-year has been taken as the standard of measurement of the distance. Lightning, speed of light is in a second so much, and in a year, how much distance it will cover? So, twelve years light-year, that start is twelve years, light-year. That, how much distance will be in my calculation? The second, then in

hour, how much distance covered? Then in a day, then in a month, in a year; that lightning speed can go how far? That has been taken, just as millimetre, metre, then kilometre; in this way for our convenience we use small and big. That also in the factor of time, and also space, bigger things and smaller things used for our convenience. That is a technical word, light-year. Light-year, the greatest standard to measure the distance.

Now, the present modern scientists say there, the measurement of distance of the highest type is in light-year terms. That is a material thing. But infinite, of the distance of any amount of light-year, it is only a part in the infinite, a smallest part of the infinite. Infinite cannot be reached in this, by the measurement of light-year, where everywhere is centre, nowhere circumference. So light-year cannot give any idea of infinite. Who is everywhere, in His case light-year is failure.

Once, when first I came to this side, some religious tendency, one of my advocate cousins, to discourage me from the way of religious life, he told that one gentleman he came from the Brahmo society and he gave a lecture. And there he mentioned that "There are light-year is so. So many stars at the distance of so many light-years; such is the conception of the infinite. And there are more stars whose light has not yet reached here in this earth. So infinite is how big? And we are small, a smallest part of the infinite. If there is any God, has He got any time to think about us? So, give up all those mania." Ha, ha. He wanted to say. "If there is any God at all, has He got any time to give His attention to the smallest part in the world?"

Then I answered him, "Can you say where there is no God? Is there any space where there is no God?" He was silenced. "He's everywhere. He's beyond infinite, and He's in every atom, present in every atom. Can you say that, 'This place is non-God?' Everywhere He is." *Tad dūre tad v antike.*

*[tad ejati tan najjati, tad dūre tad v antike  
tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]*

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īsopaniṣad*, 5]

He's nearest and He's farthest, both eternally is He. So everywhere, all attention, it is He, and nowhere.

*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. Everything in Me, nothing in Me. Try to find out My peculiar position, what am I? I'm independent; though I'm everywhere - all pervading, still I'm independent."

Hare Kṛṣṇa. So here I close.

...

**Devotee:** ...in *ajñāta sukṛti*, and then goes to *jñāta sukṛti*, then to *sādhu saṅga*.

**Badrinārāyaṇa:** *Śraddhā*.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Badrinārāyaṇa:** Mahārāja, he's asking if the path of devotion begins from *ajñāta sukṛti*, to *jñāta sukṛti*, to *śraddhā*, *sādhya saṅga*.

**Devotee:** So the question is, I heard from Viraha Prakāśa Mahārāja that there are *anarthas* or obstacles in the path of chanting Hare Kṛṣṇa. So I asked him about these *anarthas* and he's telling me that he really doesn't know, and I'll have to make the question unto your feet.

**Badrinārāyaṇa:** *Anartha-nivṛtti*.

**Śrīla Śrīdhara Mahārāja:** Separated interest, separate cause. Kṛṣṇa consciousness is causeless, that is, no beginning, and *apratihatā*, that is, no end. No beginning, no end. The central flow, or vibration, or wave, or any separate interest, consciousness, that is *anartha*. *Artha* means necessity, what is not my necessity, but posing to be necessity by separate, based on separated consciousness, interest - that is *anartha*. To get out of the trap of separate interest that is misleading, and to learn to have the infinite reading, reading of the infinite. That is what is necessary; to identify with the universal flow, universal wave. But we're carried out by different waves of separated interest consciousness. That is *anartha*, which is not necessary for us. Only necessity, to merge in the wave of universal interest. It is for Itself, for Himself.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca  
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

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

"I'm the only enjoyer of all these sacrifices or movements in this world. I'm the only enjoyer and everything belongs to Me, unconditionally."

That is, God's position is such, He's paramount, and the highest harmonizing centre.

And we must all submit cent percent to Him. Any deviation from that, that is *anartha*. *Anartha* means meaningless, which has got no meaning. Meaning, purpose serving, is only to have that universal wave, have connection with the universal movement. Anything besides that, that is *anartha*, *apra-yojaniya*, undesirable, unnecessary. It will serve no purpose, *anartha*. We're in connection of *anartha*, the undesirable things, which won't serve any real purpose to my cause.

My real cause, cause of my life, my satisfaction of my existence will be found only in the connection of the universal wave of the whole absolute. That is Kṛṣṇa consciousness, the most universal, fundamental wave. We have to catch that. There our goal, our satisfaction, the fulfilment of our life is only to be found there, in that layer, that plane. Not this superficial plane of nationality, or family interest, or social service, all these are provincialism.

And to stop ones own movement, that is *samādhi*, to do away with his own existence, that is also suicidal, renunciation. We're to give up enjoyment as well as renunciation. Evil doing and also strike, both to be given up. In a nation, so many workers, they're doing something wrong against

the principle of the law; that is bad, not law abiding, hooliganism, that is also bad. At the same time to go on strike, won't work, no work, that is also bad.

Only to work in the interest of the country, that is good. From this we're to learn, from local we must go to universal interest, for the absolute. Not any local interest, however greater it be in magnitude. Self-centred, or family-centred, or village-centred, or province-centred, or humanitarianism, anything, that is a part of the infinite. So we're to understand things in general way, it is such. The technical words: *anartha-nivṛtti*, *bhāva*, *āśakti*, all these, all covers; covered by this understanding. Do you follow, No?

**Devotee:** Yes.

**Another Devotee:** Mahārāja. Why does Guru and Kṛṣṇa not accept our service?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. We're not fit. If Guru is right, then they do not accept me, we're not fit to serve. We do not understand ourselves. We do wrong, and that is not in accordance to the harmony. So Guru cannot accept discord. He's trying to harmonise, if anything, he finds that this cannot be harmonised, he's reluctant to come into harmony, then he'll dissociate. That he won't come to harmonise, he does not understand the necessity of harmony, he's unfit.

**Devotee:** Then what can make such a person fit?

**Śrīla Śrīdhara Mahārāja:** Fit? In that case, the unknown nature, by the flow of the nature he'll be punished, and his apathy will be decreased to certain extent. And some help unconsciously he'll imbibe from some other quarter.

**Devotee:** Unconsciously?

**Śrīla Śrīdhara Mahārāja:** Purification in the school, and purification in the prison house, two kinds, and various kinds of purification. And in the prison house also, different kinds of purification in a jail, in a prison house. Concentrated in a camp alone, sometimes whipping, and sometimes according to the classification of the crime, punishment comes and purifies him. And then education, the schools, colleges, they educate. Then religious association; they also try to educate, different types of members dealt in different schools, all for instruction, not for any retaliation, not for any jealousy.

Everywhere in the nature we find only with the idea of purifying things happen. So we're advised to see that all is all for the best. "Severe punishment coming to me. Yes, it is necessary for my purification." Our attitude becomes like that, in very short time, we're relieved from all sorts of punishment and go to the higher level. Ultimately everything coming from the supreme authority, and He has got no grudge for any person, any unit. Only for purification He has to deal different punishment and education and association, all these things. Do you understand?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Again you will repeat the same thing in another way. Try to understand it.

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

With the help of sound divine Mahāprabhu asked us, advised us to purify our selves. But the sound should be genuine, transcendental, Kṛṣṇa consciousness, real wave. And the minimum demand from us for our purification in this age of controversy. Kali means *kalah*, quarrel, controversy. Everything is to put some doubt. "No, I won't like to hear it without any proof." Very suspicious mind.

So, take the advantage of the sound, and the very minimum demand is necessary from us, and very generous in transformation. At least with some faith. The minimum demand, minimum admission fee is *śraddhā*, faith. That if I do this, if I attend this *saṅkīrtana*, then everything will be done. That underground faith must be there, that it will help me. There is hearty cooperation, sincere cooperation with the Kṛṣṇa consciousness agents, that can purify very cheaply.

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

The minimum demand from us, to have this faith, that "This movement of Kṛṣṇa consciousness will purify us. If I attend this everything will be done." Such sort of generous, wide conviction. Then sincere cooperation with them, that can help us in very short way. The cooperation with the divine sound, sound aspect of the Supreme, is easily approachable for the beginners. Then from that many other aspect of the infinite will come to our understanding. The beginning with the sound aspect of the universal consciousness, sound aspect, is easily approachable. Others will come in retinue gradually. But our approach must be sincere, hearty. That we're under troubles and need this, will give us a real relief from all troubles together. It will put end to all the troubles which I'm experiencing now, and also which I may have to experience in future...

84.02.05.A

**Śrīla Śrīdhara Mahārāja:** [00:00 - 03:00 ?]

We go to judge in the case of others. "Why he should receive causeless mercy? He has got so many defects. So many - very anti-attitude, disqualification. Why he should be accepted or given any chance?"

But for us we want that. "Don't come to judge, then I have no hope my Lord." So *jñāna śūnya bhakti*. "If You come to judge I have got no hope. Please grant grace, then I can hope. We approach You to offer me to make progress towards You, if You become very lenient, not to find fault with me."

But at the same time, in the same breath, we utter, "Why this man, disqualified, he should get any grace? Why he will get some mercy, affection?"

That is hypocritical in us and that causes a great deal of difficulty within us, suicidal. That is suicidal. So, Vaiṣṇava *ninda*, Vaiṣṇava *aparādha*. Those that are accepted by Him, and gradually he will be purified, but we're very eager to point out faults in him. That is more dangerous for our own progress, suicidal. In my case I want something higher, but in the case of others we can't tolerate the same behaviour of the Lord. That is a very difficult position. Generally that is the basis of Vaiṣṇava *aparādha*.

Who has been accepted by the Lord, and gradually purifying him, and we give much attention to what is still left, difficulties still left in him, very particularly comes to our attention. And what is then, the result is that I shall, that will be transferred to me. These are the realities of the

experience in this line. That if I mark especially the fault of another devotee, that will be transferred to me. It happens, our experience, and also from the *śāstra* we have seen this. So, one must be very careful, not to make any remark, generally, about the practices and activities of another Vaiṣṇava.

Only in the case when he's given, he's empowered by the Supreme. Just in the case of his disciples, to correct his disciples, with a guardian's sympathetic eye. He can detect, he can mark the defects and will help him to remove. There must be some affectionate heart within. He wants to - not jealousy, or anything of that type, but with good will, wants to remove, from the affectionate guardian. That is to some *śikṣā* Guru, or *dīkṣā* Guru. From that position one may detect the fault of the students of this line, and help him sincerely to get out of that.

But otherwise, if we're attracted by those faults, that will come to us, and we shall have to pay for that, as a practical thing. And also, based on reason also, and scriptural advices. We must be careful. It is also warned in the Vaiṣṇava literature that you must be careful about Vaiṣṇava *aparādha*. That comes from the jealous spirit of competition or jealousy. That is very detrimental to our spiritual life. So we all must be very careful.

Not specially attracted by any defect. If it comes to my eye, I may refer to the higher authority, "I doubt, that this is the case with that gentleman," so refer. But if we make too much, either in opposition or in any other, that will be transferred. "I'm devouring. My mind is coming in touch of that fault." In that he's devouring it as food, and that is contaminated to this critic. Anyhow it's entering into the mental system of the critic, and it must get its satisfaction from there as reaction. So, very - like trade secret, this is also the secret of our devotional life. We must be aware, and must be very careful about these practical difficulties in the path of our life. So we have been recommended,

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtam vipākam  
hrd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

This calculation, the judgement, the faculty of judgement has been discouraged. That your standard of measuring things that won't stand there. So, *jñāna śūnya bhakti*, you're to learn new alphabet here. In the devotional school you're to come in connection with a new alphabet; old alphabet won't do. *Jñāna śūnya bhakti*. Give up all the pride of your past experience. Your knowledge out of experience of the mortal world, won't do here, won't be applied here.

This is in the case of infinite, autocratic goodness, all these things. In our mouth we speak all these, we pronounce all these big things: absolute good, absolute truth, all these things. But we're not knowing about the characteristic of that. So revealing Himself, we must carefully note His nature.

So *jñāna śūnya*, give up the pride of your own experience, and on the basis that you will go to judge things. But it's not like that, a new law here. And the land of autocrat, and goodness, we're to think. So *jñāna śūnya bhakti*, first step, that to give up all the pride of our previous experience, and to begin a new life. *Jñāna śūnya bhakti*. The laws of the infinite, not the laws of this finite world - as a subject I acquired.

I shall have to enter that domain as an object of the subject. He's the subject, and I'm the object here, possessing a particle of the spirit there. And that is also at His sweet will. Any time I may be dispossessed. That is not in the democratic government, but in the mad monarchy, or some dictatorship. To live in the land of dictatorship and not in the democracy and law. So,

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyaṃ]*

[“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]

And to try our best to find mercy, grace, kindness, pity, everywhere. Because whatever the dictator is doing, it is all good. We're to be trained like that. He's the highest dictator without fault. So we may or may not understand, but it must be helpful for us, whatever is commanded by the dictator. So no law on which we shall base our judgement and give remark. So our remark is absolutely not only useless but it is faulty, injurious. Such consciousness we're to acquire, and it is not unreasonable. *Jñāne prayāsam*.

Newton told that, “I'm only collecting pebbles on the shore of the ocean of knowledge.” Ha, ha, ha.

He was a man of this world, still, he had the sincerity and courage for this statement.

“Even knowledge infinite is on the outside ocean; and I'm on the shore collecting some pebbles.”

So even in reference to the knowledge of this world, if it is, can be stated, what to think about that knowledge of infinite, unknown and unknowable. Unknown and unknowable. We must have courage, just as Columbus, he brought his ship to the shore of America, he had the courage. So, to float our boat, little boat in the ocean of unknown and unknowable, and the laws will be of that type. Laws of the higher ocean, that may not be applied in the strait, or in the local sea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Thoroughly new thing we're to study, and the revealed truth. Hare Kṛṣṇa. Hare Kṛṣṇa. If we go to measure the infinite with the law of finite; then it will be hopeless for us to go that side to try. We're to imbibe, think purely of that land, that standard, of the unknown world.

*svayaṃ samuttīryya sudustaraṃ dyuman, bhavārṇavaṃ bhīmam adabhra-sauḥṛdāḥ  
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

[“O Self-revealed One, You are *bhakta-vāñchākālpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the

*guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings.”]

[*Śrīmad-Bhāgavatam*, 10.2.31]

One devotee says in *Bhāgavatam. Svayaṁ samuttīryya sudustaram dyuman*. What is insurmountable ocean. *Svayaṁ samuttīryya*. One who has crossed that insurmountable ocean. *Svayaṁ samuttīryya sudustaram dyuman, bhavārṇavam bhīmam adabhra*. That dreadful ocean with dreadful waves and so many animals - water animals. *Bhavārṇavam bhīmam adabhra-sauhrdāḥ*. But the saints, that by Your grace cross that ocean, they again send back that boat. The boat, which is compared with the lotus feet of the Lord. By the help of the lotus feet of You - the infinite Lord, absolute - they cross this ocean by the grace of Your holy feet. Again that boat they send back here, for others to cross the same ocean. Their experience about the ocean, and how? In which way they crossed? And what difficulty? Where? They again - Your devotees are so magnanimous, after using the boat of Your holy feet, they cross, then again send them back for us.

*Svayaṁ samuttīryya sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhrdāḥ*. Because their friendship for the people is very white and pure. *Bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*. And You, at the, You are always in favour of those devotees. So, my dear request, You can't refuse; You allow Your lotus feet again to come this side, and take others towards that, to cross.”

The knowledge is our enemy, because this knowledge in this world all misleading. The basis is misleading, however spacious it may be. But it is the negligible part of the infinite. So all misleading, misrepresentation we have collected, gathered, pushed in our brain. All, full of misleading, *māyā*, misunderstanding. So that is our enemy, we have to clear them off, and put fresh things, which is indented from the other world, by pure sources. But theoretical thing is one, and the practical thing another.

Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu*, where there's *bhukti*..

*jñānataḥ sulabhā muktir [bhuktir yajñādi puṇyataḥ  
seyaṁ sādhana-sāhasair hari-bhaktiḥ sudurllabhā]*

[Mahādeva says: “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.”] [*Bhakti-rasāmṛta-sindhu, Pūrvva*, 1.36]

By cultivating our knowledge of soul we can attain *mukti*, that is emancipation, liberation from this miscalculation easily. Though it is not so easy, still comparatively, easily one can renounce everything, considering the wicked nature of the environment. Elimination, elimination, elimination, all elimination. Then just to reach to thing like sound sleep. Sound sleep, that is *mukti*, permanent sound sleep. *Jñānataḥ sulabhā muktir*.

*Bhuktir yajñādi puṇyataḥ*. And we can gather our things of enjoyment by *yajña*, altruistic action. If we take altruistic action, then as a reaction, they will come back to me for my satisfaction, pleasure.

But *seyam sādhana-sāhasrair hari-bhaktiḥ sudurllabhā*. But our real devotion to Hari, that is not so easy. *Sādhana-sāhasrair*. A thousand types of aspirations and practices, still it is *sudurllabhā*, may or may not be acquired. Because, that is friendship with the autocracy, to acquire friendship with the autocracy. Our enjoyment, that is labour and live. If we give some labour, loan to another, that may come back to me. So by the help of my labour, and distribution of that labour, we can easily get future enjoyment. And also by practising our disgust, sincere disgust with the present mortal environment, we can encourage our ego towards salvation - that is complete renunciation, cutting off all connection with the environment. Just like sound sleep, *samādhi*. But to have affectionate connection with the autocratic infinite, that is hardly to be acquired, nor answered.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari. *Hari-bhaktiḥ sudurllabhā*. And the gradual process how one can acquire that, that also traced in *Bhakti-rasāmṛta-sindhu* of Rūpa Goswāmī.

*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*]

If we come in the line of devotion proper, the first result we shall experience, *kleśa-ghnī*, that all the afflicting tendency in our mind, gradually diminish, because we do not want them; our sincere negligence to them, *kleśa-ghnī*.

*Śubhadā*. Then so many things, the proposal of subtle, finer happiness will come, to perhaps to dissuade us from this path, *śubhadā*.

*Mokṣa-laghutā-kṛt*. The third result we shall trace, that *mukti*, mere renunciation, the result of renunciation, that is relief from the negative side influence; that is being considered to be very small achievement. The mere withdrawal from the negative side that is not much. This consciousness will awaken in you. *Mokṣa-laghutā-kṛt*.

*Sudurllabhā*. If we only can feel or experience that the goal of renunciation is not much, it is of lower order, then you will get *bhakti*? No, no certainty, no guarantee. Still it is far from you. *Mokṣa-laghutā-kṛt sudurllabhā*.

*Sāndrānanda-viśeṣātmā*. Then if anyhow by chance you come in connection with that thing, that reality; then you'll find some fundamental awakening of happiness. That infinite happiness is approaching you, approaching towards you.

*Śrī-kṛṣṇākarṣiṇī ca sā*. Still if you can continue your devotional activity in a proper line, then you will find, "He's coming to you as Kṛṣṇa Himself." In the conception of Kṛṣṇa consciousness, the Kṛṣṇa concept, He's coming to you - as Kṛṣṇa. Kṛṣṇa means, embodiment of all desirable types of ecstasy, the full. That is approaching - or you are being allowed to have His nearer conception, for your fulfilment of your devotional activities of life. In this way things progress.

So die to live. Dive deep into reality. *Jñāna śūnya bhakti*. That is the world of surrender, the area of surrender is so high, noble, great, and fulfilling. That can come, that can only take us in the

plane of love, affection. If we hope to see and to live in that plane of affection and love, not only this mundane affection and love, but the love of the absolute. Then complete surrender, at His disposal, at His mercy; complete surrender to His mercy.

The reaction comes as love. Your highest contribution of faith towards Him, then He will be awakened, and will come to accept you, in His lap. So no risk no gain. And risk towards the whole, devotion proper. Not sum total of some activities, or some sort of studies, no. Practically it is concerned with the soul, the inner existence of us. Giving and taking must take place from the innermost part of our heart, to play with that thing. Not superficial knowledge, or this bodily labour, or mental labour, they're all superficial. The dealing of the heart to heart, and that is wholesale, because there is no immeasurable world, and no death; eternal.

So, *jñāne prayāsam udapāśya*, our *moha*, our mania for knowledge, and for worldly energy, bodily or mental energy; and the knowledge about so many falsified things, we're proud of that in this world. But He can withdraw everything. The scientist has discovered, invented a particular law, but if He will withdraw from there, it will be nowhere. The backed by His will. So many things are there.

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

If we can find some faith in this, then, what? Everything designed and destined by Him. So what is the utility of some provisional incident? He may make or mar. The law may be changed into opposite, by His will, sweet will. The origin of the world is such independent designer. Like a great hallucination master, magic, or hypnotist. Hypnotism, that is also a very negligent part. The greatest hypnotist, everything depending on His mental strength. He can show anything and everything.

The blind Dhṛtarāṣṭra, when He was ordered, "You remove my blindness, I'd like to see Your great, noble figure others are seeing."

"No, no. Blindness not necessary to be removed. Only I say and you will see Me."

Without His removing the blindness, Dhṛtarāṣṭra saw, by His will, His order. "Yes. You can see Me with blindness, being blind." Being blind he could see.

Then, what sort of sight is He? By His order. So eyes are not indispensable to see Him. Or our mental preparation backing the eye; that is also not. He ordered, "You see Me," he could see without eyes. Without the mentality of sight, he could see. He's *janmandha*, he's blind from the birth. He has got no idea of any colour, any figure; because he's *janmandha*, he's born blind. But still he could see, by His order. His position is such.

And if we try to approach Him, then what sort of attitude, or mentality we should - our earnestness we shall approach Him? What will be the fare to make journey towards that land? It is easy, it is difficult. Easy because it is our in-born tendency from within, it is home. But now we're far from home. It is home, my own thing; so there is hope that I may reach there once. It is my home. I won't find satisfaction anywhere, so I must have to go there - my home. But I'm far off from the home comfort. That is the difficulty, I have lost them.

Any questions on this? Ujjvala-nīlamanī prabhu?

*Jñāne prayāsam udapāśya*. Scholarship is poison. Are you ready to admit this? No?

**Ujjvala-nīlamanī:** Yes.

**Śrīla Śrīdhara Mahārāja:** What you have gathered that is all nonsense. He, he, he. Eh?

**Ujjvala-nīlamanī:** I know, unfortunately. It is my great misfortune.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. They're plodding in the mud. So all misrepresentation. Knowledge of misrepresentation, filled. The bag is not filled with money but filled with some brick-bats. The brain tax filled-up with all misleading things. Are you ready to admit this? Not so soon. What do you say? So much importance you have given, or any of us, not only I'm referring to you. But many of us boast of our knowledge, our experience. But the *bhakti* school is hammering, putting the hammer on the head of knowledge, *jñāna*. That is rather, ignorance is better than knowledge. Can you accept that? Knowledge is more dangerous than ignorance. Because they're comparatively proud; and they're more confident that 'I'm holding higher position.' To remove them from that position is very difficult. Qualitatively in this world, they're in higher position than the ordinary labourers, holding high position. So they're confident that, 'I'm in superior position.' So to remove him from that proud position it is more difficult, than to remove a man, ordinary labourer, from his ignorance. It is easy. It is easy to educate a non-educated person, but to educate an educated person it is more difficult. He has firmly fixed himself there that, 'This is superior thing.' He won't budge an inch from that position so easily.

So, tar madye visyayetu bu balo, sango nahe mage konokal [?] Ordinary persons, misguided souls in the ordinary street, their company is little better. But the company, the influence of the so-called scholars, that is more dangerous. That sort of subtle poison is very difficult to remove. They're proud, 'I know, I hold a higher position than the ordinary mass.' That sort of ego, that fine ego, is very difficult to remove. Ordinary persons they think, 'Yes, we're culprit.' And so also ordinary religious man, 'Eh, I'm a religious man.' It is very difficult to remove his so-called religion, so-called faith. This is the practical experience, and also advice of the *śāstra*.

*[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

*[Caitanya-caritāmṛta, Madhya-līlā, 6.168]*

Half-truth is more dangerous than falsehood. Half-truth is more dangerous than falsehood. *Vedāśraya nāstikya-vāda*. Atheism in the garb of theism. Just as in Śaṅkara, *māyāvāda*, so 'ham. That 'I'm the highest substance, the authority, or the law,' that is non-differentiated, like zero - that cannot assert. Then, no question that, 'I'm among the creation, I hold the higher position; it is possible for me. There is no God. Automatically, holding highest power, and everything highest, that is God - there is no such thing. Ultimately it is unknown and unknowable substance, a region like that. And wherever there is awakening, as human wise men, we hold the highest position. But if we're to admit God then we have nothing, we're His created object, we're play-dolls, we have nothing. As soon as I've admitted God then we're dispossessed of everything, we're only a play-doll at His hands, so everything gone. So much renunciation is not possible to admit. I'm the authority, absolute authority. That means I'm nowhere, such self-abnegation is not so cheap.'

Any question?

**Devotee:** What can help an intellectual to develop *śāstric* vision?

**Śrīla Śrīdhara Mahārāja:** The other aspect, other sleeping aspect will be awakened, and then it will vanish, the cover will vanish automatically. Intellectualism cannot be utilised. But that causeless wealth within, eternal, that should be...

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**Śrīla Śrīdhara Mahārāja:** ...practical aspect, that will break down, evaporate. *Karma, jñāna*, they're only foreign things, foreign cover.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ  
[janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam]*

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]

[*Śrīmad-Bhāgavatam*, 1.2.7]

If anyhow with the help of the scriptures and the devotee, His agents, saints, we can develop our devotion, *bhakti*, then the proper knowledge, and proper apathy towards the worldly substances will follow. That is, healthy knowledge, proper knowledge and healthy energy will come to follow him, if the real thing within awakens. Adjusted with that, not this knowledge or this energy, that is another. Energy, that the capacity to work, to move; and the knowledge, to have conception; that will be the effect in the retinue of your devotion. *Sambhanda jñāna*, what is what? A new world will awaken within him, that what is what? Misreading will evaporate, misreading will retire, and the proper reading will be evolved from within. *Sambhanda jñāna*. "I am so and such and such to my Lord, and to these Lord's friends, Lord's lovers, all these things. And what sort of knowledge, and what sort of movement should be mine in this environment, new environment." In that way, readjustment will come from within. This will have to retire, this knowledge and this sort of energising will retire; will have to go away, like darkness.

Misconceptions may be utilised, only while proper conception has come, "In this way you are misconceiving things." When the professor will say, "Your proper conception is this; but did you misconceive this thing in that?"

"Yes sir, I thought like that."

"Now?"

"Now I see the real thing is this. This is not mine, I am, what to speak of mine, I also belong to Kṛṣṇa, My Lord."

'I am monarch of all I survey,' or 'everything is enemy to me, apathetic to me.'

"I woke one morning and found myself famous."

[Thomas Gray, 1716-71, English poet, wrote one poem, "The curfew tolls the knell of parting day." In the evening he wrote this poem, which got sent to the newspaper. And when he woke next morning he's finding so many gentlemen have come to visit him. "I woke one morning and found myself famous."]

The wholesale gone. Everything belonging to Him. I am not master, even I am a slave, I am not holding the position of a master. What to speak of having, possessing so many properties. Even I am a property to another possessor. And the calculation must begin from that plane, and a new land will be found.

Amar laohitrani [?] "I do not belong to me, what to speak of world will belong to me, and that aspiration. And that sort of aggression, I shall conquer the whole world by the atomic energy." False notion, suffering, human intellect, thinking that he's holding the highest position, challenging to God. "God is only a superstition, only an imaginary thing." Wholesale, radical cure. Amar laohitrani [?] "I do not belong to me; I have my eternal master."

But slave mentality. "Gauḍīya Maṭha is spreading slave mentality to the country. This is most objectionable. This will destroy the military spirit of the land. So they can't be encouraged to spread slavery. That they are none. They do not belong to him, the country does not belong to him, no interest, eh! What are they? Go hence, and live in the Vaikuṅṭha, if you have. We won't allow you to spread this poison into the country."

What shall you say? Ha, ha. We may come down to *Bhagavad-gītā*. Ha, ha, ha, ha. Kṛṣṇa supported war, ha, ha, ha, but not from this standpoint.

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

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

"Sometimes the world is so much thickly attacked by the atheistic influence, that I have to come down again to reestablish some sort of religious environment here. And the dread enemies are killed, and the good thinkers are given certain relief in their life. I have to come."

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Who is there on the other side?

**Badrinārāyaṇa:** Vidagdha Prabhu.

**Devotees:** (Group laughter)

**Vidagdha Mādhava:** Vidagdha Mādhava dāsa.

**Śrīla Śrīdhara Mahārāja:** Taking such dangerous position.

**Devotees:** (Group laughter)

**Badrinārāyaṇa:** No risk no gain.

**Devotees:** (Group laughter)

**Devotee:** Mahārāja. About two weeks ago, a young Gurukula boy that I knew, ten years old, was killed in an accident, and he shouted, "Kṛṣṇa, Kṛṣṇa." Someone so young, what will be his destination?

**Śrīla Śrīdhara Mahārāja:** Young or old, in the level, in the plane of flesh and blood, that is no qualification no more. His mentality is to be examined. In particular place may have some *nāmābhāsa*.

When Gandhi was shot twice at a time, from few yards, two, three yards distance in the chest, "Ha Rāma, Ha Rāma, Ha Rāma," he told. And he fell, his spectacles were thrown; then within half an hour he had to pass away. But he pronounced "Ha Rāma, Ha Rāma." He was going to deliver a religious lecture, a lecture, but his mentality was full of this national progress. It will work in that plane, on behalf of that nation building, sometimes.

So what was his mentality? Sometimes *nāmābhāsa* may come, not *śuddha-nāma*. A peculiar particular case it is possible. It depends on the mental system, of course outer acquaintance, the inner awakening, its relation towards Kṛṣṇa.

When Mahāprabhu, before His *sannyāsī*, one day He was taking the name of "*gopī, gopī, gopī*."

And one tantric he came to give some confrontational advice to Him. "Paṇḍita. Oh you scholar, you know the *śāstra*. You're taking the name of *gopī, gopī*. What is the effect, good effect of that? You may take Kṛṣṇa *Nāma*. It is mentioned in the *śāstra* that if you take the Name of Kṛṣṇa you may get some benefit; we find in the *śāstra*, many *Purāṇas*. But why do you take the name of *gopī, gopī*?"

Mahāprabhu collected a rod and began to attack him. "You fellow, you are coming from the opposite camp. You come to convert into the followers of Kṛṣṇa, eh?" He began, He ran to beat him, to give him a good beating.

He fled, and then began a conspiracy to give a good beating to Mahāprabhu. "He may be a child of the noble family. We're not less, hold not less position than He. We're also coming from a good society, and a good family. And He will come to punish us, to beat us? We shall also see how to beat Him."

Then Mahāprabhu took another course.

*korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete*

"Oh, I came to make the drastic treatment of the cold, catching cold. But I see that what I came to give, that has opposite reaction. \_\_\_\_\_ [?] The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease, then what to do? I came to work-out relief for the people, and the people they're standing against Me, the well-wisher, the relief giver? Then, what may be the remedy of them?" Then He took another course. "I shall become *sannyāsī*. They think that I'm one of them. They have come from respectable family, I'm also coming from

respectable family, so one of them. But I must have to take another chance to help them." So, He went to take *sannyāsa*.

What was your question? I forget.

**Devotee:** That Gurukula boy.

**Śrīla Śrīdhara Mahārāja:** Oh, Gurukula boy, yes.

So taking the name of "*gopī, gopī*," and neglecting Kṛṣṇa. When He was advised to take the Name of Kṛṣṇa, He was enraged. What is the underlying thought there? "Kṛṣṇa, Kṛṣṇa," we may take the Name, but the underlying, the background, the underlying purpose, that should be judged. But still some effect there may be sometimes, not always.

\_\_\_\_\_ [?] A hog is attacking a Mohammedan and the Mohammedan says, "Ha rama, Ha rama!" "Ha rama" means that hog. In the other side, Ha rama! - "Oh, alas. That is a hog coming to attack me." But anyhow, that Rāma came to him, and had some influence. It is possible.

Valmiki, "*ma-ra, ma-ra*," he could not pronounce in direct way, take the Name of Rāma. But Brahmā and Nārada came to prove the efficacy of Rāma *Nāma*. It is mentioned in the *śāstra*.

Sahasra nama vistabhya rama nama \_\_\_\_\_ [?] "Thousandfold result we can find from Rāma *Nāma*. Then this Ratnākara Dasyu he's the most notorious type of dacoit, a heinous person, let us make experiment over him." So asked him to take Rāma *Nāma*. They tried, but Rāma *Nāma* never comes, he could not pronounce. Then they said, "*ma-ra, ma-ra*."

"Yes, *ma-ra, ma-ra*."

"Go on, *ma-ra, ma-ra*."

"*Ma-ra, ma-ra, ma-ra*."

This is just the opposite of Rāma. Then, after sometime, "Take the Name of Rāma."

Then he could. "Rāma, Rāma."

In this way, the mental plane, the attitude with which we're to accept, and the latitude we can conceive, the quality we can conceive depends on that. Because, Vaikuṅṭha *Nāma*, *Nāma* is infinite and the *Nāma* is equal to the thing whose, to the substance Whose name is that. The sound, sound aspect, is one and the same with the original aspect of the thing - that is Vaikuṅṭha *Nāma*. Here in this world a man may be blind, but his name may be Padma-lochan, lotus-eyed, but really he's blind. The name and the figure they may be different. But in Vaikuṅṭha, in the infinite world it is one and the same.

So *nāmāparādha* is there; *nāmābhāsa* is there. By *nāmābhāsa* we can get some relief from this worldly bondage; and by *nāmāparādha* we may be more entangled in this *māyāic* world. So,

*Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita's *Prema-vivarta*] This ordinary, this physical sound, cannot represent the real name which is supernatural, that is, its own aspect.

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

"One Name of Kṛṣṇa can remove so much ignorance that a man has got no power to commit so much sin."

But what is that Name? We're taking that Name so many times, but we do not get only one *Nāmas*, only the result of one Name. So this ordinary name, this superficial, this *māyāic* name and that Name has got great difference. That Name is one and the same with Him, and that comes down to our level. We cannot take it by the dint of our tongue on the lip. Not lip-deep, heart-deep. And beyond heart also, human heart, it reaches to the land of Kṛṣṇa. Kṛṣṇa comes here; the Name Kṛṣṇa, He comes through the heart in the lip, in the tongue - that is Kṛṣṇa *Nāma*. Kṛṣṇa in the form of sound, He's coming down from the transcendental world into my heart, and from heart, controlling all my nervous system, He's coming to the lip and dancing there. That is Kṛṣṇa *Nāma*. The initiative is in the transcendental world, and not production, produced from the physical plane, not that sound. The spiritual sound, spiritual reality has to come down to this plane. He can come down, but we cannot go up there easily. He's super-subject, and we're object to Him, so we cannot interfere with His independence. Only by the negative, by our attraction, by our surrender we can attract Him to come down to our level.

*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*]

It is not a production of our senses. *Sevonmukhe hi jihvādau*. When we're very, with intense serving attitude, *jihvādau svayam eva sphuraty*, He Himself comes down attracted by our serving nature, which is out of His grace. And then He can influence this element and produce sound, and there is dancing there. That is the *Nāma*, *Vaikuṅṭha Nāma*, real Name. We cannot produce. Our sound of our production, physical or mental production, that is not He. He's separate, and He can come everywhere, in any form, in any plane, controlling them.

*[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 I come here, by the force of My internal potency, I remove this external potency's influence, and appear anywhere and everywhere; this is forced back."

When that aeroplane, flying over on the sky, it removes the air, wind, and forcibly passes. So by removing this influence of the material things, He has to come with His own force here, to appear.

*Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā.* "I have got my own potency, and by the power of that potency I remove this gross potency here, and live and move here, and act here."

The law of this nature cannot apply on Him. He has got special power, with the help of that He subdues the law of this nature, and He come here, there, whatever He does, with His own potency. Wherever He goes, the nature, the law of this nature withdraws from that place, and gives His way.

84.02.05.C

[same as 84.02.05.A]

**Śrīla Śrīdhara Mahārāja:** ...should he receive causeless mercy, he's got so many defects, so many very anti attitude, disqualification. Why he should be accepted or given any chance?"

But for us we want that. "Don't come to judge, then I have no hope my Lord." So *jñāna śūnya bhakti*. "If You come to judge I have got no hope. Please grant grace, then I can hope. We approach You to offer me to make progress towards You, if You become very lenient, not to find fault with me."

But at the same time, in the same breath, we utter, "Why this man, disqualified, he should get any grace? Why he will get some mercy, affection?"

That is hypocritical in us and that causes a great deal of difficulty within us, suicidal. That is suicidal. So, Vaiṣṇava *ninda*, Vaiṣṇava *aparādha*. Those that are accepted by Him, and gradually he will be purified, but we're very eager to point out faults in him. That is more dangerous for our own progress, suicidal. In my case I want something higher, but in the case of others we can't tolerate the same behaviour of the Lord. That is a very difficult position. Generally that is the basis of Vaiṣṇava *aparādha*.

Who has been accepted by the Lord, and gradually purifying him, and we give much attention to what is still left, difficulties still left in him, very particularly comes to our attention. And what is then, the result is that I shall, that will be transferred to me. These are the realities of the experience in this line. That if I mark especially the fault of another devotee, that will be transferred to me. It happens, our experience, and also from the *śāstra* we have seen this. So, one must be very careful, not to make any remark, generally, about the practices and activities of another Vaiṣṇava.

Only in the case when he's given, he's empowered by the Supreme. Just in the case of his disciples, to correct his disciples, with a guardian's sympathetic eye. He can detect, he can mark the defects and will help him to remove. There must be some affectionate heart within. He wants to - not jealousy, or anything of that type, but with good will, wants to remove, from the affectionate guardian. That is to some *śikṣā* Guru, or *dikṣā* Guru. From that position one may detect the fault of the students of this line, and help him sincerely to get out of that.

But otherwise, if we're attracted by those faults, that will come to us, and we shall have to pay for that, as a practical thing. And also, based on reason also, and scriptural advices. We must be careful. It is also warned in the Vaiṣṇava literature that you must be careful about Vaiṣṇava *aparādha*. That comes from the jealous spirit of competition or jealousy. That is very detrimental to our spiritual life. So we all must be very careful.

Not specially attracted by any defect. If it comes to my eye, I may refer to the higher authority, "I doubt, that this is the case with that gentleman," so refer. But if we make too much, either in opposition or in any other, that will be transferred. "I'm devouring. My mind is coming in touch of that fault." In that he's devouring it as food, and that is contaminated to this critic. Anyhow it's entering into the mental system of the critic, and it must get its satisfaction from there as reaction. So, very - like trade secret, this is also the secret of our devotional life. We must be aware, and must be very careful about these practical difficulties in the path of our life. So we have been recommended,

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

This calculation, the judgement, the faculty of judgement has been discouraged. That your standard of measuring things that won't stand there. So, *jñāna śūnya bhakti*, you're to learn new alphabet here. In the devotional school you're to come in connection with a new alphabet; old alphabet won't do. *Jñāna śūnya bhakti*. Give up all the pride of your past experience. Your knowledge out of experience of the mortal world, won't do here, won't be applied here.

This is in the case of infinite, autocratic goodness, all these things. In our mouth we speak all these, we pronounce all these big things: absolute good, absolute truth, all these things. But we're not knowing about the characteristic of that. So revealing Himself, we must carefully note His nature.

So *jñāna śūnya*, give up the pride of your own experience, and on the basis that you will go to judge things. But it's not like that, a new law here. And the land of autocrat, and goodness, we're to think. So *jñāna śūnya bhakti*, first step, that to give up all the pride of our previous experience, and to begin a new life. *Jñāna śūnya bhakti*. The laws of the infinite, not the laws of this finite world - as a subject I acquired.

I shall have to enter that domain as an object of the subject. He's the subject, and I'm the object here, possessing a particle of the spirit there. And that is also at His sweet will. Any time I may be dispossessed. That is not in the democratic government, but in the mad monarchy, or some dictatorship. To live in the land of dictatorship and not in the democracy and law. So,

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto '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]

And to try our best to find mercy, grace, kindness, pity, everywhere. Because whatever the dictator is doing, it is all good. We're to be trained like that. He's the highest dictator without fault. So we may or may not understand, but it must be helpful for us, whatever is commanded by the dictator. So no law on which we shall base our judgement and give remark. So our remark is absolutely not only useless but it is faulty, injurious. Such consciousness we're to acquire, and it is not unreasonable. *Jñāne prayāsam.*

Newton told that, "I'm only collecting pebbles on the shore of the ocean of knowledge." Ha, ha, ha.

He was a man of this world, still, he had the sincerity and courage for this statement.

"Even knowledge infinite is on the outside ocean; and I'm on the shore collecting some pebbles."

So even in reference to the knowledge of this world, if it is, can be stated, what to think about that knowledge of infinite, unknown and unknowable. Unknown and unknowable. We must have courage, just as Columbus, he brought his ship to the shore of America, he had the courage. So, to float our boat, little boat in the ocean of unknown and unknowable, and the laws will be of that type. Laws of the higher ocean, that may not be applied in the strait, or in the local sea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Thoroughly new thing we're to study, and the revealed truth. Hare Kṛṣṇa. Hare Kṛṣṇa. If we go to measure the infinite with the law of finite; then it will be hopeless for us to go that side to try. We're to imbibe, think purely of that land, that standard, of the unknown world.

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauḥṛdāḥ  
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

["O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings."]

[*Śrīmad-Bhāgavatam*, 10.2.31]

One devotee says in *Bhāgavatam*. *Svayaṁ samuttīryya sudustaraṁ dyuman*. What is insurmountable ocean. *Svayaṁ samuttīryya*. One who has crossed that insurmountable ocean. *Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra*. That dreadful ocean with dreadful waves and so many animals - water animals. *Bhavārṇavaṁ bhīmam adabhra-sauḥṛdāḥ*. But the saints, that by Your grace cross that ocean, they again send back that boat. The boat, which is compared with the lotus feet of the Lord. By the help of the lotus feet of You - the infinite Lord, absolute - they cross this ocean by the grace of Your holy feet. Again that boat they send back here, for others to cross the same ocean. Their experience about the ocean, and how? In which way they crossed? And what difficulty? Where? They again - Your devotees are so magnanimous, after using the boat of Your holy feet, they cross, then again send them back for us.

*Svayam samuttīryya sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhrdāḥ.* Because their friendship for the people is very white and pure. *Bhavat-padāmbhoruḥa-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān.* And You, at the, You are always in favour of those devotees. So, my dear request, You can't refuse; You allow Your lotus feet again to come this side, and take others towards that, to cross."

The knowledge is our enemy, because this knowledge in this world all misleading. The basis is misleading, however spacious it may be. But it is the negligible part of the infinite. So all misleading, misrepresentation we have collected, gathered, pushed in our brain. All, full of misleading, *māyā*, misunderstanding. So that is our enemy, we have to clear them off, and put fresh things, which is indented from the other world, by pure sources. But theoretical thing is one, and the practical thing another.

Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu*, where there's *bhukti*..

*jñānataḥ sulabhā muktir [bhuktir yajñādi puṇyataḥ  
seyam sādhana-sāhasrair hari-bhaktiḥ sudurllabhā]*

[Mahādeva says: "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."] [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 1.36]

By cultivating our knowledge of soul we can attain *mukti*, that is emancipation, liberation from this miscalculation easily. Though it is not so easy, still comparatively, easily one can renounce everything, considering the wicked nature of the environment. Elimination, elimination, elimination, all elimination. Then just to reach to thing like sound sleep. Sound sleep, that is *mukti*, permanent sound sleep. *Jñānataḥ sulabhā muktir.*

*Bhuktir yajñādi puṇyataḥ.* And we can gather our things of enjoyment by *yajña*, altruistic action. If we take altruistic action, then as a reaction, they will come back to me for my satisfaction, pleasure.

But *seyam sādhana-sāhasrair hari-bhaktiḥ sudurllabhā.* But our real devotion to Hari, that is not so easy. *Sādhana-sāhasrair.* A thousand types of aspirations and practices, still it is *sudurllabhā*, may or may not be acquired. Because, that is friendship with the autocracy, to acquire friendship with the autocracy. Our enjoyment, that is labour and live. If we give some labour, loan to another, that may come back to me. So by the help of my labour, and distribution of that labour, we can easily get future enjoyment. And also by practising our disgust, sincere disgust with the present mortal environment, we can encourage our ego towards salvation - that is complete renunciation, cutting off all connection with the environment. Just like sound sleep, *samādhi*. But to have affectionate connection with the autocratic infinite, that is hardly to be acquired, nor answered.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari. *Hari-bhaktiḥ sudurllabhā.* And the gradual process how one can acquire that, that also traced in *Bhakti-rasāmṛta-sindhu* of Rūpa Goswāmī.

*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*]

If we come in the line of devotion proper, the first result we shall experience, *kleśa-ghnī*, that all the afflicting tendency in our mind, gradually diminish, because we do not want them; our sincere negligence to them, *kleśa-ghnī*.

*Śubhadā*. Then so many things, the proposal of subtle, finer happiness will come, to perhaps to dissuade us from this path, *śubhadā*.

*Mokṣa-laghutā-kṛt*. The third result we shall trace, that *mukti*, mere renunciation, the result of renunciation, that is relief from the negative side influence; that is being considered to be very small achievement. The mere withdrawal from the negative side that is not much. This consciousness will awaken in you. *Mokṣa-laghutā-kṛt*.

*Sudurllabhā*. If we only can feel or experience that the goal of renunciation is not much, it is of lower order, then you will get *bhakti*? No, no certainty, no guarantee. Still it is far from you. *Mokṣa-laghutā-kṛt sudurllabhā*.

*Sāndrānanda-viśeṣātmā*. Then if anyhow by chance you come in connection with that thing, that reality; then you'll find some fundamental awakening of happiness. That infinite happiness is approaching you, approaching towards you.

*Śrī-kṛṣṇākarṣiṇī ca sā*. Still if you can continue your devotional activity in a proper line, then you will find, "He's coming to you as Kṛṣṇa Himself." In the conception of Kṛṣṇa consciousness, the Kṛṣṇa concept, He's coming to you - as Kṛṣṇa. Kṛṣṇa means, embodiment of all desirable types of ecstasy, the full. That is approaching - or you are being allowed to have His nearer conception, for your fulfilment of your devotional activities of life. In this way things progress.

So die to live. Dive deep into reality. *Jñāna śūnya bhakti*. That is the world of surrender, the area of surrender is so high, noble, great, and fulfilling. That can come, that can only take us in the plane of love, affection. If we hope to see and to live in that plane of affection and love, not only this mundane affection and love, but the love of the absolute. Then complete surrender, at His disposal, at His mercy; complete surrender to His mercy.

The reaction comes as love. Your highest contribution of faith towards Him, then He will be awakened, and will come to accept you, in His lap. So no risk no gain. And risk towards the whole, devotion proper. Not sum total of some activities, or some sort of studies, no. Practically it is concerned with the soul, the inner existence of us. Giving and taking must take place from the innermost part of our heart, to play with that thing. Not superficial knowledge, or this bodily labour, or mental labour, they're all superficial. The dealing of the heart to heart, and that is wholesale, because there is no immeasurable world, and no death; eternal.

So, *jñāne prayāsam udapāsyā*, our *moha*, our mania for knowledge, and for worldly energy, bodily or mental energy; and the knowledge about so many falsified things, we're proud of that in this world. But He can withdraw everything. The scientist has discovered, invented a particular law, but if He will withdraw from there, it will be nowhere. The backed by His will. So many things are there.

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

If we can find some faith in this, then, what? Everything designed and destined by Him. So what is the utility of some provisional incident? He may make or mar. The law may be changed into opposite, by His will, sweet will. The origin of the world is such independent designer. Like a great hallucination master, magic, or hypnotist. Hypnotism, that is also a very negligent part. The greatest hypnotist, everything depending on His mental strength. He can show anything and everything.

The blind Dhṛtarāṣṭra, when He was ordered, "You remove my blindness, I'd like to see Your great, noble figure others are seeing."

"No, no. Blindness not necessary to be removed. Only I say and you will see Me."

Without His removing the blindness, Dhṛtarāṣṭra saw, by His will, His order. "Yes. You can see Me with blindness, being blind." Being blind he could see.

Then, what sort of sight is He? By His order. So eyes are not indispensable to see Him. Or our mental preparation backing the eye; that is also not. He ordered, "You see Me," he could see without eyes. Without the mentality of sight, he could see. He's *janmandha*, he's blind from the birth. He has got no idea of any colour, any figure; because he's *janmandha*, he's born blind. But still he could see, by His order. His position is such.

And if we try to approach Him, then what sort of attitude, or mentality we should - our earnestness we shall approach Him? What will be the fare to make journey towards that land? It is easy, it is difficult. Easy because it is our in-born tendency from within, it is home. But now we're far from home. It is home, my own thing; so there is hope that I may reach there once. It is my home. I won't find satisfaction anywhere, so I must have to go there - my home. But I'm far off from the home comfort. That is the difficulty, I have lost them.

Any questions on this? Ujjvala-nīlamanī prabhu?

*Jñāne prayāsam udapāsyā*. Scholarship is poison. Are you ready to admit this? No?

**Ujjvala-nīlamanī:** Yes.

**Śrīla Śrīdhara Mahārāja:** What you have gathered that is all nonsense. He, he, he. Eh?

**Ujjvala-nīlamanī:** I know, unfortunately. It is my great misfortune.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. They're plodding in the mud. So all misrepresentation. Knowledge of misrepresentation, filled. The bag is not filled with money but filled with some brick-bats. The brain tax filled-up with all misleading things. Are you ready to admit this? Not so soon. What do you say? So much importance you have given, or any of us, not only I'm referring to you. But many of us boast of our knowledge, our experience. But the *bhakti* school is hammering, putting the hammer on the head of knowledge, *jñāna*. That is rather, ignorance is better than knowledge. Can you accept that? Knowledge is more dangerous than ignorance. Because they're comparatively proud; and they're more confident that 'I'm holding higher position.' To remove them from that position is very difficult. Qualitatively in this world, they're in higher position than the ordinary labourers, holding high position. So they're confident that, 'I'm in superior position.' So to remove him from that proud position it is more difficult, than

to remove a man, ordinary labourer, from his ignorance. It is easy. It is easy to educate a non-educated person, but to educate an educated person it is more difficult. He has firmly fixed himself there that, 'This is superior thing.' He won't budge an inch from that position so easily.

So, tar madye visyayetu bu balo, sango nahe mage konokal [?] Ordinary persons, misguided souls in the ordinary street, their company is little better. But the company, the influence of the so-called scholars, that is more dangerous. That sort of subtle poison is very difficult to remove. They're proud, 'I know, I hold a higher position than the ordinary mass.' That sort of ego, that fine ego, is very difficult to remove. Ordinary persons they think, 'Yes, we're culprit.' And so also ordinary religious man, 'Eh, I'm a religious man.' It is very difficult to remove his so-called religion, so-called faith. This is the practical experience, and also advice of the *śāstra*.

*[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

*[Caitanya-caritāmṛta, Madhya-līlā, 6.168]*

Half-truth is more dangerous than falsehood. Half-truth is more dangerous than falsehood. *Vedāśraya nāstikya-vāda*. Atheism in the garb of theism. Just as in Śāṅkara, *māyāvāda*, so 'ham. That 'I'm the highest substance, the authority, or the law,' that is non-differentiated, like zero - that cannot assert. Then, no question that, 'I'm among the creation, I hold the higher position; it is possible for me. There is no God. Automatically, holding highest power, and everything highest, that is God - there is no such thing. Ultimately it is unknown and unknowable substance, a region like that. And wherever there is awakening, as human wise men, we hold the highest position. But if we're to admit God then we have nothing, we're His created object, we're play-dolls, we have nothing. As soon as I've admitted God then we're dispossessed of everything, we're only a play-doll at His hands, so everything gone. So much renunciation is not possible to admit. I'm the authority, absolute authority. That means I'm nowhere, such self-abnegation is not so cheap.'

Any question?

**Devotee:** What can help an intellectual to develop *śāstric* vision?

**Śrīla Śrīdhara Mahārāja:** The other aspect, other sleeping aspect will be awakened, and then it will vanish, the cover will vanish automatically. Intellectualism cannot be utilised. But that causeless wealth within, eternal, that should be...

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84.02.05.D

[same as 84.02.05.B]

**Śrīla Śrīdhara Mahārāja:** ...practical aspect, that will break down, evaporate. *Karma, jñāna*, they're only foreign things, foreign cover.

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ*

[*janayaty āśu vairāgyam jñānañ ca yad ahaitukam*]

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]

[*Śrīmad-Bhāgavatam*, 1.2.7]

If anyhow with the help of the scriptures and the devotee, His agents, saints, we can develop our devotion, *bhakti*, then the proper knowledge, and proper apathy towards the worldly substances will follow. That is, healthy knowledge, proper knowledge and healthy energy will come to follow him, if the real thing within awakens. Adjusted with that, not this knowledge or this energy, that is another. Energy, that the capacity to work, to move; and the knowledge, to have conception; that will be the effect in the retinue of your devotion. *Sambhanda jñāna*, what is what? A new world will awaken within him, that what is what? Misreading will evaporate, misreading will retire, and the proper reading will be evolved from within. *Sambhanda jñāna*. "I am so and such and such to my Lord, and to these Lord's friends, Lord's lovers, all these things. And what sort of knowledge, and what sort of movement should be mine in this environment, new environment." In that way, readjustment will come from within. This will have to retire, this knowledge and this sort of energising will retire; will have to go away, like darkness.

Misconceptions may be utilised, only while proper conception has come, "In this way you are misconceiving things." When the professor will say, "Your proper conception is this; but did you misconceive this thing in that?"

"Yes sir, I thought like that."

"Now?"

"Now I see the real thing is this. This is not mine, I am, what to speak of mine, I also belong to Kṛṣṇa, My Lord."

'I am monarch of all I survey,' or 'everything is enemy to me, apathetic to me.'

"I woke one morning and found myself famous."

[Thomas Gray, 1716-71, English poet, wrote one poem, "The curfew tolls the knell of parting day." In the evening he wrote this poem, which got sent to the newspaper. And when he woke next morning he's finding so many gentlemen have come to visit him. "I woke one morning and found myself famous."]

The wholesale gone. Everything belonging to Him. I am not master, even I am a slave, I am not holding the position of a master. What to speak of having, possessing so many properties. Even I am a property to another possessor. And the calculation must begin from that plane, and a new land will be found.

Amar laohitrani [?] "I do not belong to me, what to speak of world will belong to me, and that aspiration. And that sort of aggression, I shall conquer the whole world by the atomic energy." False notion, suffering, human intellect, thinking that he's holding the highest position, challenging to God. "God is only a superstition, only an imaginary thing." Wholesale, radical cure. Amar laohitrani [?] "I do not belong to me; I have my eternal master."

But slave mentality. "Gauḍīya Maṭha is spreading slave mentality to the country. This is most objectionable. This will destroy the military spirit of the land. So they can't be encouraged to spread slavery. That they are none. They do not belong to him, the country does not belong to him, no interest, eh! What are they? Go hence, and live in the Vaikuṅṭha, if you have. We won't allow you to spread this poison into the country."

What shall you say? Ha, ha. We may come down to *Bhagavad-gītā*. Ha, ha, ha, ha. Kṛṣṇa supported war, ha, ha, ha, but not from this standpoint.

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

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

"Sometimes the world is so much thickly attacked by the atheistic influence, that I have to come down again to reestablish some sort of religious environment here. And the dread enemies are killed, and the good thinkers are given certain relief in their life. I have to come."

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Who is there on the other side?

**Badrinārāyaṇa:** Vidagdha Prabhu.

**Devotees:** (Group laughter)

**Vidagdha Mādhava:** Vidagdha Mādhava dāsa.

**Śrīla Śrīdhara Mahārāja:** Taking such dangerous position.

**Devotees:** (Group laughter)

**Badrinārāyaṇa:** No risk no gain.

**Devotees:** (Group laughter)

**Devotee:** Mahārāja. About two weeks ago, a young Gurukula boy that I knew, ten years old, was killed in an accident, and he shouted, "Kṛṣṇa, Kṛṣṇa." Someone so young, what will be his destination?

**Śrīla Śrīdhara Mahārāja:** Young or old, in the level, in the plane of flesh and blood, that is no qualification no more. His mentality is to be examined. In particular place may have some *nāmābhāsa*.

When Gandhi was shot twice at a time, from few yards, two, three yards distance in the chest, "Ha Rāma, Ha Rāma, Ha Rāma," he told. And he fell, his spectacles were thrown; then within half an

hour he had to pass away. But he pronounced "Ha Rāma, Ha Rāma." He was going to deliver a religious lecture, a lecture, but his mentality was full of this national progress. It will work in that plane, on behalf of that nation building, sometimes.

So what was his mentality? Sometimes *nāmābhāsa* may come, not *śuddha-nāma*. A peculiar particular case it is possible. It depends on the mental system, of course outer acquaintance, the inner awakening, its relation towards Kṛṣṇa.

When Mahāprabhu, before His *sannyāsī*, one day He was taking the name of "*gopī, gopī, gopī*."

And one tantric he came to give some confrontational advice to Him. "Paṇḍita. Oh you scholar, you know the *śāstra*. You're taking the name of *gopī, gopī*. What is the effect, good effect of that? You may take Kṛṣṇa *Nāma*. It is mentioned in the *śāstra* that if you take the Name of Kṛṣṇa you may get some benefit; we find in the *śāstra*, many *Purāṇas*. But why do you take the name of *gopī, gopī*?"

Mahāprabhu collected a rod and began to attack him. "You fellow, you are coming from the opposite camp. You come to convert into the followers of Kṛṣṇa, eh?" He began, He ran to beat him, to give him a good beating.

He fled, and then began a conspiracy to give a good beating to Mahāprabhu. "He may be a child of the noble family. We're not less, hold not less position than He. We're also coming from a good society, and a good family. And He will come to punish us, to beat us? We shall also see how to beat Him."

Then Mahāprabhu took another course.

*korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete*

"Oh, I came to make the drastic treatment of the cold, catching cold. But I see that what I came to give, that has opposite reaction. \_\_\_\_\_ [?] The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease, then what to do? I came to work-out relief for the people, and the people they're standing against Me, the well-wisher, the relief giver? Then, what may be the remedy of them?" Then He took another course. "I shall become *sannyāsī*. They think that I'm one of them. They have come from respectable family, I'm also coming from respectable family, so one of them. But I must have to take another chance to help them." So, He went to take *sannyāsa*.

What was your question? I forget.

**Devotee:** That Gurukula boy.

**Śrīla Śrīdhara Mahārāja:** Oh, Gurukula boy, yes.

So taking the name of "*gopī, gopī*," and neglecting Kṛṣṇa. When He was advised to take the Name of Kṛṣṇa, He was enraged. What is the underlying thought there? "Kṛṣṇa, Kṛṣṇa," we may take the Name, but the underlying, the background, the underlying purpose, that should be judged. But still some effect there may be sometimes, not always.

\_\_\_\_\_ [?] A hog is attacking a Mohammedan and the Mohammedan says, "Ha rama, Ha rama!" "Ha rama" means that hog. In the

other side, Ha rama! - "Oh, alas. That is a hog coming to attack me." But anyhow, that Rāma came to him, and had some influence. It is possible.

Valmiki, "*ma-ra, ma-ra*," he could not pronounce in direct way, take the Name of Rāma. But Brahmā and Nārada came to prove the efficacy of Rāma *Nāma*. It is mentioned in the *śāstra*.

Sahasra nama vistabhya rama nama \_\_\_\_\_ [?] "Thousandfold result we can find from Rāma *Nāma*. Then this Ratnākara Dasyu he's the most notorious type of dacoit, a heinous person, let us make experiment over him." So asked him to take Rāma *Nāma*. They tried, but Rāma *Nāma* never comes, he could not pronounce. Then they said, "*ma-ra, ma-ra*."

"Yes, *ma-ra, ma-ra*."

"Go on, *ma-ra, ma-ra*."

"*Ma-ra, ma-ra, ma-ra*."

This is just the opposite of Rāma. Then, after sometime, "Take the Name of Rāma."

Then he could. "Rāma, Rāma."

In this way, the mental plane, the attitude with which we're to accept, and the latitude we can conceive, the quality we can conceive depends on that. Because, Vaikuṅṭha *Nāma*, *Nāma* is infinite and the *Nāma* is equal to the thing whose, to the substance Whose name is that. The sound, sound aspect, is one and the same with the original aspect of the thing - that is Vaikuṅṭha *Nāma*. Here in this world a man may be blind, but his name may be Padma-lochan, lotus-eyed, but really he's blind. The name and the figure they may be different. But in Vaikuṅṭha, in the infinite world it is one and the same.

So *nāmāparādha* is there; *nāmābhāsa* is there. By *nāmābhāsa* we can get some relief from this worldly bondage; and by *nāmāparādha* we may be more entangled in this *māyāic* world. So,

*Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita's *Prema-vivarta*] This ordinary, this physical sound, cannot represent the real name which is supernatural, that is, its own aspect.

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

"One Name of Kṛṣṇa can remove so much ignorance that a man has got no power to commit so much sin."

But what is that Name? We're taking that Name so many times, but we do not get only one *Nāmas*, only the result of one Name. So this ordinary name, this superficial, this *māyāic* name and that Name has got great difference. That Name is one and the same with Him, and that comes down to our level. We cannot take it by the dint of our tongue on the lip. Not lip-deep, heart-deep. And beyond heart also, human heart, it reaches to the land of Kṛṣṇa. Kṛṣṇa comes here; the Name Kṛṣṇa, He comes through the heart in the lip, in the tongue - that is Kṛṣṇa *Nāma*. Kṛṣṇa in the form of sound, He's coming down from the transcendental world into my heart, and from heart, controlling all my nervous system, He's coming to the lip and dancing there. That is Kṛṣṇa *Nāma*. The initiative is in the transcendental world, and not production, produced from the physical plane, not that sound. The spiritual sound, spiritual reality has to come down to this plane. He can come

down, but we cannot go up there easily. He's super-subject, and we're object to Him, so we cannot interfere with His independence. Only by the negative, by our attraction, by our surrender we can attract Him to come down to our level.

*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*]

It is not a production of our senses. *Sevonmukhe hi jihvādau*. When we're very, with intense serving attitude, *jihvādau svayam eva sphuraty*, He Himself comes down attracted by our serving nature, which is out of His grace. And then He can influence this element and produce sound, and there is dancing there. That is the *Nāma*, *Vaikuṅṭha Nāma*, real Name. We cannot produce. Our sound of our production, physical or mental production, that is not He. He's separate, and He can come everywhere, in any form, in any plane, controlling them.

*[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 I come here, by the force of My internal potency, I remove this external potency's influence, and appear anywhere and everywhere; this is forced back."

When that aeroplane, flying over on the sky, it removes the air, wind, and forcibly passes. So by removing this influence of the material things, He has to come with His own force here, to appear.

*Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*. "I have got my own potency, and by the power of that potency I remove this gross potency here, and live and move here, and act here."

The law of this nature cannot apply on Him. He has got special power, with the help of that He subdues the law of this nature, and He come here, there, whatever He does, with His own potency. Wherever He goes, the nature, the law of this nature withdraws from that place, and gives His way.

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84.02.07.A

**Śrīla Śrīdhara Mahārāja:** Generally this day we observe as the day of worshipping the goddess of learning. Sarasvatī *pūjā*. The goddess of learning. She's considered to be one of the potencies of

Nārāyaṇa, Sarasvatī. Sarasvatī, bap [?] sound, potency of sound. Which may be used generally in two ways. In *Upaniṣad* we find,

devi devi dita vesh, para ca para ca [?] *Śabda-brahma*, two potency, the sound potency of two kinds: *śabda-brahma*, transcendental sound, and the ordinary mundane sound.

So medium of mundane sound we receive mundane education and we impart mundane education to others. So many transactions are done through mundane sound. And there is another sound, transcendental sound, that comes to help us to be out of this misunderstood aspect of the world. We're at the present living in the misunderstood aspect of the world, misleading, according to our special interest and position as an exploiting unit. We're engaged in transaction through the sound, and that is the measure of sound we're binding us with this material achievement.

But there is another transcendental sound which carry from the real conception of things from the transcendental standpoint to us. What we see it is not so. Everything belongs to the supreme centre. Try to read in that way, otherwise you'll be frustrated, you'll have to change your position. And according to the change of your position you'll find that you have misread them previously.

If you have a birth of a tiger, then you'll see the human body, however great he may be, you'll see only food; your food. You won't be able to recognise him as a genius, as a Newton, or Einstein, or Alexander, or so. The tiger will see his food in the men.

So all misconception, what is what? So another type of sound, *śabda-brahma*, *Veda*, or the revealed scripture, they come to relieve us from this misunderstanding of misreading of the world, wholesale. And to put us, help us, to put us in the other world. Other world is God centred. What is existing, what is his particular position in conclusion with the interest of the centre?

So, devi devi, para ca para ca [?] *Apara* means mundane, *para* means transcendental. Transcendental sound can come from the person who has got transcendental realisation. From that plane vibration will originate from the deepest plane, and that vibration will be effective. Effective to deal us in such way that we can get relieve from this mundane reading of things around. That will also come.

Words may be the same, but the potency within - just as the homoeopathic globule, all globules similar, but according to the potency inside the result will differ. So the sound may be the same, but from what plane the sound is originating, with what potency? That will help us to work out relieve within us. The mental system will have transformation: to see, to understand, to hear, what is what. Wholesale change will come. Revolutionary change will come in the mental system. So, one: *māyā*, misunderstanding, and another: truth, *paravidya* - that will help us to get relief from all prejudices, local prejudices, and will take us to the universal reading of the things aside, things around us.

So in this way, this day generally, birthday of Sarasvatī. Generally people are interested with mundane learning, goddess of learning.

...

This day is the birthday of Viṣṇupriyā Devī, Gaura-Nārāyaṇa's potency. When Mahāprabhu comes to help in the relief of this mundane world, through the sound, the universal sound, *Hari-Nāma saṅkīrtana*, Viṣṇupriyā comes to help Him in that campaign.

When Mahāprabhu took *sannyāsa*, Viṣṇupriyā was left at home, very young age. But cent per cent faithful to that, her husband. And after His departure and He took *sannyāsa* and went away, Viṣṇupriyā faithfully as she lived in the house left by Him and took the Name of Kṛṣṇa.

And we're told that for counting she used some rice, and as many rice was collecting by the counting she boiled them and dedicated them to Nārāyaṇa, and she used to take that only, that

quantity. After offering to the Lord, she used to take, so gradually emaciated. In this way she lived her life.

When she was fourteen then only Mahāprabhu left, took *sannyāsa*. And after that the whole life she lived making penances, penance full life she lead. And after Śacī Devī departed her brother was her guardian.

And she ultimately had one Mūrti, Vighraha of Mahāprabhu, and used to worship Him as husband-God, Mahāprabhu. And that is being continued here in that Mahāprabhu's house from Viṣṇupriyā's time. Mahāprabhu.

So this day of the year is connected with her holy memory, and it will help us greatly to take us towards Śrī Caitanyadeva. And we may get the grace of Viṣṇupriyā Devī if we honour in her name the time and discuss about Him. She will be propitiated, and Śrī Caitanyadeva - Gaura-Nārāyaṇa also will be propitiated with us. And it will be a step forward towards our transcendental march.

...

Today, then again the day of Puṇḍarīka Vidyānidhi, he also appeared in this day, Puṇḍarīka Vidyānidhi. He's considered to be Vṛṣabhānu Rāja, the father of Rādhārāṇī. In Varṣāṇā, Vṛṣabhānu, Varṣāṇā in Vṛndāvana we find, Rādhārāṇī's father's home. He came here from Chittagong, and he was a *brāhmaṇa*, Puṇḍarīka Vidyānidhi, the title of his scholarship, he was born there.

And apparently he was a man of luxury habits. He had a house in Navadvīpa. Previously, by the holy Ganges, all mostly who could provide they used to have some house on the banks of the holy Ganges. Sometimes they used to come here, and regularly took bath in the Ganges. And then lived in this holy place for some time and then again went to his own home for his livelihood. So Puṇḍarīka Vidyānidhi had a house in Navadvīpa.

Gadādhara Paṇḍita you know was the representative of Rādhārāṇī Herself, here in Gaura *līlā*. Young boy, he's younger than Mahāprabhu. Mukunda Datta, one of the followers of, appreciators of Mahāprabhu Śrī Caitanyadeva, he also came from that quarter, from Chittagong. He knew Puṇḍarīka Vidyānidhi to be a man of high religious type. Religious means *Bhāgavata* type, Kṛṣṇa *bhakta*. But outwardly he was a man who lived a life of luxury, well-to-do man, *zamīndār* of small type. He came to Navadvīpa.

And Mukunda Datta knew because he came from the same place, he came to Gadādhara Paṇḍita. "Will you go to see a Vaiṣṇava, do you like to have *darśana* of a Vaiṣṇava?"

"Yes, yes." Gadādhara Paṇḍita said.

From his childhood he was very fond of Vaiṣṇavas, Kṛṣṇa *Nāma*. So much so when Mahāprabhu came from Gayā, and he had much liking about Mahāprabhu, Caitanya, Gaurāṅga, Nimāi Paṇḍita. But he was very afraid of Nimāi Paṇḍita. Nimāi Paṇḍita whenever he found Gadādhara He used to tackle him with this and that, words and thoughts, that quarrelling, apparently quarrelling with him with some question or other.

So after coming from Gayā, Śrī Caitanyadeva, He expressed His devoted aspect. Then one day He's saying, "Gadādhara, from the very childhood you are a devotee of Kṛṣṇa. But My days all wasted in this discussion of the grammar and the literature, mundane. But you Gadādhara, My friend, your life is very successful - your fulfilment of life. From the beginning you are fond of Kṛṣṇa *Nāma*."

So from the beginning, Gadādhara at his heart, he wants Kṛṣṇa.

And Mukunda Datta asked him, "Will you go to see a Vaiṣṇava who has come from far away?"  
"Yes, yes, I shall go, take me there."

So Mukunda Datta took Gadādhara to that Puṇḍarīka Vidyānidhi.

Gadādhara found, "What sort of Vaiṣṇava is he? He's in a rich and on a bedstead sitting. And the pipe smoking, and the pipe is also very rich type pipe. And he's got his beautiful curled hair on the head, and so many valuable paste are also smeared there. A very rich and fond of luxury, a man is sitting in the bedstead smoking. And he has taking me to him?" So at heart he was, he found disappointment. "What type of Vaiṣṇava he has taking me to have *darśana*?"

Mukunda Datta could guess that, and he told - he was very sweet singer, Mukunda, he with the sweet tone he pronounced this *śloka* from *Bhāgavat*.

*aho bakī yaṁ stana-kāla-kūṭaṁ, jighāmsayāpāyayad apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam, kaṁ vā dayālum śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

This *śloka* was chanted by Mukunda in a very sweet tone.

Then that created a wonderful effect in Puṇḍarīka Vidyānidhi. "Oh!"

The meaning of this *śloka* you know.

And *Bhāgavatam* says, "To whom should we approach without Kṛṣṇa? Who is so very kind, so very gracious, limitless grace in Him? Why? The *bakī*, the Pūtanā came to kill Him in a treacherous way, taking the garb of *dhātri*. With motherly garb she came to kill Him, and Kṛṣṇa gave her the position of a motherly type, of some of the group of the mother, helping mothers. So gracious the Lord, and on leaving Him where should we go for our own good?" That is the meaning.

*Bakī yaṁ stana-kāla-kūṭaṁ*. "In her breast she painted some high poison, and came to suckle the boy Kṛṣṇa. So treacherously in the garb of the motherly affection came to murder boy. And she was given the so high position as the attendant of His mother. In the motherly group she was, she had upliftment there. So grace, so mercy, no consideration of the work, of the activity, the action, no judgement, so much mercy. And leaving that kind-hearted, gracious Kṛṣṇa, where should we go to take shelter, to get help?"

*Jighāmsayāpāyayad apy asādhvī, lebhe gatim dhātry-ucitām tato 'nyam, kaṁ vā dayālum śaraṇam vrajema*. So this entered the heart of Puṇḍarīka Vidyānidhi and began to vibrate, and produced such course there he was stunned. Then shivering began, then some madly gesticulation. And began to scratch his head, scratch his dress, and began to take convulsion and by the grit of his teeth. Where that tobacco, and the rich bedding and his dress he tore and began to roll on the ground and began to cry. *Kaṁ vā dayālum śaraṇam*. "Except Him whom shall we go to take shelter under holy feet?" Began to chant, and began to roll in the bed, and in the floor.

Then Gadādhara thought, 'Oh, what? I have committed a great offence in my mind, thinking that he's not a Vaiṣṇava, who has got such a fashionable dress and style. But really what a great Vaiṣṇava is he that the memory of Kṛṣṇa, how wonderful effect came in him.' Then Gadādhara Paṇḍita came out. "Mukunda I have committed offence against the great *mahā-bhāgavata*. What

will be my fate? I neglected him in the beginning. I committed offence. I think if I take *mantram*, become disciple of him, then he'll forgive all my offences. That is the only way to get out from this Vaiṣṇava *aparādha*. No other way. So I shall have to ask my Master Gauracandra, Gaurāṅga, Nimāi Paṇḍita about this." Anyhow they came out and Gadādhara Paṇḍita took the permission of Nimāi.

Nimāi Paṇḍita, He's chanting suddenly, "Puṇḍarīka bap, Puṇḍarīka, Puṇḍarīka bap."

None knew that Puṇḍarīka has come from Chittagong to Navadvīpa but Nimāi Paṇḍita is taking his name, "Bap Puṇḍarīka" in the mood of Rādhārāṇī's father - bap. "Father Puṇḍarīka, father Puṇḍarīka." Nimāi Paṇḍita chanting like this, in the mood of Rādhārāṇī.

Then when this offer came to Him, "Yes, yes, very good proposal. At once go."

He's Rādhārāṇī, Gadādhara Paṇḍita, he's representing Rādhārāṇī here in this *līlā*. So father, Rādhārāṇī's father, Puṇḍarīka, the Guru. Guru is like father, and the *śiṣya* like child. So Mahāprabhu at once approved and Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi, who was none but Vṛṣabhānu Rāja, father of Rādhārāṇī. And Gadādhara was also incarnation of Rādhārāṇī in Gaura *līlā*.

...

Once, Puṇḍarīka Vidyānidhi was very friendly to Svarūpa Dāmodara - Lalitā Sakhī in this *līlā* - Svarūpa Dāmodara. When he visited once Puruṣottama, Purī, one of his characteristics was that he did not take bath in the Ganges. At night he approached Ganges and took some water and put on his head. At daytime he did not come to the Ganges. He could not tolerate that so many person they will come and dive and they will spit there and make dirty the water. That is pure, holy water, and they're using in such a wrong way. And when the people generally observed fasting he used to take some Ganges water to purify. That was his custom.

Then when he went to Purī he had some - feeling, his sentiment was little - received some check. He felt some pain in his heart that the priestly servants of Jagannātha, they generally used the cloths for Jagannātha which is not very cleansed. When the cloth is prepared some sort of this rice water...

**Devotee:** Starch.

**Śrīla Śrīdhara Mahārāja:** Boiled rice water is necessary for paste purpose. So, and that is considered to be little untouchable, impure. So when it should be given to the Deity, that must be cleansed in the water. So in Purī that was not the custom, practice. They with that rice juice, mixed, painted with rice juice, that sort of cloth they used for Jagannātha.

And Puṇḍarīka Vidyānidhi he could not adjust that. "What is this?" Took some offence against those servitors of Jagannātha.

That night he got a dream, that Jagannātha, Balarāma, Both are coming to him in dream, and are giving slaps in both the cheeks. "You have come here to detect the defects of My servitors, eh? What is this?" They began to, Both of Them is giving slaps.

And the dream was so intense, that when he rose in the morning he found both the cheeks, there's inflammation there. And his first intimate friend was Svarūpa Dāmodara, he was expressing that, "Such is the case with me Svarūpa Dāmodara my friend. I had this objectionable feeling in my mind against these servitors, so Jagannātha and Balarāma They have punished me in this way, see." While showing him both cheeks.

So such is, was the nature of Puṇḍarīka Vidyānidhi. Puṇḍarīka Vidyānidhi in one word, he, the father of Rādhārāṇī, that incarnation, he came here as Puṇḍarīka Vidyānidhi we're told. That is sufficient to, for us, what sort of reverence and devotional mentality we should show to this day, the birthday of Puṇḍarīka Vidyānidhi. A slight connection of this day will help us a great deal in our advancement towards the spiritual world.

...

The third - two, three, and the third, this is the day also, the birthday of Raghunandan Ṭhākura. You know near Kātwā there is a place named Śrīkhaṇḍa, there was a Kavirāja family. Kavirāja means doctor, this ancestral doctor Śrī Kavirāja. He \_\_\_\_\_ [?] medicine, and in that line generally they're practising this medical treatment, Kavirāja. So Raghunandan, there was one Mukunda Kavirāja, notable, even the kings called for him for treatment, and his son was Raghunandan.

He was a bachelor, whole life, he's also told as the incarnation of Pradyumna. Very beautiful figure, extraordinary beautiful figure, and very fond of dancing. And from the beginning he was of course, naturally devotee. So much so, that Mukunda Kavirāja, Mukunda Ṭhākura, they had their ancestral Deity in the house. When Mukunda went outside Raghunandan was a growing boy, and very recently perhaps got a sacred threat and admission for worshipping.

The father leaving home, asked the boy, "Raghunandan, I'm going out, perhaps I won't return on time. You please worship the Deities and you feed Them. *Bhogam*, you must offer *bhogam* for Their food, the Deities, feed Them." That was his expression. "Please, you try to feed Them, my Deities."

He went away, away all day. And Raghunandan's mother she cooked so many things and gave it from outside the temple of the Deity and asked Raghunandan to feed the Deity.

Raghunandan went inside. When the worshipping going on generally doors are shut. And the closed doors Raghunandan was offering and prayed to the Lord, "You take this dish I'm offering, You eat them."

But Mūrti did not answer, did not come to... He began to cry. "My father will rebuke, because requested me to feed You, and You are not taking food. I'll be punished. You have to take this food."

The sincere boy began to cry in such a way that Kṛṣṇa had to come and to take the dish, the food. He was satisfied and came out.

The mother came to remove the *prasādam*. "What is this? All empty."

"No, the Deity has taken. You asked me to feed Them. The Deity has taken."

"You boy, you have eaten this! Deities never eats, we offer Them, everything remains, and we take the *prasādam*. You wicked boy! So rogue you have grown that you have taken all these things?"

"No, no, I have not taken."

"You have taking it. It is impossible you foolish boy. You want to make a fool of me? It can never happen."

He began to cry. "No, I'm speaking the truth."

"Then when your father comes I shall ask him to punish you."

In this way Mukunda came, Raghunandan's mother complained. "Your boy has grown to be such a rogue and he says the Deity has taken."

He also put to his father, "Yes, Deity has taken. He did not take in the beginning, but I began to cry, so Deity came and took."

"Is it true?"

"Yes. It is true my father I don't speak lie."

"Can you show me?"

"I shall try."

So he was given chance of worshipping, and one day stealthily his father could see the Deity has taken food.

So such type of devotee was Raghunandan Dāsa Ṭhākura. And he, when in *saṅkīrtana* he used to dance it was a charming scenery, even attracted Mahāprabhu Himself. And during the Jagannātha Ratha-yatra seven groups, special groups began to sing and to chant and to dance. In one party from Śrīkhaṇḍa Raghunandan was the dancer.

So this is the day connected with the memory, holy memory of that Raghunandan Ṭhākura. He's considered to be Pradyumna Avatāra. And many things are also connected. I'm going on shortly, touching. It is also a saying, that he, in the, there is a tree called this Jambu tree, and according to his wish everyday this *kadamba puspā* have to come in that tree for the worship of his own Deity. So many miracles are here connected with him.

...

Then, the fourth devotee, Raghunātha Dāsa, whom you know, he came from this Kṛṣṇapur, somewhere here in Hoogly district at present. He came in the *kāyastha* caste. His father was a very rich man. About nearly five hundred years ago his father, two brothers only one child, father, two brothers, only child one, Raghunātha. Father and uncle, they were owner of a *zamīndār* state. At that time it was fetching twenty *lākhs*. Twelve *lākhs* to be paid to the king and eight *lākhs* profit they had, net income. Net income was eight *lākhs* and the gross twenty *lākhs*. Only one child in the family, so adorable.

Mahāprabhu after *sannyāsa* - they heard the name of Mahāprabhu. They had closer connection with Advaita Ācārya. And also they used to help all the *paṇḍits*, Sanskrit scholars and their *to/s*, their schools. They had their annual contribution to all the superior scholarly persons of the time in Bengal.

When Mahāprabhu took *sannyāsa*, and from Ramakeli went back to Advaita *bhavan*, Raghunātha Dāsa came and saw Him, and he became half mad in love of Kṛṣṇa. And the charm of Mahāprabhu, His beauty, and His personality, and His devotion, His preaching, His advices about devotion to Kṛṣṇa, melted his heart thoroughly. Mahāprabhu could understand. He did not leave Mahāprabhu.

But Mahāprabhu told him, "Go home. Don't be over enthusiastic, control yourself. Keep your divine love for Kṛṣṇa within your heart, don't express it outside, don't advertise. A time will come very soon when Kṛṣṇa will make His way for you, very soon. You go now. Don't have any external show, but keep it within your heart."

*"sthira hañā ghare yāo, nā hao vātula / krame krame pāya loka bhava-sindhu-kūla*

["Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā, 16.237*]

“Gradually the chance will come to help you. Wait and go home.

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**Śrīla Śrīdhara Mahārāja:** “You are a son of a rich man. Manage to do the feast here for My followers.”

He managed that. Nityānanda Prabhu was very \_\_ [?] blessings. “Very soon your bright day is coming.”

And He also addressed His followers, “Look at this young boy, he has got immense wealth. Everything what is required for a young man for enjoyment, profusely, everything with him, but he does not like them, does not like them. Kṛṣṇa’s grace has come down in his heart. He does not like anything, but he’s mad for going out from the home of this material danger, and to become a beggar, street beggar for Kṛṣṇa, he has become mad. Just to see to this ideal, high ideal devotion, attraction, love of Kṛṣṇa has made him mad. He’s very, very fortunate. This royal dignity and this prosperity does not, cannot please him.”

Then anyhow he went home. And one day while all were watching he don’t go to the harem but he began to stay outside. Father and other guardians, they thought that his condition has become very grave. So, ten persons were engaged to guard him. “Any moment he may go out. Ten persons enlist.”

One day, the early morning, their family Guru Yadunandana Ācārya, suddenly entered the house. And finding Raghunātha in the outhouse, he meet him and requested that, “I’m going out for some important business. But my Deity there is none to worship, so please ask that *brāhmaṇa* gentleman to serve my Deities for a day or two during my absence. Please request in my name to do this.”

Then, he gave this advice and went away, and Raghunātha also went, followed him. And the guards saw that he’s going, he’s following the family priest, family Guru, so did not interfere.

Raghunātha on the way requested the Guru, “You go in your own business. I shall go alone to request the gentleman to do the service during your absence.”

He also went away, and Raghunātha took that advantage, perhaps requested that man, and he went away, in the opposite direction. He knew that whenever they’ll find that “Raghunātha is not coming home, where has he gone? They know that I shall go to Purī, they’ll send men towards the way of Jagannātha Purī.” But he went the opposite direction, Raghunātha, opposite direction. “That they will come, very soon men will come to search me.” Opposite direction, the whole day in opposite direction. Then in the evening, went to some milkman’s house and a little milk he begged and took, and passed the time there in the cowshed. Then in the morning he began to start towards Purī.

These people - “Where is Raghunātha? The guards said he went with the family Guru, but in his house he’s not there. Where has he gone? He must have left for Purī.” Then so many men ran to that side but they could not find him, they came back.

And Raghunātha tactfully he managed to go. Twelve days, day and night he began to walk towards Purī. Only three days taking some food, other days no food was necessary. He was fed

with divine love, surcharged. Only three days, out of twelve days, three days he took something, here and there.

And when Raghunātha enquired where Mahāprabhu is, already he heard in that house - Gambhīrā, Kāśī Mīśra bhavan. He went there and fell flat, just in the compound, and just before Mahāprabhu. The attendant of Mahāprabhu - Govinda, he told that Raghunātha has come and introduced to Mahāprabhu.

"Yes, look after him. He has come with great difficulty without food, he's only walking, walking. Take care of him for few days, then he will mange for himself." That was the direction of Mahāprabhu.

From that day, for few days perhaps he took *prasādam* there, after that he began to beg. In the gate of the Jagannātham, then in the *chatram* began to beg.

The parents thought that is impossible to take him here, they did not make any other attempt. But they sent one *brāhmaṇa*, two servants, and some money. "Go and hire a house, and see that my son may not die without food, try to feed him at least. And hire a house and try to keep him there, and at least some food you will manage to give him."

They tried their best. But Raghunātha he was eating, begging, he took not. He invited Mahāprabhu for two years to take food there. By his request Mahāprabhu took food, took *prasādam* there for his satisfaction. After that Raghunātha left that idea. "That this only to purchase some name and fame. Mahāprabhu is not pleased to have such *prasādam*." In this way.

Then Mahāprabhu put him - Svarūpa Dāmodara was the most favourite attendant of Mahāprabhu and a good scholar also. Raghunātha was also scholarly, he was a scholar, afterwards we find from his writings. Beautiful poetry in Sanskrit he has written for us afterwards. So Mahāprabhu gave him in charge of Svarūpa Dāmodara.

"Svarūpa Dāmodara, I request him to take charge of you, and he will advise you what will be necessary for your devotional life."

But suddenly one day Raghunātha approached Mahāprabhu. "Why You have managed to take me out of my house, my home? And what is my best benefit? If You please say through Your own words then my heart becomes satisfied."

Then Mahāprabhu in nutshell told,

*[grāmya-kathā nā śunibe,] grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe]*

["Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely."] [*Caitanya-caritāmṛta, Antya-līlā, 6.236*]

*[amānī mānada hañā] kṛṣṇa-nāma sadā la'be / vraje rādhā-kṛṣṇa-sevā mānase karibe]*

["Do not expect honour, but offer all respect to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."] [*Caritāmṛta, Antya-līlā, 6.237*]

"I have given you in charge of Svarūpa Dāmodara. He knows, he's qualified even more than Me. Still if you want to hear something direct from Me then I say that don't indulge you in this worldly talk, or attend worldly talks. These mundane matters you try to avoid your best.

*Grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe.* And don't eat delicious dishes. Whatever will come of itself, ordinary food, that you will take.

And, *amānī mānada hañā kṛṣṇa-nāma sadā la'be.* Always try to take the Name of Kṛṣṇa, with this attitude, *amānī mānada*, that you'll give respect to others but don't expect any respect from others, anyone. You'll be humble, but don't expect any respectful dealings from others - don't, never aspire after. In this way you'll try to take the Name of Kṛṣṇa constantly.

And, *vraje rādhā-kṛṣṇa-sevā mānase karibe.* And in the mind, in the inside, you'll try to serve Rādhā-Kṛṣṇa in Vṛndāvana. As if mentally you're in Vṛndāvana and you're rendering service to Rādhā-Kṛṣṇa *līlā*. This is My advice, main advice to you."

And then again He took his hand and put into Svarūpa Dāmodara's hand. "I'm giving you in charge of Svarūpa Dāmodara. He's the best spiritual guide, teacher, and he'll take care of you." In this way.

And when Raghunātha entered that Purī, he reached Purī and stayed there, Mahāprabhu stayed sixteen years still. Sixteen years Mahāprabhu was in appearance there, and Raghunātha was there. After sixteen years Mahāprabhu departed.

And Raghunātha left Purī and went to Vṛndāvana, thinking that, "I shall, what to get I have got. But only I want to have a view of Vṛndāvana Dhāma and then I'll leave this body from Govardhana." He thought, "I shall try to mount in the highest peak of Govardhana and from there I shall fall down to the ground, and necessarily I shall, my body will die." With this idea he went to Vṛndāvana.

But there he came in touch of Sanātana Goswāmī and Rūpa Goswāmī, and found the beginning of a new life. "What is this? Mahāprabhu has not departed. Mahāprabhu is living in them."

Rūpa, Sanātana was a delegated power by Mahāprabhu to teach this real devotional current got from Him, in a new light. And they were asked to draw it from different scriptures to prove that what Mahāprabhu taught them, that is the very gist and the purpose of all scriptures. *Vedaiś ca sarvair aham eva vedyo.*

*[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

As in *Bhagavad-gītā*. "The fulfilment, the attempt of every revealed scripture is to show Me, that I'm the highest centre, I'm the Absolute."

“Kṛṣṇa is the Absolute, try to prove this. What I say to you, you try to prove from the help of the different scriptures and historical reference. By any means try to prove that Kṛṣṇa Svayaṁ-Bhagavān, Vraja *līlā*, Vṛndāvana *līlā* is the highest achievement for us.”

And that was begun by them, those two brothers. And Raghunātha came in their connection, association, and found, “Oh, Mahāprabhu is here!” He could not, he left the idea of leaving this world and joined them as a disciple, of Rūpa, Sanātana, in their connection.

Mahāprabhu gave order to Sanātana Goswāmī that, “My followers are very poor, helpless. If they come any time in Vṛndāvana you’re to look after them. Caretaker, you’ll have to be caretaker of all My poor disciples, whoever will come to Vṛndāvana.”

Appealing to Sanātana Goswāmī. And Rūpa took the charge, took care.

Raghunātha was so self-forgetful. He was in the Rādhā Kuṇḍa one day, sitting, taking Name, one tiger came and it took, drinking water by his side. He does not care.

Sanātana Goswāmī suddenly reached there, and his view saw that incident. “What is this?”

He, Raghunātha used to live under a shade of a tree.

Then Sanātana Goswāmī requested, “It is my order, you should construct a hut, a cottage, and live there. Don’t disobey my request. I entreat you to do this.”

Then from that time he managed to construct a small cottage and he used to live there.

His abnegation, this *vairāgya* was incomparable. The *vairāgya*, the abnegation, indifference to the worldly enjoyment, was of very high degree, of both Sanātana, Rūpa, all the Goswāmīs. But Raghunātha he surpassed all. When he was in Purī, sometimes in the beginning begging *prasāda* from the gate of Jagannātha temple. Then sometimes in the *chatram* where generally the beggars are given by the rich fellow, in some way *prasādam* distribution, free distribution of *prasādam*. Then he found that, “I’m taking what is due to others *karma*.” Where the Jagannātha *prasāda* which is not sold, that is given to the cows of Jagannātha. But when it is so much stale, that emitting bad scent, the cows also can’t eat, that *prasāda* of Jagannātha he used to take and washing by sufficient water and putting some salt, he used to take that.

And Mahāprabhu heard this. And one day when he was taking that *prasāda* Mahāprabhu approached and suddenly took something to eat, Mahāprabhu. “Oh! I have tasted many types of *prasādam* of Jagannātha. But so sweet *prasāda* I have never taken anywhere!”

So what is the taste in the *prasāda*? Not mundane. So much faith, so intense faith in the *prasādam*. The rotten things which, applying little salt he’s taking and giving, and he’s the son of a kingly style family.

In Vṛndāvana also when Raghunātha went, in last days he used only to take one pot of this - mata [?]

**Badrinārāyaṇa:** Buttermilk.

**Śrīla Śrīdhara Mahārāja:** When the curd mixed with water and some movement it produces something - mata, go mata, buttermilk or something. He used one pot of buttermilk and passed his days. That is not possible for a man of flesh and blood. They’re really persons come down from the other world, so it was possible for them to show the ideal of abnegation in different ways, the

*vairāgyam*. It is not possible for ordinary human beings of flesh and blood to observe such degree of abnegation; then he will die. But he created the standard, the ideal of such *vairāgya*, Raghunātha.

And he studied the production of Rūpa Goswāmī, of the highest type of *rasa*, *mādhurya rasa*. And he appreciated the very acme, the highest object, what is the divine service, the culminating point of divine service - that is Rādhā *dāsyā*. So he's called *prayojana* Ācārya. Sanātana Goswāmī generally conceived by the paravati [?] by the Ācāryas of the later days as *sambandha jñāna*. What is what? What is our position in this world, and what is what? *Sambandha*. My position is where in this hierarchy, spiritual hierarchy? That was explained more clearly by Sanātana. And then, what should we cultivate and how to attain to that end? That was mainly given by Rūpa Goswāmī. In the domain of love, how we can attain fulfilment of our life? Rūpa Goswāmī. And what is particularly the highest point of our attainment? That was very strongly shown by Raghunātha Dāsa, Rādhā-kantha. In his famous *śloka* he says.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi  
tvam cet kṛpaṁ mayi vidhāsyasi naiva kim me, prānair vrajema ca varoru bakārināpi?*  
[*Vilāpa-Kusumāñjali*, 102]

This *śloka* has given us the conception of our highest attainment in the school of Śrī Caitanya Mahāprabhu. What is that? He says, he's addressing to Rādhārāṇī.

"Oh, my mistress! My, the Lord of my heart. *Āśābharair-amṛta-sindhu-mayaiḥ*. From long time, from long, long time I'm waiting with great patience to have Your mercy. *Āśābharair-amṛta*. And that is so sweet to me I cannot avoid it. It is heart melting, heart attracting, heart gracing. It is so deeply touching me I can't avoid Your service connection. *Amṛta-sindhu-mayaiḥ kathañcit, kālo mayāti*. Anyhow I have managed to come, so long time, so long way. I'm impatient now. Be gracious.

*Kathañcit, kālo mayātigamitaḥ kila sāmpratam hi, tvam cet kṛpaṁ mayi vidhāsyasi naiva kim me*. If You are not propitiated, not gracious with me, then I have got no hope. I have come to the end. My present life will be finished here. Even so much so, that what I shall do with this Vṛndāvana? Vṛndāvana is of no use to me. *Kathañcit, kālo mayātigamitaḥ kila sāmpratam hi, tvam cet kṛpaṁ mayi vidhāsyasi naiva kim me, prānair*. What is the utility of my life, living? It is useless. What is this, for my existence it is useless, it will come to end, no utility. And even this Vṛndāvana, this Vṛndāvana is also not for my liking. I don't, I can't love this Vṛndāvana which is associated with this *līlā, vrajema*.

What to speak, even I can't relish the company of Kṛṣṇa. What can I do without You? Without You even Kṛṣṇa has no meaning in me. I can't tolerated Him. In my life I can relish neither this environment, not even Kṛṣṇa. If He Himself comes to grace me, I can't relish that, without Your connection. So please be gracious with me. You are all in all. Without You, to get, to achieve Kṛṣṇa consciousness, that is not Kṛṣṇa consciousness. Your position is such, so great and so beautiful, in Kṛṣṇa *līlā*. You are the centre of all the *līlā* of Kṛṣṇa. So without You I can't conceive any life, any living. And even the Vṛndāvana and anything else. I extremely surrender to You for Your grace my Mistress."

In this way, Rādhā *dāsyā*. Our best fulfilment is in the service of Rādhā, because Rādhārāṇī can fully attract Kṛṣṇa, grace of Kṛṣṇa, She can only. The other half who can draw the maximum *rasa*,

ecstasy from Kṛṣṇa, and who are in quantity as well in quality. So those that are serving Rādhārāṇī, in their remuneration of service to Rādhārāṇī, they get the highest type of qualitative of *rasa* from Kṛṣṇa. That cannot be had in any other channel. And what comes through Rādhārāṇī that is of the highest quality. So the service of Rādhārāṇī, that should be our summum bonum of life. This was announced clearly by Raghunātha Dāsa Goswāmī Prabhu, and who is considered to be *prayojana* Ācārya. That he's the guide to show us what is, where is our best fulfilment of life - Dāsa Raghunātha.

So by coming in connection with this day, and by our discussion, try our poor attempt to discuss with all these things, we may be benefited in our achievement towards our goal. Dāsa Goswāmī.

Then, these are the days of advent of these *mahātmās*.

...

Now we come to Viśvanātha Cakravartī. This day, his day of disappearance from this world, day of disappearance. Viśvanātha Cakravartī. About two hundred years after, Viśvanātha Cakravartī came. He composed the commentary of *Bhagavad-gītā*, elaborate commentary of *Śrīmad-Bhāgavatam*, and many other books to help these devotees who came afterwards in this *sankalpa*. A big Ācārya he was. Many things he has dealt in his own way to make understandable, to approach properly towards the *śāstric* dispensation of Rūpa, Sanātana, and others, *Bhāgavatam*, like that. Viśvanātha Cakravartī Ṭhākura. And by his grace Baladeva Vidyābhūṣaṇa also composed the commentary of *Vedānta*, *Govinda-bhāṣya*. So there are many things to be read. Viśvanātha Cakravartī was born in the Nadia district, just on the, near the Ganges, from Devagram or somewhere. And comes from *brāhmaṇa* family, high family, and he himself was a great scholar of Sanskrit. He came in the line of Narottama Ṭhākura, and he gave us extensive scriptures to help, to know very precisely and very elaborately to know about the pastimes of Mahāprabhu, as well as Rādhā-Kṛṣṇa, Vṛndāvana, Navadvīpa. The Guru Paramparā we chant...

*saṁsāra-dāvānala-liḍha-loka-*, [trāṇāya kārūṇya-ghanāghanatvam  
prāptasya kalyāṇa-guṇārṇavasya, vande guroḥ śrī-caraṇāravindam]

["The Spiritual Master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the Spiritual Master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a Spiritual Master, who is an ocean of auspicious qualities."] [*Śrī Śrī Gurv-aṣṭaka*, 1]

...comes from him, and many things come from him. He has written notes. *Bhakti-rasāmṛta-sindhu-bindhu*. Rūpa Goswāmī has written the ocean of the *rasa* of *Bhakti-rasāmṛta-sindhu*, and he says one drop of that. Then Sanātana Goswāmī Prabhu's *Bṛhat-Bhāgavatāmṛta*, he says one drop here, *kona, kirana-bindhu*. And *Ujjvala-nīlamanī*, the jewel of supernatural world - Kṛṣṇa in *mādhurya rasa* He has got *kirana-bindhu, kirana*, one ray, particular ray of that. And then many booklets he has, and poetry he has composed for us to... And Mahāprabhu's *aṣṭa-kālīya-līlā*. Just as Rūpa Goswāmī Prabhu has given *aṣṭa-kālīya-līlā*, twenty four hours service engagement with Kṛṣṇa, Rādhā-Govinda. Viśvanātha Cakravartī has given us in Caitanya *līlā* twenty four hours of engagement in the service of Mahāprabhu, he has given. So he

has done a great service to the *sampradāya* and to distribute his mercy towards us - Viśvanātha Cakravartī Ṭhākura.

...

Then another two Godbrothers, one Bharati Mahārāja and one Parvata Mahārāja, our senior Godbrother *sannyāsī* disciples of our Guru Mahārāja, they also preached.

That Bharati Mahārāja was very popular, his preaching style was very charming and capturing. We appreciated his preaching in the beginning very much, attractive.

And Parvat Mahārāja was also one of the earliest disciples of our Guru Mahārāja. He was born in this Svarūpa-Gaṅgā, on the other side of the Ganges here.

And he saw Bhaktivinoda Ṭhākura also chanting. He was born in a house, the next house where Bhaktivinoda Ṭhākura lived for some time \_\_\_\_\_ [?] And from his childhood he saw Bhaktivinoda Ṭhākura and chanting his names.

He told to me, "In early morning Bhaktivinoda Ṭhākura he was chanting Hare Kṛṣṇa *mahā-mantra* just as one is calling a man who is far off. Living: a man calling another man. In this way, living way, he was calling Kṛṣṇa. And he was old, and attacked with some rheumatism. In His sweet will. And there was one cement chair was constructed, and he was walking and when he felt fatigued he used to take his seat." Perhaps that is also there now. Bhaktivinoda Ṭhākura.

And in early age he went to Prabhupāda and took shelter under him. He was posted in Purī, Jagannātha, for a long time, Bhakti-kuṭīra, appointed by Prabhupada, taking *prasādam* and living in Purī, Jagannātha, Bhakti-kuṭīra, as a protector of that house. Then when Prabhupāda begin his preaching life he came and became a *sannyāsī*. In Uddala he established a Maṭha, no, Orissa, and preached there specially in the...

And when in the lifetime of Prabhupāda he used to preach in the whole of Bengal and outside also.

One thing I remember about preaching, he's talking with - I'm a newcomer in the Maṭha - he's speaking to another gentleman. "I want to preach in that quarter." Some east Bengal now.

They told, "Oh! You have come to preach here? Do you know there is one *siddha-mahātmā*? On the side of that particular river there is a person who is regarded as *siddha-mahātmā*. He has attained the highest end of life. Have you seen him? You have come here." And he's saying.

I told him that, "There is many *siddha*: this *alu siddha*, that potato boiled, another meaning of *siddha* is boiled. I have seen many *siddha*, this potato boiled, this other boiled, this, that boiled, so many boiled things we have already."

"What do you say? You are insulting us! Yes, yes!"

"This is not insult. This view of all those *siddhas* they know nothing. What Mahāprabhu has said that is the highest. All other proposals are trash, and these nasty things. We have come from a great *mahātmā* to carry to you the highest summum bonum of life of Mahāprabhu, *Śrīmad-Bhāgavatam* etc. We do not care a fig for all these cheaters in the garb of religion, they're cheating the people."

That was the preaching way, or method of preaching, style of preaching of Gaudiya Maṭha in those days, forceful. So, as I have got capacity, I try my best to represent to you what I know little

about these *mahātmās*. And I pray that they may be propitiated with us, and we may get some favour from them. With this prayer I stop here.

*vāñchā-kalpatarubhyaś ca kṛpā-sinhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

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

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrīmad Bhaktisiddhānta Sarasvatī [Goswāmī Prabhu-pāda kī jaya!]

...

*mahā-viṣṇur jagat-kartā, māyayā yaḥ srjaty adah  
[tasyāvatāra evāyam, advaitācārya īśvaraḥ]*

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

Kṛṣṇa has got His various Avatāra. Avatāra. Avatāram. Come down. Kṛṣṇa conception is the highest. There is also differentiated character in Vṛndāvana, Dvārakā, etc, Mathurā. Then again in Vaikuṅṭha, come down, same thing coming down, approaching towards *māyā*, misconception. From the spontaneous pastimes coming down in Vaikuṅṭha in constitutional method, to deal with the kingdom of spiritual, purely spiritual realm. There is also Caturvyūha, then other twenty four functional Gods, all spiritual - fully. Then He has got this Avatāra, Daśa Avatāra, Līlā Avatāra, Vaibhava Avatāra, Puruṣa Avatāra. Puruṣa Avatāra are three: with permanent function, one in the back of the whole *māyāic* creation, at the back of the whole misunderstood world. Kāraṇārṇavaśāyī. Then next there are so many *brahmāṇḍa*, and the back of each *brahmāṇḍa* Garbhodakaśāyī. Dvitiya Puruṣa. Patam Puruṣa, Dvitiya Puruṣa. And third, at the back of every *jīva* consciousness, Paramātmā, Kṣīrodakaśāyī. Three types of Puruṣa Avatāra. They're all connected with this misunderstood part of the whole. Vaibhava Avatāra, or Matsya, Kūrma, Varāha, etc, ten. Yuga Avatāra, Haṁsa, Yajña, Kṛṣṇa, Gaurāṅga, Yuga Avatāra...

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84.02.19.A

**Devotee:** So I was trying to understand that about these different kinds of *dikṣā*.

**Śrīla Śrīdhara Mahārāja:** But this is not new. This *Hari Nāma dikṣā*, and then ordinary *dikṣā* means this *Gāyatrī*. *Brahmā Gāyatrī* and that *Pañcarātriḥ dikṣā*, after that *dikṣā* this *Brahmā Gāyatrī dikṣā*,

along with that. And then *sannyāsa*. Three. They say that *Pañcarātrika dīkṣā* and *Gāyatrī dīkṣā*, two different? Three, first means *Hari Nāma*, second, what they told?

**Devotee:** Brahmā.

**Śrīla Śrīdhara Mahārāja:** Brahmā Gāyatrī. And then?

**Devotee:** Then they told Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** Then Vaiṣṇava *dīkṣā*? But our Guru Mahārāja - the Brahmā Gāyatrī *dīkṣā* and this Vaiṣṇava *dīkṣā*, that was at one time. Vaiṣṇava *dīkṣā*.

**Devotee:** *Pañcarātrika dīkṣā* is also Brahmā Gāyatrī?

**Śrīla Śrīdhara Mahārāja:** *Pañcarātrika dīkṣā* not Brahmā Gāyatrī. Gāyatrī *vaidik dīkṣā*. *Pañcarātrika dīkṣā* they call it Vaiṣṇava *dīkṣā*. Generally some recognition is given to the caste *brāhmaṇa*.

Have you heard the name of Korana? In America?

**Devotee:** Korana? No.

**Śrīla Śrīdhara Mahārāja:** He's proving, or researching a particular thing. He says, "If I can get one cell from the body of Napoleon then I can make many Napoleons from different cells."

Just as from the vegetable kingdom there is that sugar candy, and many parts may be taken. In potato also, many sprouts come, and if we cut them to pieces then one sprout may produce one potato plant.

So also in human body there are many cells, and from every cell in a scientific way we can get the man whose body cell it is.

**Devotee:** Hmm, cloning.

**Śrīla Śrīdhara Mahārāja:** The mentality, the vigour, everything is contained in the every particle by which the body is constructed.

So some importance is there in the bodily succession, general, but there is exception. So those that come from a *śūdra* or *mleccha* body that is generally considered impure. From their ancestors they were not preparing particular rites and these customs following so the impurity is there.

And the *smārta* section, the Śāṅkarite interpretor, many of them, and some of the Madhva School Vaiṣṇava, they also admit that. That by *Hari Nāma* the purification of the subtle body is effected. But the *karma* which is attached to be suffered or enjoyed in this particular body, that cannot be purified by *Hari Nāma*, by anything else. All the *karma*, this action which we have done in our previous life they are classified, *kūṭaṁ bījaṁ phalonmukham*.

[*aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham  
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām*]

["The four types of sin known as *aprāabdha*, *kūṭa*, *bīja* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."] [*Bhakti-rasāmṛta-sindhu*]

First *prāabdha* and *aprāabdha*. The *karma*, the action which has been attached to be enjoyed or suffered in *this* body, that is *prāabdha*. And which is deposited to be experienced in future, that is *aprāabdha*. It's begun, and not begun. *Prāabdha* means which is begun already, and *aprāabdha* which is left out for future. Again, which is left out for future that is also divided into three. *Kūṭam bījam phalonmukham*. In *Hari-bhakti-vilāsa* [?] [*Bhakti-rasāmṛta-sindhu*] we can find all these details collected from different scriptures by Rūpa Goswāmī. *Kūṭam* means undetectable portion of our past action which we cannot read. What are the activities, what are the results contained there in a very fine way, in microscopic way how we can't detect that.

Just as we're told now that in Japan they're preserving a library where the letters of the book cannot be read by the ordinary eye - with microscope. So composed by smallest letter so many books in a small encyclopaedia only in a small book. It is they're accommodating in their library, the smallest composition which cannot be read by ordinary eye. Microscopic glass is necessary to read the books.

So *kūṭam*, which is undetectable, like a plane of action. And gradually that will come out and they will demand their satisfaction, *kūṭam*.

*Bījam*. *Bījam* means which is detectable, more clear, actions more clear, that is *bījam*. We can understand that 'this is the seed of that plant, this is the seed of that plant.' That is *bīja* means seed, which is detectable. 'This is the seed of particular action. This is the seed of another, the murder, and this blackmailing, this is that.' So many that can be detectable.

And *phalonmukham*, there are others who are waiting to get their realisation very soon, demanding. "The next chance I must get." This is *aprāabdha*.

And *prāabdha* which has got their satisfaction in this body. These are the divisions.

But they say, the Vedic scholars are generally of this opinion that what is *prāabdha*, already begun to be experienced in this body, that cannot be changed. It is out of hand. And others which are reserved for future, that may be finished by our good action, good activity. We may not have to undergo all these reactions.

But the Vaiṣṇava School, this Gauḍīya Vaiṣṇava, they say this *prāabdha* can also be removed. What is already attached to be experienced in this body, that also can be removed only by *Hari Nāma* - by no other means. Only Kṛṣṇa *Nāma*, *Hari Nāma*, can purify one which is already begun to be experienced in this body. So he may be purified. A *śūdra*, *mleccha*, can by properly taking *Hari Nāma*, then he may be converted into *brāhmaṇism*. It is possible by *Hari Nāma*. They have given quotations from different places, and by their analysis of the meaning of those quotations they're saying that they may be free from the *prāabdha karma* which is already begun to be experienced in this life. Now the *śloka* from *Bhāgavatam*.

[*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām*]  
*bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

*Śva* means kukur [?] dog, even the dog eaters, that is the lower section, they also can be purified from their lower birth. Another,

*yan-nāmadheya-śravaṇānukīrttanāt, yat prahvaṇād yat smaraṇād api kvacit  
śvādo 'pi sadyaḥ savanāya kalpate, [kutaḥ punas te bhagavan nu darśanāt]*

[Devahūti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly."]  
[*Śrīmad-Bhāgavatam*, 3.33.6]

Those dog eaters and lowest class people, they can be immediately purified by taking the Name of the Lord. Now Jīva Goswāmī is again giving commentation to this. Yes, the *prārabdha* is gone. You note it very attentively. *Savanāya kalpate*, the *kalpa*, the Sanskrit word is used ishadonya [?] *Indra kalpa*, he's just like Indra but not Indra proper, a little less. *Kalpate, savanāya kalpate*. He becomes purified to such a standard as he can perform the sacrifice which is reserved only for the *brāhmaṇas*. *Kalpate* means little difference. So here Jīva Goswāmī has given his own commentation. What is the little difference? That his *prārabdha* gone, and he attains the position of a boy of a *brāhmaṇa*.

But the boy is not allowed for this *brāhmaṇa yajña* until and unless he's given the sacred thread. That is also, a *saṁskāra* is necessary. *Janmanā jāyate sūdraḥ* - by birth everyone is impure, but only by *saṁskāra*, but who will be fit for *saṁskāra*? Only the *brāhmaṇa* boy. Now, he reaches the stage of *brāhmaṇa* boy, and not the *brāhmaṇa*. Then when that *saṁskāra* is given to that *brāhmaṇa* boy, from any caste he may come, taking Hari *Nāma*, he should be considered as *brāhmaṇa* boy. And again when that *Gāyatrī saṁskāra*, the *brāhmaṇa saṁskāra* is given, then he gets the recognition of a bona fide *brāhmaṇa* and he can do the *yajña* and Śālagrāma *arcana*, all these things.

So, the Hari *Nāma*, taking the Name of the Lord, of course in a proper way we're to suppose, then his *karma* vanishes, and body purified, he's considered to be a *brāhmaṇa* boy. And then when the sacred thread is conferred to him he'll be eligible for all activity.

This is the scientific position. So that *Pañcarātriḥ dīkṣā* may not be necessary. Hari *Nāma* is sufficient. Still, the *brāhmaṇa saṁskāra*, the *Gāyatrī*, Vedic *saṁskāra*, that is given. And *Pañcarātriḥ dīkṣā* also given to help him to a greater degree.

Just as one gets a university scholarship, and there is also district scholarship also there, that comes to help him. His university scholarship is all important, but some subservient appreciation also comes to enhance his position, something.

The Hari *Nāma* circle, purifying circle, is the greatest circle, from the lowest to the highest. And the *Pañcarātriḥ* help is a circle within the circle - it will help to take the Name and other things. So without it also one can do.

But there are so many *brāhmaṇas* and *karma-kāṇḍīs* who think that they're not given sacred thread they're lower. So they commit offence, so save them. And also a man who is taking the Name he thinks 'No, *brāhmaṇas* are bigger, we're less positioned holders.' His *abhimāna*, his ego, also must be helped to go higher. "Yes, I'm more than a *brāhmaṇa*, so I shall have to become very careful about my movements, about my eating, and other things." To help the person that he must not go below the standard of an ordinary purificatory section. And at the same time the society will also be warned to deal with these persons who are taking the Name of Hari, that they're taking exclusively given to the chanting of the Name of Hari so they're above *brāhmaṇa*.

This system was introduced by our Guru Mahārāja, extensively, conferring sacred thread. That is to give the position of a *brāhmaṇa* outwardly. Inwardly a Vaiṣṇava is above *brāhmaṇa*, in calculation from the inner side. But from the outer side also he created this particular society, that a Vaiṣṇava who is exclusively given to Kṛṣṇa consciousness is not less than a *brāhmaṇa* but more than that. To establish this position of the Vaiṣṇava in the society. And also to encourage him that, "You must not go down. You're taking the Name of Hari, exclusively given to Kṛṣṇa consciousness. You're to maintain your position in the external way, in such way that even the *brāhmaṇas*, Vedic school, they have some reverence. Must be cautious in your dealings and in your practices." And the society also, "Don't underestimate these persons that are exclusively given to Kṛṣṇa consciousness." In this way he formed.

But Mahāprabhu did not introduce this. Rūpa, Sanātana, and others, followers, they did not care to take any sacred thread. And also, in the *sannyāsa* system of the *varṇāśrama*, Śaṅkara and others, when they take *sannyāsa* they give up the sacred thread to the fire. No necessity of sacred thread, they're above that, above *brāhmaṇa*. But their creed is 'we're one with Brahman.' But here is the infinite difference. A Vaiṣṇava, however higher, he'll say, "I'm the slave of Kṛṣṇa, and the slave of the slaves of the slave of Kṛṣṇa." But here they say, "We're the highest entity identified." So this is *māyāvāda*, they're fully prey to misconception, misreading of the revealed scriptures, *Veda*. That is the position.

So, in *Manu samhitā* [2.260] we find three class of birth.

*mātur agre 'dhijananam̐ dvitīyam̐ mauñji-bandhane  
trītiyam̐ yajña-dīkṣāyām̐ dvijasya śruti-codanāt*

*Mātur agre 'dhijananam̐*. First we get the body from father and mother, from the parents. *Dvitīyam̐ mauñji-bandhane*. The second is by getting sacred thread in a *brāhmaṇa* family. *Trītiyam̐ yajña-dīkṣāyām̐*. The third, then again take this *Pāñcarātrikī-dīkṣā*, to help him more progressively. This is in *Manu-samhitā* - three births. A man has three births to be a *brāhmaṇa*. First birth from the parent body. The second, *mauñji-bandhane*, that is *Gāyatrī*, Vedic *dīkṣā*.

"Try to have your reading from the example as have been set by the *Veda*. According to the revealed truth, try to - what your experience says, don't believe them - but what the revealed truth says, wants you how to read the environment, you try to follow that. Don't survey your environment with your own fleshy ear and eye, but with some scientific education you try to see things aside."

So science is also mundane, but the revealed truth says to us to see things in another way. "This is not for me, but this is all for the Supreme Authority. We're a particle of that. Try to see in

this way, read things in this way, read your environment in this way. Everything belongs to the centre and we're a part of that organic whole, and your duty should be ascertained accordingly." This is Vedic process of reading things aside. And ordinary, "I'm monarch of all I survey." Everything we want to utilise for our purpose. This is mundane. So, *dikṣā*,

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

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dikṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

What is the meaning of the word *dikṣā*? *Dikṣā* means the process by which *divya-jñāna*, means transcendental knowledge is imparted to a person, that is *dikṣā*. New eye, *upanayana*. *Upanayana* means new eye is given to a person. The eye with which you are seeing, that is not correct seeing. But the eye is given from the *Vedas*, as *Gāyatrī*. From this time you try to learn your environment in a different way. That is, you're not one. *Gāyatrī dikṣā*.

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. What you experience, the world of your experience, that is evolved from consciousness. Bhūr, Bhuvaḥ, Svaḥ. Bhūr means this world of this flesh experience, the eye, ear, etc. Bhuvaḥ means mental aspect of the same. In this way the finer, finer, conceptions of the things. And what is the cause of such experience? Our consciousness, soul, the light within us. So with the help of that we can only read things aside, around us.

Savitur, Vareṇyam. And there is another realm which is venerable to this gross world of conception. Another venerable, worshipping realm is there, more fine, and there is a world, a plane, where God with His paraphernalia lives there. And they're all serving the centre, that is the norm there. They're quite known, fully known to the members that are living in that world that the centre is all-in-all. And we must obey the central authority, there we can thrive. That is proper life.

All these things, there is another world in the finer and finer area, above our soul, Supersoul area. All these things, the *Gāyatrī* comes to help us. "Don't think where you live by the experience of your fleshy senses, that is not all. But there are other planes of life and you must have recognition of them, and to prepare your programme of your life according to that.

"You cannot divorce those possibilities of different existence of planes. Prepare yourself properly for the whole world. Although at this moment you cannot have any experience of them, super-experience world there is world and you must prepare yourself for that. Otherwise you will have to meet failure in your life, not good success you'll get, you can attain in this life."

So that is *dikṣā*, *divyaṁ jñānam*. Some transcendental knowledge is imparted to the man who is depending on his experienced knowledge, knowledge drawn from his perception. This is *dikṣā*.

The Hari *Nāma dikṣā* is the most central and simple. That there is one sound aspect of Him, you come in touch with that, and go on cultivating the sound aspect of the Whole, of Kṛṣṇa consciousness. Only with the connection and cultivation of the sound aspect of Him you can go to the highest centre. That is Hari *Nāma*, and the mantra, with some particular arrangement with the Name. Name must be there. "And particular, I'm casting me, throwing me, for the satisfaction of Him."

The mantra is couched in this way that, "I'm throwing myself for the satisfaction of my Supreme Lord." That attitude helps us to take the Name, how, with what attitude we should go on

taking the Name. *Sevonmukha* – that we're dying for real life. Die to live. Sacrifice means 'die to live.' It is throwing oneself. The process of surrender has been given in the mantram.

You can make - advance in taking the Name in what process? You must throw yourself to the fire, and your present ego of experience that will be destroyed and the inner ego will come, and that will be more helping to you to take the real *Nāma* and to approach towards the real plane where Kṛṣṇa, your Lord, is living; to go to home. These are the things in *dikṣā*.

**Devotee:** Sometimes our Guru Mahārāja used to say that in this lifetime one can be perfected and then at the end of this lifetime, go back home, back to Godhead. And sometimes he said that...

**Śrīla Śrīdhara Mahārāja:** It is very rarely found that in this one life, single life, from this plane one can reach the highest plane. Very rarely found. But generally lives together required, if in a real process. Then there may be setback also. If one commits Vaiṣṇava *aparādha* and some *Nāma aparādha* then it may be detained again and again. It's not such a cheap thing. But still, there is possibility that if properly guided a proper soul may attain in a single life the highest position. It is not impossible.

**Devotee:** Sometimes he told that where Kṛṣṇa is having His pastimes within this material world, then that devotee will take birth there and he'll be trained according to how to serve to Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** What do you say? That is to live in Vṛndāvana. That may help to certain extent, but more helpful this Navadvīpa. Because there's possibility of committing offences. We can misread, we can take this lust as love. We can misidentify our enjoyment as devotion, *prema*, possibility is there. Otherwise we shall become *sahajiyā*, they're imitating everything, only living in the land of what we see by our senses? It has been told that the *Dhāma* is *aprākṛta*, *Dhāma* is not material, not to be experienced by our senses. We must try to live in that *Dhāma*, *Dhāma* proper – *cinmaya*, that is fully conscious area.

So if we really do not want to deceive us then we're not ignore the steps by which we're to go there. But still, some help there will be, but Vṛndāvana is for the higher. There we can get some inspiration by the side, but if we're not sincere then we may commit - as attending Kṛṣṇa *līlā*, so also Kṛṣṇa *Dhāma* - we may commit offences and that will hurl us down.

Rather, Navadvīpa *Dhāma* - there also *aparādha* possible but very less, it will help us, for the *sādhaka*. "That I'm not so high. I'm not holding such high position as they were in Vṛndāvana. Our position is too low." So,

*'kṛṣṇa-nāma' kare aparādhera vicāra [kṛṣṇa balile aparādhīra nā haya vikāra]*

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.24*]

The Name, the *Dhāma*, everything, there is consideration of offences; and less consideration of offences is in Navadvīpa *Dhāma*. It's more liberal. But anyhow, the most important factor is that *sādhū saṅga*, the superior guide. Narottama Ṭhākura has written,

*tīrtha-yātrā pariśrama, kevala manera bhrama, sarva-siddhi govinda-carāṇa  
[dṛḍha-bīśwāsa hṛde dhāri'mada-matsarja parihāri', sadā kara ananya bhajana]*

["The struggle to travel to various holy pilgrimage places is simply the mind's mistake, because to make spiritual advancement all one actually needs is the lotus feet of Lord Govinda. Abandoning pride and envy, and with firm faith in your heart, always worship Lord Govinda without deviation."]

[*Śrī Prema-bhakti-candrikā*, 2.5]

*ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi, ki lābha hāṭiyā dūradeśa?  
yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana, sei sthāne ānanda aśeṣa*

[Bhaktivinoda Ṭhākura said] "Where is Vṛndāvana? A stage of realisation, that is Vṛndāvana, the highest stage of realisation is Vṛndāvana, there. Or this physical Vṛndāvana if we take it and we commit so many offences according to my habit then I shall have to go down mentally."

So *sādhu* and *śāstra* should be our guide. Only in that account we can go to Vṛndāvana, or anywhere and everywhere. But guiding star must be our Guru, always to guide me, what is what, say to me. As long as I'm, my self is not rising to that stage, I'm always under need of a guide, what is what, what is Vṛndāvana."

Vṛndāvana is not a physical eye experience. It is not in the world of our flesh experience. It is higher and higher. Through the *śraddhā*, through faith, we're to begin our journey towards subjective, super subjective area. That is Vṛndāvana proper, Kṛṣṇa proper. It is not to be found in anything physical. He can come here, *sādhu*, higher plane can come in the gross, but it is not easy for those that are living in the gross plane to rise up to the higher. They can come, an agent can come, and they can help to take us there. But without the help of the agent it is not easy to go by our own experience to that higher and higher plane. So always *sādhu saṅga*. If we go to Vṛndāvana we must have a guide. He will always caution me. "Don't see this in this angle of vision. You try to see it in this angle of vision, not that." In this way a guide, *sādhu saṅga*, that is the most important factor in the life of a bona fide seeker after truth. And next, *śāstra*, revealed scriptures.

In *Bhagavad-gītā* there are so many classifications according to - in three classes: *sāttva*, *rāja*, *tāma*. The lowest kind of knowledge says what is not that, forcibly says, "No, this is that." This is *tāma guṇa*. "I'm this body, I am." *Tāma guṇa*. And the *rāja guṇa* there is doubt, 'Oh, this may not be that. My conjecture, my experience may not be perfect.'" And in *sāttva*, the last of course, what is the thing, to understand that properly. So knowledge is of different stages.

To think that Vṛndāvana is in my eye experience, in my ear experience, in my touch experience, in the mundane, that is not Vṛndāvana. Vṛndāvana proper is in the Supersoul area. And our *ātmā*, soul, can only go; not this body, mind, etc. Otherwise what is the necessity of the *sādhana*, means to the end? Die to live. What are these things? *Dikṣā* - throw yourself to the Vedic doctrine; give up your own knowledge of experience and invite the revealed estimation of the environment. What is this? To leave this world of our mundane experience and to go to the transcendental world.

Anyhow that must be effect, that journey. Without that journey a short cut is not necessary. Short cut with the help of a proper guide, without losing much, wasting much time, we can go shortly to there. And also if I had some experience of previous life to that effect, that may help us to shorten the journey of this life.

Who is he?

**Devotee:** Kiranatha.

**Śrīla Śrīdhara Mahārāja:** You went to see that *āśrama* at Kalna? Nakula Brahmācārī. And afterwards his name was given by Mahāprabhu as Nṛsimhānanda. Nṛsimhānanda after meeting of Mahāprabhu, and previously he was Nakula Brahmācārī. And his birthplace was nearby Kalna, some place. Where two or three *sahajiyā*, perhaps Vasudeva's followers are there in charge - who are disciples in the Vasudeva Prabhu's line. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

**Devotee:** They say that without receiving that *siddha-praṇālī* that the perfection is not complete, the journey is not complete.

**Śrīla Śrīdhara Mahārāja:** Let them do so. That is, they're representing the *sahajiyā* school.

Our Guru Mahārāja has written several poems. *Prākṛta-Rasa Śata-Dūṣaṇī* – 'A hundred blames, defects, in the *sahajiyā* process of thinking.' Innumerable, but he has put a hundred points, that these are the defects in their process of advance. Mainly, they're very easy purchasers, they're not prepared to pay the real cost, price, not real price, easy purchasers. The death blow to them is this.

*vaikuṅṭhara pṛthivy ādi [sakala cinmaya, māyika bhūtera tathi janma nāhi haya]*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

In the beginning.

*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 Vaikuṅṭha 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 must cross the different subtle layers of this *brahmāṇḍa* - world of experience, gross and subtle. Then Virajā, the extremity of the jurisdiction of *māyā*, misconception. Then Brahman conception, the halo of the real world, transcendental world. Then Vaikuṅṭha. Vaikuṅṭha means, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya. *Paravyoma* is a sphere of consciousness. What is that *Paravyoma*? *Jīva* comes from *taṭasthā loka*, marginal position, abscissa, *jīva*, and he's to go through higher planes whose soil is more valuable than he himself. Can you follow? *Vaikuṅṭhara pṛthivy ādi sakala cinmaya*. What is Vaikuṅṭha? There the soil, earth, water, tree, everything is of purer consciousness than the person who is going to enter there. Can you think?

**Devotee:** "Land of Gurus." You wrote one chapter. In one of your books you talked about 'land of Gurus.'

**Śrīla Śrīdhara Mahārāja:** Yes. They're all Guru, they're of superior value. By creation they're of superior position. And I'm to pass over them.

Just as I give some example. That for the service, if necessary, then we put our foot on the throne of the Lord, and then do some service, and then come and then bow down, give our obeisance, and then come out.

So we're to stay there, enter and stay in a soil which is made of a stuff which is more valuable than my own self. Just as a slave when serving the emperor, he may go to his bed, where even his near and dear also cannot hesitate to go. He can, only for service. So only for the service, for the necessity of the highest, that we can pass through that soil. It is not an easy thing, inconceivable. So the fools rush in where angels fear to tread.

*Vaikuṅṭhēra pṛthivī ādī sakala cinmaya.* Properly we have to understand. *Jīva* comes up from the *taṭasthā*, marginal potency, a part of the marginal potency. He's to enter into the higher plane.

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**Śrīla Śrīdhara Mahārāja:** The scientific reading is there. *Aparā śakti* - this gross world, *parā śakti-jīva*, and *antaraṅgā śakti* is above, and we're to enter into *antaraṅgā*. This marginal potency is to enter into *antaraṅgā śakti*. That is Paravyoma, and the highest quarter Vṛndāvana, Goloka. It is not easy, a funny thing. It is there.

So service. Exploitation and renunciation, and another is dedication. And dedication is the world where dedication is the proper world, normal world. And there are gradations, and according to our inner tendency of serving the particular we can be allowed there, all around, all reverential soil. We're to go there. It is impossible - only possible by the grace, *kṛpā*. And that is called *kṛpā* - His Grace, His free will. He's autocrat. And *rāga*, *anurāga*, affection - affection does not come to calculate between big and small. It's very generous. Only through affection and through love it is possible to expect to go there one day. It is not so easy.

When the Jayatīrtha began to show so many sentiments, the Jayapatāka and others came to me. "Jayatīrtha is showing so many signs of higher *bhāva*, sentiments, are they true?"

"Never!"

Mahāprabhu says that, "I'm hankering for a drop of real *prema*. I have not yet got that. Then, I'm weeping, shedding tears so much, crying 'Kṛṣṇa Kṛṣṇa', but that is all hypocrisy. Because the positive proof is here that without Him I'm living. I did not disappear, dissolve. I'm living, I'm eating, I'm taking bath, I'm sleeping. This is proof positive that I have no genuine love for Kṛṣṇa, a drop." Mahāprabhu Himself says that.

Such valuable thing and we think we're masters of the same in one day, overnight! Fools, deceivers, self-deceivers! In the positive way it can never be attained. Only in the negative way we can have some conception. Bhaktivinoda Ṭhākura says,

*vicakṣaṇa kari', dekhite cāhile haya, [haya ākhi-agocara]*

"Suddenly a flash came. Whenever I tried to have a view of that, it disappeared - withdrawn."

In this way, in some negative way, we can have some idea. Whimsically He may come, and suddenly I may feel, "Oh! Some experience of the higher kind of knowledge and love - what is this? But only if I go to cast my eye that side - nothing."

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

Do you want to die? Then come to live. Ha, ha. Wholesale dissolution - which is within our experience, ever. That Hegel's words helping a great deal, 'die to live.' What is concrete, valuable thing, cast into fire, for some hope which is non-understandable, which is unknown and unknowable. Sacrifice means that. Sacrifice gives that suggestion.

This ghee, the valuable stuff of our eating, we're pouring into fire. And there is some smoke - the effect, that is being burnt in the fire and smoke is created - that will create a healthy atmosphere. More oxygen or something like that we may imbibe that and get help. This is not proper but help - this is ridiculously saying like that.

Unknown, be disgusted with your known world, knowledge known pleasure - everything. Die to live. All risk, no gain. And when we reach the destination to certain extent, then all gain, no risk. What I risk that is all concoction, misunderstanding aspect. The misconception only I put into fire, and I've got proper conception, reality. What was unreal that was put into fire, and what is real I have got that. So die to live means this.

"I'm monarch of all I survey." Here, we're all monarch, we're habituated to become a monarch. Whether I'm a monarch or non monarch, still our tendency, we want to be monarch. All of us want to be monarch.

And there is another reactionary school, "I do not want anything - nothing I want. Only I want sleep, dreamless sleep. That is the most valuable thing in our experience - the complete cessation of this life."

These two aspects - enjoyment or exploitation, and renunciation, both these aspects must be eliminated, and a third plane should be found to live in. That is life of a gentleman, a life of dedication, a life of duty, not to any part but for the whole. "I live for the whole, and that whole is a part of Lord Kṛṣṇa, the lover, the beautiful." In that way we're to understand and to march towards that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Infinite is His one position.

*athavā bahunaitena, kim jñātena tavārjjuna  
viṣṭabhyāham idam kṛtsnam, ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Arjuna, the infinite of your conception is in My one negligent part. I am so. The infinite of your conception is in My one part. I'm so big."

Then what to do? Ha, ha. "I've got Kṛṣṇa of my own - a picture in my own mind, I've got Him. Kṛṣṇa is a picture, a reflection of a picture in my mind. There is Kṛṣṇa."

The whole forms His one part, and I'm going to get Him? My only solace that I'm going through His agent. He has sent His agent to recruit me, and that is my hope. He has sent His men to recruit me. He's so kind, so benevolent. That may be my hope, and I must be thankful to that. Not traitor to His agent, we're to see that we must not play treachery with His agent, that thereby we commit treachery against us.

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

All right, then I close here. *Vāñchā-kalpatarubhyaś ca.*

Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

You are all his contribution. Swāmī Mahārāja brought you here, attracted you to this side. And I have got some opportunity to serve you in this way. Gaura Hari bol. Willingly or unwillingly, I'm forced to do some service in that line, what was so wonderfully and tremendously done by Swāmī Mahārāja. His preaching towards the foreign countries is an inconceivable thing. So I say *śaktyāveśā avatāra*, some supernatural transcendental power, grace of Nityānanda, entered into him. And as instrument to his Lord he has done such tremendous work as to attract your attention towards the creed, the culture of Mahāprabhu Caitanyadeva. Śrī Gaurāṅga's gift attracted your attention.

Bhaktivinoda Ṭhākura could see this, and our Guru Mahārāja began in his mild way. Bhaktivinoda Ṭhākura saw that it's self-evident the world's intelligentsia cannot but be attracted by such a plain, simple and dignified gift of Mahāprabhu. The conception, so magnanimous conception of their position foretold by Mahāprabhu, cannot but be accepted by the sincere intelligentsia of the world. He could see this general truth. And Guru Mahārāja began, and Swāmī Mahārāja successfully done.

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

His will working, after all. The Divine will working. It is not in the jurisdiction of the lower subordinates of this world, subordinate gods or agents.

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

To be attracted by this - die to live. Reality is for Itself. To sacrifice everything 'for Himself.' We are 'for Himself.' Our prospect is in His service. All our prospect is in His service, but in the highest degree it is loving service – service of affection, without any calculation of loss and gain. Above that, in the area of love and affection, beauty, charm. We're members there, our prospect is there. It is offered to us above justice, above knowledge, *jñāna śūnya bhakti*. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

If Caitanyadeva is considered as a human being, then also so much intense affinity towards the highest we have never seen in any history of the world. So much intensified mentality towards that highest conception of Absolute. Self-forgetfulness. The Christians also say, self-sacrifice in Socrates, self-forgetfulness in Christ. But the degree of self-forgetfulness that was shown in the life of Śrī Caitanyadeva that is never to be conceived, or to be seen, if we think of Him as a human being.

Bhaktivinoda Ṭhākura told in his biography that, "When I came to study *Bhāgavata* and Śrī Caitanyadeva in the beginning, I thought, why an exceptional scholar like Caitanyadeva He

supported the debauchery of the Supreme Lord as the highest end of life in Vṛndāvana? What's the reason? How's it possible? It's impossible. A high scholar like Him, one of the highest, brightest scholars. He ultimately supported the debauchery of the Absolute, the stealing, this debauchery, all these things, of the Absolute. He supported that to be the highest religious creed. How is it possible? Then I began to pray. Oh Lord reveal to me this fact, I can't follow." Then he told that "The flash came; and with that, this also came that Caitanyadeva is Kṛṣṇa Himself. He's revealing Himself, the clue to the scientific position of His own character as Kṛṣṇa."

Why? In the highest sense He's Autocrat, above law. He's the owner of the whole, above law. He's absolute good. We must not forget that He's absolute good, everything belonging to Him. We put forth that we have got some claim over the environment, but over me, 'I belong to me' - this is false. I'm not an independent factor in this world. I'm a part and parcel, and I belong to someone, I have got my master. Everything belongs to Him and without any condition. Unconditionally every atom belongs to the controlling centre. And that is love and goodness. Where is the objection? No cause of objection can evidently stand if we can really find what is the real position and nature of the Cause - Absolute Good, Love.

Love means, centre of love means who lives by distribution; not by absorption, but by distribution. That is love. By tendency of distribution, distribution, giving. *Prema* means that, and that is the highest good.

Mother forcibly taking the child to her breast. What is this, is it bad? The child is crying for milk, he does not know what is the solution to the pain of hunger within the belly. Then is this force, or it's affection?

Gaura Hari bol. We're under so much suspicion, *māyā*, misunderstanding, misrepresented part of the world, engrossed so much under its press, that we cannot think what will be the conception of truth and goodness. We're so far from the standard of goodness and truth, that we cannot understand what should be the real symptom of goodness and higher existence. So fallen. As Satan says, "It is better to reign in hell than to serve in heaven." That is generally the outcome of our life of experience here. We want to reign in hell rather than serve in heaven. But just the opposite will be really helpful to us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Die to live.  
Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*dikṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama*  
*[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa bhajaya]*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] - ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.192-3]

Previously I told what is *dikṣā*. The process by which divine knowledge is imparted, the knowledge of the infinite world is imparted to the finite. What is that process? *Dikṣā-kāle bhakta kare ātma-samarpaṇa*. In that process the necessary parts are this, that a beginner who has come,

the candidate will fully surrender to a knowledge that is coming to be imparted to him. *Ātma-samarpaṇa*.

*Sei kāle kṛṣṇa tāre kare ātma-sama*. And Kṛṣṇa accepts him as His own. He wholly ignores him, the disciple who has come to the knowledge of infinite, he's requested, it's necessary for him to give up all his knowledge of experience, fully, perfectly, clean-handed Naked, he will be prepared to accept the higher knowledge, and the higher knowledge will absorb him as His own. *Bhakta kare ātma-samarpaṇa. Sei kāle kṛṣṇa tāre kare ātma-sama*.

*Sei deha kare tāra cid-ānanda-māyā*. From that time he gets a conception of another body, not this body of flesh and blood or the mind. His ego becomes coloured by the higher knowledge. He hopes for another personification of his own. *Kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-māyā*.

And *aprākṛta-dehe tānra caraṇa bhajaya*. And in that body he can serve Kṛṣṇa, not this body of flesh or the mental body which is drawn from the experience of this world. These are unfit. Only the new body, inner body that comes in contact with that - that body is eligible, that ego, can enter there and serve. And by the grace, always by the grace, not as a matter of right. But the grace is so lenient that they may think that, 'It is my right.' But really, in *taṭasthā-vicāra*, if we, eliminating relative position, if we go to tackle with the absolute conception, then we'll think that we're unfit. Only through grace we're given this position.

Apparently Yaśodā is whipping Kṛṣṇa. Her position is superior to Kṛṣṇa. Kṛṣṇa is under her control. A relative position. But from the absolute conception Yaśodā is none but a servitor, a servant of Kṛṣṇa. Absolute position. But relative position is such. His grace. In this way, not so different, because that potency also belongs to His own. And sometimes He Himself is controlled by that fine potency - pleasure.

*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]

He says in Ambarīṣa *vākya*, "As if I'm independent, I'm dependent to My devotees, as if I've got no independence." 'As if.' *Iva* means "As if I've got no independence, I'm dependent on My devotees."

That is His posing. Devotion is such. His potency, peculiar, particular potency, devotion, is so powerful that sometimes it works over His own will. But that devotion to Him, submission, obedience to the master is so intense that the master becomes subservient to the servant - through affection.

"He does so - at My beck and call he can give his life. And how should I deal with him?"

Automatically, the master's heart goes for him. That is love, *prema. Śrī-kṛṣṇākarṣiṇī ca sā*.

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

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

[*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

Śrīla Rūpa Goswāmī - "The highest and most superior capacity, qualification of devotion," - he has written - "*śrī-kṛṣṇākarṣiṇī*, forcibly that devotion can draw Kṛṣṇa towards the devotee, though He's absolutely independent. The *bhakti* has got, self-sacrifice to the extreme has got, sacrifice, or service, loving service has got so much high power the Lord becomes friend. And in different ways He comes to meet His devotees."

*Asvatantra iva dvija*. "Though I'm free, but still as if I'm not free, I'm dependent on My devotees. Sometimes I feel like that."

This is independence proper. Absolute means this. Absolute does not mean that mercilessly He's bruising everything under His feet. But there is love, embracing, all interest is represented there because He's got love, the Lord of love. So our fortune, our luck, is represented there in Him. The transaction of love and affection is such. He's so great.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Yes, now I retire. Nitāi Gaura.

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

29:20 - 33:30

Śrīla Govinda Mahārāja sings *Dainyātmikā* (*Emana durmati, saṁsāra bhitare*)

[recording begins with verse 2] [Śrīla Śrīdhara Mahārāja's commentary in Collection of śloka, 367]

(1)

*(prabhu he!) emana durmati, saṁsāra bhitare, paḍiyā āchinu āmi  
taba nija-jana, kona mahājane, pāṭhāiyā dile tumi*

(2)

*dayā kori more, patita dekhiyā, kohilo āmāre giyā  
ohe dīna jana, śuna bhāla kathā, ullasita ha'be hiyā*

(3)

*tomāre tārite, śrī-kṛṣṇa-caitanya, nabadvīpe avatāra  
tomā hena kata, dīna hīna jane, karilena bhava-pāra*

(4)

*bedera pratijñā, rākhibāra tare, rukma-varṇa vipra-suta  
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta*

(5)

*nanda-suta jini, caitanya gosāin, nija-nāma kari' dāna  
tāriḷa jagat, tumi-o yāiyā, laha nija-paritrāṇa*

(6)

*se kathā śuniyā, āsiyāchi, nātha, tomāra caraṇa-tale  
bhaktivinoda , kāndiyā kāndiyā, āpana-kāhinī bale*

- 1) ["Due to an ignorant and wicked mode of mind I came into this world of illusory mortal activities and have been here for a very long time. O Prabhu! Out of Your loving grace You sent one of your own eternal associates to me in the form of a pure devotee."]
- 2) ["Seeing me so fallen and destitute he took pity on me and came to me saying: 'O humbled person please listen to me carefully for my words will certainly gladden your heart.'"]
- 3) ["Śrī Kṛṣṇa Caitanya has made His divine appearance in Navadvīpa to liberate you. He has delivered many unfortunate conditioned souls like you across the ocean of worldly, mortal existence."]
- 4) ["To fulfil the promise of the *Vedas*, the Lord has appeared this time with a golden complexion as the son of a *brāhmaṇa* bearing the Name Mahāprabhu which is very dear to the devotee's heart. He maddened and overwhelmed all of Nadia with divine joy which was supplemented and enhanced by His beloved brother, the *avadhūta*, Śrī Nityānanda Prabhu."]
- 5) ["Śrī Caitanya, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by generously distributing His own Holy Name. Please you also go to Him take the great privilege of accepting His shelter and attain liberation."]
- 6) ["O beloved Lord, impelled by hearing these words, Bhaktivinoda has come weeping to the shelter of your lotus feet and is telling you his life story."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 9-11]

[33:30 - 34:56 ?] Prabhu deva ramaya daya kora prabhu patit pavan gaura hari \_\_\_\_\_  
[?]

**Śrīla Śrīdhara Mahārāja:** *Bhaya bhañjana* [*Śrī-Dayita-dāsa-praṇati-pañcakam*] [34:56 - 41:45]

**Śrīla Govinda Mahārāja:**

(1)

*bhaya-bhañjana-jaya-śaṁsana-karuṇāyata-nayanam  
kanakoṭpala janakojjala-rasa-sāgara-cayanam  
mukharī-kṛta-dharaṇī-tala-hari-kīrtana-rasanam  
kṣiti-pāvana-bhava-tāraṇa-pihitāruṇa-vasanam  
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam  
praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(2)

*śaraṇāgata-bhajana-vrata-cira-pālana-caraṇam  
sukṛtālaya-saralāśaya-sujanākhila-varaṇam  
hari-sādhana-kṛta-bādhana-jana-śāsana-kalanam  
sacarācara-karuṇākara-nikhilāśiva-dalanam  
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam  
praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(3)

*ati-laukika-gati-taulika-rati-kautuka-vapuṣam  
 ati-daivata-mati-vaiṣṇava-yati-vaibhava-puruṣam  
 sa-sanātana-raghu-rūpaka-paramāṇuga-caritam  
 su-vicāraka iva jīvaka iti sādhubhir-uditam  
 śubhadodaya-divase vṛṣa-ravijā-nija-dayitam  
 praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(4)

*sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam  
 lalitā-mukha-lalanā-kula-paramādara-yajanam  
 vraja-kānana-bahu-mānana-kamala-priya-nayanam  
 guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam  
 śubhadodaya-divase vṛṣa-ravijā-nija-dayitam  
 praṇamāmi ca caraṇāntika-paricāraka-sahitam*

(5)

*vimalotsavam-amalotkala-puruṣottama-jananam  
 patitoddhṛti-karuṇāstrī-kṛta-nūtana-pulinam  
 mathurā-pura-puruṣottama-sama-gaura-puraṭanam  
 hari-kāmaka-hari-dhāmaka-hari-nāmaka-raṭanam  
 śubhadodaya-divase vṛṣa-ravijā-nija-dayitam  
 praṇamāmi ca caraṇāntika-paricāraka-sahitam*

[1] He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consortherhood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Kṛṣṇa *saṅkīrtana*, his beauty resplendent in the robes of the Sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

2) The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

3) Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaiṣṇava *sannyāsīs* (*tridaṇḍi-yatis*). The *sādhus* of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jivapāda (being superbly replete in perfect theistic conclusions). On

his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānandinī, and the servitors of his lotus feet.

4) On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala Mañjarī who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇa Mañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vṛṣabhānandinī, and the servitors of his lotus feet.

5) He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates - the loving desire of Vraja, the divine abode of Vaikuṇṭha, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānandinī, and the servitors of his holy lotus feet.]

[Śrī-Dayita-dāsa-praṇati-pañcakam, Homage unto Śrī Dayita Dāsa]

[Śrī Śrī Prapanna-jīvanāmṛtam, p 216-218]

**Devotee:** [42:00 - 44:06]

(1)

*gurudev!*

*kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekṣā ati hīna  
sakala sahane, bala diyā koro', nija-māne sprhā-hīna*

(2)

*sakale sammāna, korite śakati, deho' nātha! jathājatha  
tabe to' gāibo, hari-nāma-sukhe, aparādha ha'be hata*

(3)

*kabe heno kṛpā, labhiyā e jana, kṛtārtha hoibe, nātha!  
śakti-buddhi-hīna, āmi ati dīna, koro' more ātma-sātha*

(4)

*yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā—sāra  
karuṇā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra*

[(1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honour.]

[(2) O lord and master! Inspire me with the power to befittingly honour all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.]

[(3) When will this person be indeed blessed by receiving your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own.]

[(4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.]

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84.02.21.B

**Śrīla Śrīdhara Mahārāja:** [00:00 - 08:43 ?] In the *Upaniṣad* there is a line, *hy utkale puruṣottamāt*.

*[sampradāya vihīnā ye mantrās te niṣiphalā matāḥ  
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ  
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ  
catvāras te kalau bhāvyaḥ hy utkale puruṣottamāt]*

["If someone receives a mantra from a Guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma Purāṇa*]

In the province of Utkal, and from the place Puruṣottama Jagannātha, some flow of higher truth will come, will spring up from there. And the personages of higher thinking they understand that Bhaktisiddhānta Saraswatī he appeared there in Puruṣottama. And what sort of nectar wave he flowed in Orissa, in Bengal, in India, and afterwards in the whole of the world. The clue of the highest attainment or fulfilment of our life has been given by him. Not to be followed by blind faith, but on the basis of comparative ontological study. Eliminating all possibility of doubts and suspicion about the highest goal of all the *jīva*, not only a few handful of human beings but the whole creation. Wherever there is life their concern, how comprehensive utilitarianism, not only a handful of human beings, but the whole globe, whole animation world is concerned. Where there is life there is thirst after happiness, pleasure, ecstasy, their all concern comes from this program. "Specially human beings, come and get your fulfilment. Back to home. Sweet, sweet home. And what is the symptom of the home? What are you, yourself? Try to find out your own real self. And from there you can trace what should be your home."

*bhidyate hrdaya-granthīś, chidyante sarva-saṁśayāḥ  
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

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

The knowledge what is going on in the human society at present, they're not dependable. So we cannot depend on this sort of knowledge which is collected from our experience. Experience is limited, and the knowledge that we draw from experience, that cannot but be limited. So the

unlimited also has got a relation with the limited - and we're to find out that. The Unlimited, He has got some relation with limited, and that is genuine, cannot but be genuine. Anyhow we're to trace that thread, where the unlimited, the faultless, wholesale truth, that is coming in search for me. That is coming to fulfil my object. Anyhow that plane should be traced, sought and traced and found and understood. And that is the only hope. *Yam evaiṣa vṛnute tena labhyas.*

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

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

We're faulty, but faultless area is there. And when anything will come from that side we shall brush everything aside, and wait, and earnestly try to receive that current, that flow. That type of temperament is to be created, to be trustful for the revealed truth. Limitation, limitation, then defect, defect, all full of so. Hierarchy - one research coming another research going down - not eternal. So there is eternity in the background, and that eternity comes to our help. And anyhow we're to try to find out that connection, that absolute truth.

He has got, the Absolute has got in Him, interest for us also. So we're to search only for that. It's not our necessity only, but in the Absolute also such necessity exists. Otherwise how He can be absolute? My interest is in Him. Everything represented in Him. So we shall learn to depend on Him, that side. *Śrauta siddhānta*, that is coming, that is revealed truth. Self effacement and self surrender, and then we can imbibe that truth within our heart. And we can find our home there.

*Śrīmad-Bhāgavatam* says, *bhidyate hṛdaya-granthiś*. It is necessary to dissolve your ego, which is made of so many actions, reactions, in this world. Product of experience, faulty, limited experience, you have gathered one ego, a centre of your knowledge, of your interest. Your ego means a centre of your own limited understanding interest. That must be dissolved. Separate interest searching must be dissolved. And then we'll find a flow coming from inside. And that can recognise the universal plane, wave. Only the negative attachment has made our lot hard, negative side. That should be dissolved, and the positive should be allowed to come out, and the positive will recognise the positive. *Bhidyate hṛdaya. Jñāna śūnya*, so called *jñāna*, so called knowledge means knowledge of experience of limited persons. We must get rid of that. And we shall surrender to the good, fundamental plane of natural flow.

"Come to nature. What man has made of man." Wordsworth. [From *Lines Written in Early Spring*]

Man, you have created your misfortune by your selfish thinking of separate interest. Dissolve that, cure yourself of that, and you'll find the broadest plane. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. All doubts will be cleared. Doubt is a disease. Intuitive knowledge is there. Doubt only another side of the competitive school. Where there's knowledge of experience there cannot but be doubt on the other side, suspicion. It cannot be perfect.

But there is a plane of consciousness where, which is not acquired by any selfish, or separate interest, that is universal. That has got the power to make known to us that that is absolute knowledge. This knowledge of experience can't prove what is absolute. But Absolute Himself can

prove that He's Absolute. Absolute knowledge, absolute plane, you'll find only, do away with the negative side. As a mushroom they have grown within you. Only be saved from your so called friends at the present plane of your interest. Then you'll find the Absolute. The negative side should be dissolved and you'll find yourself in the positive plane.

*Chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi.* And the dues and the loans that you have incurred, that will be in no time finished. And you'll be quite at home. You won't be, you won't understand that you were in bondage in prison house some time before. Even that sort of reference will also be eliminated. Back to God, back to home.

*Śrīmad-Bhāgavatam*, Śrī Caitanyadeva, and Śrī Bhaktisiddhānta Saraswatī, he came with such universal good of the whole creation. *Veda*, *Upaniṣad*, there is also these things, revealed truth.

*Vedaiś ca sarvair aham eva vedyo* [*Gītā*, 15.15] - *Śrutibhir vimṛgyā* [*Bhāgavatam*, 10.47.61]

All the revealed scriptures they're only marking towards that direction. *Śrutibhir vimṛgyā*. They're only marking that the truth is in this side - Absolute Truth this side. From far away they're showing the direction. *Śrutibhir vimṛgyā*. So all the revealed scriptures, their nature is to show the direction, that truth is this side, Absolute Truth is this side. More or less that has been expressed by different scriptures. Of all the revealed scriptures, *Śrīmad-Bhāgavatam* is considered to be the most lofty.

And from there, basing there, Śrī Caitanyadeva came and showed to the needy that, "Your home is such, and try to come to home. Everything will be - all your demands you'll find satisfied more than you can conjecture, you can dream even in your present stage."

So Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura pushing away many mushroom proposals for the fulfilment of life. They're rushing to create trouble in the *jīva* soul. They're to set aside them. And with clarion call he had to announce that the *Bhāgavata's* truth, the Kṛṣṇa consciousness is the highest which can satisfy all our fine and real and happy demands. Unique position he had. He had to fight with many existing proposals, and to establish this Kṛṣṇa consciousness is the final fulfilment of our life.

So we have gathered here in his birth day today to show our some respects towards that great Ācārya who came for all of us, for the best benefit for all of us. We shall try to show our gratitude towards him, thereby we shall do real service to our own soul.

And he also liked that everyone coming to him they should also convert themselves to a preaching centre of Kṛṣṇa consciousness, of Gaurāṅga consciousness, Śrī Caitanya consciousness. And thereby their own best interest consciousness is there.

So if anyone likes to say something about him you're invited to do so. Of course in short, I won't be, if you'd like to continue for long time you may do. But I feel tired, old man, I shall have to go very soon, almost immediately from here. Govinda Mahārāja. \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Mahārāja if you want to say anything, you say something.

One thing I omitted unfortunately the name of Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja. For whose gracious activity and preaching we see these foreign faces who have come to Kṛṣṇa consciousness, and Gaura consciousness, and Bhaktisiddhānta Saraswatī's preachings and talks. To

understand and to carry it to the length and breadth of the world. So we should like to adore their presence here.

**Devotee:**

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

[29:30 - 34:50 ?]

**Śrīla Govinda Mahārāja:** [35:40 -

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

...

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī  
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī  
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī  
vilasatu hṛdi nityam bhaktisiddhānta-vāṇī*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[36:15 - 43:24 ?]

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84.02.21.C\_84.02.23.A

**Śrīla Govinda Mahārāja:** [00:00 - 07:25 ?]

...

**Devotee:** [07:27 -28:38] I will try to say something to glorify this beautiful festival to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Almost we don't have anything to say after this beautiful speech of Govinda Mahārāja. Anyway, even though we don't know Bengali, we could see that he was, through his heart delivering these words to praise our Param Guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. So it's our fortune to participate here in this festival meant for glorifying His Divine Grace.

We're feeling that we're just a very humble insignificant soul which has been fortunate to participate with his assistants. The Spiritual Master and the Ācārya when he comes to this world, when he appears in this world, and manifests himself and his activities, so he always receives the assistance he always comes with his devotees. Some of them are his eternal associates, and also some souls that he recruits from this camp, from this world. So we're feeling very fortunate.

We have not in our hands, in our life, anything to repay this immense gift which he has given us. We could not have the grace or the opportunity to have his personal relationship, his *saṅga*. But anyway he allows us by his immense will of bringing all the souls to Kṛṣṇaloka with Lord Kṛṣṇa. He's allowing us to participate, to associate with his intimate associates, as His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja, and Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda.

So in this age of Kali-yuga it is said there are so many bad qualities. *Kaler doṣa-nidhe rājann*. In the *Bhāgavatam* [12.3.51] we hear that this present age where we're living it's all an immense ocean of bad qualities. Mainly we cannot find, we cannot trace even nothing good. Wherever we see, wherever we put our eye, our vision, or wherever we try to endeavour for getting something, we'll just reach an immense ocean of inauspiciousness, nescience. That means that an ocean, it's giving that example because an ocean is a vast, very big amount of water. So it's so big that almost it comprehends everything. So in that way this Kali-yuga is giving us an example of a vast ocean, not of salty water as we're accustomed, but of these so many bad qualities, inauspiciousness.

Because mainly people are engaged in so many illicit activities. Illicit activities means, not to cultivate these fortunes of life, this aim of the human life, but mainly just to sleep, mate, defend, just to make these animalistic activities. So some part of the population are engaged in those low class activities, without transcendental aim at all. And another also, another section of the human life are engaged in some cultivation of mundane knowledge, *jñāna*, speculative knowledge about the Absolute Truth. They want to reach with their very tiny brains they want to reach the infinite. And still there's another kind of section which practices so many yoga practices just with the aim of getting some control over the subtle elements of this mundane world. So all of them form, all of them gather, form a very big nescience, ignorance, about the welfare of the human society, which is meant for the *jīva*, for the soul which is within this body.

So this Kali-yuga is an ocean of so many wrong philosophies which direct the individuals to the wrong direction. Instead of going to looking towards his own fortune, these unlimited amount of *jīvas* they go astray, misled by all these different *apa-siddhānta* philosophies. Which do not agree with the devotional school to glorify Rādhā and Kṛṣṇa, propagated by Śrī Caitanyadeva. So the other quality of the ocean is that when you're within it, you're almost in a helpless position. It's such a big amount of water surrounding you that you cannot have any hope that you will be saved. So that is the real situation, position, of the *jīva* soul within this age of Kali. There is so much inauspiciousness, so much ignorance around it that they're almost in a helpless situation.

So only by the grace of those stalwart devotees, only by the grace of the will of Kṛṣṇa, this hopeless situation can be given up, can be made aside. And promote a very beautiful, a very expansive, a very hopefully future within Kṛṣṇa consciousness.

*Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ.* And even though it is said in the *Bhāgavatam*, even though there's so many inauspiciousness in this age of Kali, there is one good thing. Just one good thing which is so pure, transcendental, divine, which is so charming that can make the counterpart to all the inauspiciousness in the environment. And this very good quality has been given, *kīrtanād eva kṛṣṇasya*. This *kīrtana*, this Hari *kathā*, has the only very good quality to get out, to be relieved from this horrible situation of Kali-yuga.

So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda he came with that aim. He came to give us this Kṛṣṇa *kathā* as the only means to save our selves. As Śrīla Śrīdhara Mahārāja was speaking in his speech. And also to give it to others. Ones who are getting some nectar from this Kṛṣṇa speaking, then it will be natural feel a tendency to give it to others. *Kīrtanād eva kṛṣṇasya*. There are so many *kīrtanas*, there are so many information around the world, so many news.

We heard from Govinda Mahārāja some verse of the *Śrīmad-Bhāgavatam* which is meant, those words which are not meant to glorify Kṛṣṇa are just a place where these black birds get, where these low class people are engaged in. Just uselessly speaking, speaking which will not give any fortune to our real self, any benefit at all.

So in the other side there's so many words which really can give to our own self, all the fortune we're seeking for. And those words are the ones which are connected with Kṛṣṇa. Only He, because He's the Absolute, so He can in a very absolute way bring peace to us, bring satisfaction to our unlimited hankering.

So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura came and established this preaching movement in an organised way. Previously we have not seen so much of this in our *sampradāya*, but with him we start seeing that this combined effort of preaching reached almost every corner of the world. So he came to give *sādhu*, Guru, and *śāstra*. Not just whimsically devotion, but devotion under the proper guidance, under superior Vaiṣṇavas which really have got the proper conception of surrendering their lives to God, to Caitanya Mahāprabhu. So he came to give us this Hari *kathā*. He came to give us this *sādhu*, Guru, and *śāstra*. To have the proper vision how to advance, how to develop our faith, our devotion towards God, towards Kṛṣṇa.

And another very important factor in his preaching was that he came and he make aside by his powerful explanations of the *śāstra*, of his conceptions of *bhakti*, he came and made aside so many misconceptions. So many spread so called religious movement, which in the name of Vaiṣṇavism, or in the name of Nityānanda *varṇśā*, or in the name of different groups were preaching the so called devotion to God. So Śrīla Bhaktisiddhānta established this very revolutionary change in the devotional path by preaching according to *śāstra*, Guru, and *sādhu*. That was he create so much - some of the members of all these movements were antagonistic against him. They were criticising him due to that he didn't allow anyone to use the teachings of Mahāprabhu and His intimate followers. His intimate followers came and by the order of Gaurāṅga Mahāprabhu compiled so many books, so many devotional *śāstras*, to enhance, to give the benefit for the human race. So using them in the wrong way, these different groups, these different so called religions or devotional movements start just using them for their own benefit, for selfish purpose.

*Dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṅgāṁ satām* [*Śrīmad-Bhāgavatam*, 1.1.2] It's explained that religion has to be completely free from any kind of personal, selfish wishes. We have to surrender to God, not for anything in return, just because we want the experience of His service, just because we want to be satisfied serving Him. Even though we're not at all getting anything in exchange, we'll sacrifice our life to serving Him. So that is established in all the devotional *śāstras*. But due to the influence of the environment of the time, of this nescience of

Kali-yuga, so many of the original purports of the *śāstras*, and also the *śāstras* compiled by His followers were lost.

So Śrīla Bhaktisiddhānta being trained by his great Ācārya and great soul, almost without precedent Śrīla Bhaktivinoda Ṭhākura, came and preached in a very revolutionary way. These words, this *Śrīmad-Bhāgavatam kathā*, this Kṛṣṇa consciousness *kathā*, it is meant certainly to create this revolutionary change in the impious life of the human beings. We're not going to take some arms, some guns, to make this revolutionary change. It has been that by the purity we'll get enough force to change if we can be like an instrument of the will of all these great Ācāryas. So it will be possible for them working through all the different devotees to make this revolutionary change and establish Kṛṣṇa consciousness.

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura - I've been acquainted with that phrase or remark he did once when he explained, "The only famine in this world is this Kṛṣṇa *kathā*." There's no such thing like famine of foodstuff, or famine of gold or jewels, or dress or cloth. All these matters are given very profusely, very prominent by the good planet Earth. Bhūmi is giving so much foodstuff, so much shelter, so much cloth in the way of cotton or silk. So many things are being given. But the only famine, the only lack, which really makes this world horrible is this Kṛṣṇa *kathā*. So Bhaktisiddhānta Mahārāja came and struck by his furious preaching, by his devotional and intense wish to help all these hopeless human race, he came and made these revolutionary changes.

So unfortunately I was explaining in the beginning we didn't have the opportunity to be close, to participate closely in the activities of such a rare soul, such a devoted soul in the service of Bhagavān Caitanyadeva. But he has been in his merciful heart he has been so compassionate towards everyone that he created this association of *sādhus*, namely Gauḍīya Maṭha. So among these *sādhus*, among these followers, to bring prevention, to bring help to the newcomers. To the persons who were also hankering for understanding what is the human life. What does that mean? What I have to do with my human life? Who am I? Who is God? What is my relationship with Him? So that was his compassion.

This day we're celebrating his appearance day, the day when he came in the vision of the eyes of these human beings. Also he has now departed from this world and we cannot have any more his personal, his *vapu* form, his personal manifestation. But he was so compassionate, as I was saying, because he has given us the opportunity to meet, to allow us at least the opportunity, to render some service to his compassionate associates, to his followers and devotees.

So we're right now at the Śrī Chaitanya Sāraswat Maṭh under the guidance of Śrīla Guru Mahārāja, of Śrīla Śrīdhara Mahārāja. And we feel that we've found a very extremely rare shelter in our path towards devotion. In our devotional path we've got the grace of such a sacred soul who participated personally in the movement of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. So Guru Mahārāja, Śrīla Śrīdhara Mahārāja has said that this idea was conceived by Bhaktivinoda Ṭhākura in the beginning. And later on it was executed in such an extraordinary way by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And in his final days he says Swāmī Mahārāja, His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, our Guru Mahārāja, brings all these things - will of Bhaktisiddhānta and Bhaktivinoda Ṭhākura to every corner of the world.

So as a westerner devotee we feel that the fortune has been shown, has been spread in so much degree upon ourselves that we can have now a connection with both of these saintly persons, A.C. Bhaktivedānta Swāmī Prabhupāda and Śrīla Śrīdhara Mahārāja. We find ourselves infinitely fortunate, and with empty hands to give something to him, to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura in this day. And also to give something to his most dearest followers who are now keeping his compassionate eye ambition upon our insignificant souls.

So the desire of Śrīla Bhaktisiddhānta Mahārāja is still in the air, is still in the soul of so many devotees, of so many members of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu. And whoever will be sincere enough will have the opportunity to come and take that shelter.

Hare Kṛṣṇa. Gaura Hari bol.

...

[28:38 - 30:33 ?]

...

**Śrīla Śrīdhara Mahārāja:** ...must be of the proper standard. Then the transaction, that is imparting the divine knowledge from one to another, that will be genuine. Otherwise everything may be false, adulterated.

*divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam  
tasmād dikṣeti sā proktā, deśikais tattva-kovidaiḥ]*

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dikṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Proper conception of the Absolute is imparted from one to another, and that is *dikṣā*, the *divyaṁ jñānaṁ*. We're suffering from imperfect knowledge, imperfect estimation, and experience, and view, of the world, of the whole, and so we have succumbed. So universal knowledge, "What is my position in the organic whole?" That is to be understood. "What is my highest fulfilment of life, how I can attain that?" All these things. *Sambandha, abhidheya, prayojana*. "Where I am? And what is my relation with the whole, the environment? And what is my fulfilment of life, and how I can attain that?" These things are given in the knowledge through *dikṣā*.

They may be of different kinds, Islam, Christianity, so many other creeds also in India and other places. They think and they do according to their understanding and realisation. But Kṛṣṇa conception has been told to be the most absolute conception of the whole, purest of the type. How we're to know, that is *dikṣā*. Why Kṛṣṇa consciousness, why Reality The Beautiful, is the highest entity? And not knowledge, nor power - neither power nor knowledge is guiding the whole, but the beauty, harmony. Beauty is harmony and that is guiding the whole. This is Kṛṣṇa consciousness.

And if it appeals to my heart then I shall accept that. And I have a comparative study. "Why not power?" Generally accepted. "Why not justice, knowledge?" That is the ultimate thing which deals with the whole. "Why affection, love, is the highest entity?" All these things to be understood. *Dikṣā, divya jñāna*. Transcendental knowledge, the knowledge of the whole, divinity. According to our own fortune and understanding, *sukṛti*, we shall be able to catch this. All may not.

Naturally there are different classes according to *karma*. There are trees, animals, insects, so many different layers of creation. In human beings, the moralist, then those that have faith in God, theist, atheist, so many classifications. But gradually we're to follow the development towards the truth.

Hegel says, "Die to live." If we're to have a proper life we'll have to die as in so many egoisms, ego. There are so many egos in so many animated positions, different types of ego, and the

wholesale ego should be wholesale demolished. In this way we're to do. It's not easy thing, but it is there, and we're to follow, understand it gradually.

But anyhow our inner conscience is to be trusted. Which took me here, we shall appeal to that consciousness, inner *guru*, *caitya guru*, we shall ask. "You took me here, eliminating my past connection with other conceptions of religion to Kṛṣṇa consciousness. Now I'm in such position. What I was told I see some deviation there. What to do? I shall go to enquire the scripture, the precedence also. In such cases what the *śāstra* will come, the scripture will come to dictate. And what are the precedences in such cases, previous Ācārya how they have dealt with such case? We're to enquire that and consult with our inner understanding and to accept.

**Devotee:** I haven't heard of such an example of an Ācārya falling down from the principles.

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say?

**Badrinārāyaṇa:** He says Mahārāja, he hasn't heard of any example of an Ācārya falling from the principles, previously.

**Śrīla Śrīdhara Mahārāja:** There in,

*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 *suddha-bhakti* must be abandoned."] [*Mahābhārata, Udyoga-parva, 179.25*]

...and what is their case. Bhiṣma is one of the *mahājanas*, one of the twelve spiritual personalities. The position of Bhiṣma is there, and he told Paraśurāma about this. "That I find that you have come down, your attraction for the lower things, so you do not maintain your proper position. I can't...

**Devotee:** Paraśurāma?

**Śrīla Śrīdhara Mahārāja:** Paraśurāma.

**Devotee:** Isn't Paraśurāma an incarnation of...

**Śrīla Śrīdhara Mahārāja:** Yes, but *śaktyāveśa*. *Śaktyāveśa* Avatāra, sometimes that inspiration, the descent of the Lord comes for some time and that may be withdrawn.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** When Rāmacandra...

**Devotee:** This happened to Paraśurāma?

**Śrīla Śrīdhara Mahārāja:** That happened to Paraśurāma. That *śaktyāveśa* power was withdrawn. So at that time when Bhiṣma accepted him he was not an Avatāra, and so he could be rejected by him.

And Bhaktivinoda Ṭhākura also dealt in *Harināma-cintāmaṇi* as you said about. "How can I revere, one whom I had to revere as the Lord Himself. *Ācāryam mām vijānīyān* [*Caitanya-caritāmṛta, Ādi-līlā, 1.46*] In the same line with the Lord. And when I see something objectionable there, then how can I show pure reverence to him? It will create some difficulty in my mind."

Mahāprabhu wanted to respect that Godbrother of His Gurudeva, Bharati Gosai. But He found when He went to show him His respect, He found that he's in the garment - in a deer skin. Some skin he had utilised as his dress. Then He could not accept him in that position. "Who is Bharati? Who is \_\_\_\_\_ [?] He asked, knowingly.

Then, another, one of His companions told that, "He's Bharati Gosai."

"No, no. Why Bharati Gosai will be clad in animal skin?"

"You do not recognise Bharati Gosai."

Then Bharati Gosai could feel it, could understand that it's not acceptable by Śrī Caitanya. And he wanted to give up that skin dress.

Then when Caitanyadeva could feel it, then He sent for new \_\_\_\_\_ of cloth, and that was given to Bharati Gosai. And Bharati Gosai leaving that skin dress he took that cloth dress of the *sannyāsī*, saffron. Then Caitanyadeva went to him and bowed down His head, as a Godbrother of His Gurudeva.

But this is not a very serious thing. This king dress, or this cloth dress, not much difference. But still Caitanyadeva could not accept him, to show His respect as Guru means Godbrother, Guru's Godbrother. Respect also not absolute, and the difference is also not very great, skin dress and cloth dress. Still, He could not accept deviation.

"That a Vaiṣṇava *sannyāsī* why should he use a skin dress which comes from the animal camp? That's not considered to be pure for the Vaiṣṇava *sannyāsī*."

So this least deviation He could not tolerate. That was His practice and His advice to others.

Us also, in that line. So here the intoxication and other objectionable association with the ladies that is gross and more filthy. And we can't accept any Ācārya having any such connection.

**Devotee:** So then the question is, what happens if he rectifies himself, just like Lord Caitanya's Godbrother?

**Śrīla Śrīdhara Mahārāja:** When he should be in our hand we shall try our best \_\_\_\_\_ [?]

**Devotee:** So what is the position of a disciple if his Spiritual Master that he's given up rectifies himself?

**Śrīla Śrīdhara Mahārāja:** Ah! Rectify, that is not my duty. If we may pray to the higher authority, to Kṛṣṇa, others. "That if You try You may change Your man. He did so much service to you. Now why such heinous things have happened there? Oh Lord, please purify him. We can't tolerate..."

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**Śrīla Śrīdhara Mahārāja:** ...but have you met with Him, within you, what kind of thing that is? Try to find out that, how it is. Then, *manasas tu parā buddhir*.

*[indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Go further one step. Find out your own reason. What is reason? *Vyavasāyātmikā buddhiḥ* [*Gītā*, 2,41]

This mind says, "I want this, I don't want that." And *buddhi* says, "Don't want this, don't want this thing, don't go there, take your seat." The faculty of judgement, that is more higher. Because, without a man is not endowed with the faculty of judgement, like a madman he will wander here, there, idiot, has got no value of life. So, that is within you. In the time that reason comes but where does it lead, with what method that is made up? We don't know, we do not care to know.

There world, senses, then mind, then intelligence, judgement, reason, and then go further, up. That is your soul. What is that characteristic of the soul? That he makes everything feel-able, helps to feel.

Just as light can show, so the soul is showing everything. The light, torch light is given. Sun ray coming, then we can see. Soul can feel, can see, we can hear, we can do anything only because the background there is that light. A particle of light, a particle of knowledge, that is your real self, soul.

Just as it has been told that the moon is covered by the clouds.

*na rarājoḍupaś channaḥ, sva-jyotsnā-rājīṭair ghanaiḥ  
aḥam-matyā bhāsitayā, sva-bhāsā puruṣo yathā*

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

Vyāsadeva is describing the rainy season. But how the rainy season's night he's giving description? "The moon is covered by the cloud, in the rainy season, at night." Vyāsadeva, he's a spiritualist, and he's giving an example of the higher, higher level. These ordinary things he's given. Higher things should be giving example of the lower world, but here, the example is given from the higher world for lower purpose. How the rainy night he's describing. He says, "The moon is eclipsed by the cloud." And what do we find there? He says here in a peculiar way, "The cloud is covering the moon. By the light of moon the cloud we see." This is the peculiarity. "By the light of the moon we're seeing the cloud. But that cloud has covered the moon, we can't see." So also he says, *Sva-bhāsā puruṣo yathā. Aḥam-matyā bhāsitayā, sva-bhāsā puruṣo yathā.* "Just as the soul, covered by mental system, mental system is felt only by the light of the soul. By that knowledge,

but this has covered the soul, the mental system, like cloud. Cloud has covered the moon or sun. But cloud is seen by the light of the sun or moon. How? The soul is covered by your ego. The whole mental system has covered the soul. But by that light the mental system, whatever, you can feel, you can see. *Sva-bhāsā puruṣo yathā.*"

All light is not - without light, no world. Without soul, no world. Not light, not anything else, but the soul is at the bottom of all knowledge, all expression. Because there is soul, though anything, you can feel, you can hear, you can touch, you can know, if that centre of feeling is withdrawn then nothing. That is all in all. If that is taken, all dead matter. In *Gītā*, *kṛtsnam lokam imam raviḥ*.

*[yathā prakāśayaty ekaḥ, kṛtsnam lokam imam raviḥ  
kṣetraṁ kṣetrī tathā kṛtsnam, 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]

Just as the sun is giving birth, so to say, to the whole world we feel. The sun is giving birth. In darkness, nothing. Sun or light, the moon or anything light. Light withdrawn all dark, so something like that. The soul. *Gītā* says the *ātmā* is the real sun or light. With-taken, no feeling, nothing, no feeling, nothing remains. Whether it is, whether it is hard or soft, or bright or dark, nothing, no kind. Sweet or sound or harsh, no question. Only because the background is that feeling. The feeler is there, *ātmā*. In the higher, subjective way, it is going, higher from higher.

Then from *ātmā* there is Paramātmā; go further step, in the subjective line, super subjective. There may be Paramātmā, *drāṣṭā, jñāta*. He's seer. I'm to be seen. This objective world I can see. But that is so subtle, I cannot see Him. He can see me. In this way, *drāṣṭā, dṛśya*. Seer, seer-ism, or hearer-ism, in everything, it is going towards higher centre.

In that way there is Vāsudeva, Vaikuṅṭha, Goloka, all in that direction, super subjective. Subjective evolution. And, we can go if we, we're to cross our soul's area towards Paramātmā and higher subtle existence, then as a slave we're to go, the visa begins. Passport up to soul, from, *indriyā, mana, buddhiḥ*, then we come to soul, the passport finished.

Now, if we want to go further, so the salvationists stop here. Buddha, Śāṅkara, who are searching for salvation, liberation, they're finished here. Then, the Vaiṣṇava says, visa is to be secured, if we want to go further in the higher aspect of the world, visa. What is the underlying principle of visa? That I must be utilised in Their cause, then only visa will be granted, otherwise not.

So if we accept slavery, that is higher, with such substance I'm made of, that is made up with higher substance, to enter there, that the necessity of the higher call of duty. As a coolie I may be recruited there. In the lower place, we may feel undesirable something, demand.

But when our inner soul will awaken, we'll feel that it is comfortable to search interest of this country. This is my home. Then the burden of the sense of duty, labour, all will vanish. And with my own interest I shall work there, *anurāga*. As much I shall identify me with that I shall find that I'm inner awakening soul, that I'm really a member of that plane. And everyone is friendly. Everyone is trying hard to satisfy others, in the interest of the centre. Centre is so magnanimous and high, and so friendly to all of us, this harmony.

Such is Kṛṣṇa, the Reality the Beautiful. Reality the Beautiful, *sat-cit-ānanda*. As far as I remember, Martinau, or some philosopher, a good linguist also, he told that translation of *ānanda*, Reality the Beautiful, that was his term. *Ānanda* means beautiful, beauty, *sundaram*. *Satyam*, *śivam*, *sundaram*. *Sundar* is *rasa*, means beauty. Love means beauty. Love, another conception of love is beauty. Beauty is love. And that is *rasa*, that is *ānanda*, happiness, expressing everything, one and same. The most desirable. Above power and above all calculative knowledge. We're searching really that thing - may not be conscious of that, but our heart is only searching that thing. Mahāprabhu, *Śrīmad-Bhāgavatam* and Mahāprabhu came to make us know that thing.

Vasudeva Gosh he said, "If Gaurāṅga did not appear, then how could we live? So high prospect he has taken for us. Without that the life was as if a dead thing. So much property He has discovered within us. Our worth, real worth of us, He has given known to us. Such a friend, such a master, such a magnanimous leader. Without Him, how could we exist at all?" Vasudeva Gosh.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
Gaura Hari bol. Nitāi Gaura Hari bol. I stop here. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

**Devotee:** ...they are giving me some instructions. So our Guru Mahārāja told us that actually Cāṅkya Paṇḍita said, a wise man...

**Śrīla Śrīdhara Mahārāja:** Who are you, your name?

**Devotee:** Kironasa.

**Śrīla Śrīdhara Mahārāja:** Swāmī Mahārāja's disciple? What they told?

**Devotee:** He told that a wise man can take knowledge even from a foolish person. Just as one can take gold from a dirty place. But at the same time there's another instruction, *sarpocchiṣṭam yathā payaḥ*, that if we hear from wrong persons, *avaiṣṇavas*, then there'll be an opposite effect.

*[avaiṣṇava-mukhodgīrṇam, pūtam hari-kathāmṛtam  
śravaṇam naiva kartavyam, sarpocchiṣṭam yathā payaḥ]*

["Just as milk touched by the lips of a serpent has a poisonous effect, that Hari *kathā*, which is vibrated by non devotees, is poisonous. Both those who speak it and those who hear it will suffer from the effects of poison."] [*Padma Purāṇa*] & [*Gauḍīya Kaṅṭhahāra*, 2.39] & [*Śrīmad-Bhāgavatam*, 6.16.33, purport]

**Śrīla Śrīdhara Mahārāja:** What is the anomaly? A wise man may take both direct and indirect method of teachings. So a man who is conversant, who has got real knowledge, he learns things in both ways, somewhere direct and somewhere indirect. *Sarpocchiṣṭam yathā payaḥ*, that will be indirect. And *sādhu saṅga* that will be direct, positive side. And that is negative side, there is no Hari *Nāma*. *Sarpocchiṣṭam, avaiṣṇava-mukhod*, that is *māyā*. *Māyā* to avoid, you will learn to avoid something and to accept something. Proficiency will guide him.

This is, just as the *avadhūta*, somewhere in *Bhāgavatam* [11.8.22-44], learning something from a prostitute. The prostitute is waiting for client whole night. Men are passing through the street and she thinks, 'Oh, this man may enter my house, my room.' He's gone away, another comes. 'Oh, this will come.' Then he also passed away. In this way the night is almost passed. Then disappointed she went inside and began to have a sound sleep. From there also he learned something. *Sukhaṁ suṣvāpa piṅgalā*. The name of that prostitute was Piṅgalā. *Sukhaṁ suṣvāpa piṅgalā*. Disappointed that,

*āśā hi paramaṁ duḥkhaṁ, nairāśyaṁ paramaṁ sukhaṁ  
yathā sañchidya kāntāsāṁ, sukhaṁ suṣvāpa piṅgalā*

["Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṅgalā very happily went to sleep."] [*Śrīmad-Bhāgavatam*, 11.8.44]

The prostitute came to this conclusion. "I was suffering from anxiety. Oh, this will come, this will come, this will come, a great anxiety and suffering. Now night almost passed, I'm disappointed." And finally retired. *Āśā hi paramaṁ duḥkhaṁ*. That our hope, I want this, I want that. I want that, I want that, this is the disease of the person. *Nairāśyaṁ paramaṁ*. I do not want anything. This stage of mentality is the basis of our real pleasure or happiness. *Yathā sañchidya*. Coming to this conclusion, that prostitute woman, at the last part of the night had a good sleep, no anxiety.

So from this also there was something to learn, but in the indirect way. Or they have got such a vision, deep vision, that they can see the inside of the thing, what is what. Pierce through the mundane waves and find out other things.

*vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana'  
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī']*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

When Mahāprabhu coming in connection with any jungle, it at once gives Him the recollection of Vṛndāvana. If He finds any hill, at once comes into His mind the idea of Govardhana. If any river, at once excites the recollection of Yamunā and Kṛṣṇa *vilāsa*.

But ordinary people they can't have such instruction from ordinary thing. So, it depends upon the person whether he will learn from anywhere or everywhere. *Avaiṣṇava-mukhodgīṇaṁ*. Sometimes *nāmābhāsa*, one is cutting jokes with another man. "Oh, taking the Name of Kṛṣṇa, Kṛṣṇa." But that may help another gentleman, a devotee. "Oh, he's also saying Kṛṣṇa." May excite real vibration there. So *avaiṣṇava- mukhodgīṇaṁ*, that cannot affect the man of highest position. They see the deep things. For ordinary people, for the *madhyama adhikārī*, these considerations

there must be. They must come to a Vaiṣṇava and hear from him, not from other persons who is not Vaiṣṇava, generally. *Avaiṣṇava-mukhodgīṛṇam*. And what the other alternative told? One side *avaiṣṇava-mukhodgīṛṇam*, another side, what he told?

**Devotee:** Second question? They're telling about *namasṛta* and *namagraha*.

**Śrīla Śrīdhara Mahārāja:** One side they say *avaiṣṇava-mukhodgīṛṇam* and other side?

**Devotee:** Other side is to take knowledge from any place.

**Śrīla Śrīdhara Mahārāja:** Knowledge from any place. The knowledge from any place, that is not meant for the *madhyama adhikārī*. That is *uttama adhikārī*. *Uttama adhikārī* who is in the highest position, he can take knowledge from any place. But ordinary persons like us they should try to take knowledge from the real *sādhu*, from real Vaiṣṇava. Do you follow, clear, no?

**Devotee:** Yes. Therefore I'm coming here.

**Śrīla Śrīdhara Mahārāja:** So from a real source, we shall try to take *upadeśa*, not everywhere.

*asādhu-sange bhāi "kṛṣṇa nāma" nahi haya ["nāmākṣara" bahiraya batu nāma kabu naya]*

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*] [*Gauḍīya Kaṅṭhahāra*, 17.55] & [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 313]

With the association of those that are not saint we cannot find real Kṛṣṇa *Nāma*. *Nāmākṣara bahiraya batu*. The external sound, superficial sound may come out, but not the substance.

Or you have seen the homoeopathic globule? But globule is not the medicine. In homoeopathic treatment, all the medicines externally of similar type, some white globule. But the globule is not the medicine. The medicine, the potency is within. One globule, all similar to see, but one is nux, another is aconite, another is another medicine, in this way.

So the external cover of the sound, ordinary sound, that may not be Kṛṣṇa, may be *nāmāparādha*, *nāmābhāsa*. *Ākṣara*, ordinary sound, not *Vaikuṅṭha*, not spiritual sound. Where sound is surcharged with spiritual knowledge, feeling, that is Kṛṣṇa *Nāma*, there is Kṛṣṇa. And the superficial imitation of Kṛṣṇa *Nāma* is not Kṛṣṇa, *nāmākṣara*, this mundane sound. And there'll be difference between mundane sound and spiritual sound. A man who has got his spiritual life within, when *he* speaks about Kṛṣṇa, his words are surcharged with spiritual substance.

You see, there was one doctor tale is there. A doctor he had his dispensary and he saw many patients; administered also medicine. One day it was found, the doors are opened in the dispensary, the doctor is absent. One monkey he has entered. Monkey, they're good imitationist, entered, and taking seat on the chair of the doctor, he's also imitating the doctor, medicine this side, that side, the monkey. But the monkey's treatment is not that of the doctor. The inner side is absent. External side is there, imitation.

So also the spiritual dealing must be under the physical attempts. So Kṛṣṇa is not only mundane sound, Kṛṣṇa *Nāma*, it is something else. Just like that homoeopathic globule, only a white pill. So it is necessary that we must take the sound from a bona fide Guru who has got

spiritual realisation. In whose words are surcharged with spiritual substance. It is necessary. Otherwise it will be all in vane, only cultivation of mundane sound. So,

*[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṅṭha 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."] [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 414]

So it is said in the *śāstra* that you will take the Name identified with Infinite, Vaikuṅṭha *Nāma*. The Name, the sound which has got connection with infinite, not mundane limited sound of the limited world. Do you understand?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** So ordinary person, a student, he must come to a real professor who will be able to educate him; not anywhere and everywhere. It is general. And a man of high intelligence, he can even discover something from the ordinary happenings, ordinary incident, he can find out higher truth. Just as when Newton found that apple is falling from the tree, the suggestion came, 'Oh, earth is drawing it, attracting it.' Ordinary people see that apple falling but no such suggestion comes, 'The earth is drawing, attraction, gravitation.' He discovered, invented, gravitation. Gives new light to an expert, higher brain. So higher spiritualist, they can have new thing from the opposite, apparently opposite paraphernalia. But for ordinary persons, it is not possible. They should go to a proper place.

It is mentioned in *Upaniṣad*, in *Bhāgavatam*, *Bhagavad-gītā*, that how, with what attitude, a disciple will approach the Ācārya. And if his qualification is there, not a bogus Ācārya, but a real Ācārya, who has got practical and *śāstric* knowledge about the truth. We must approach a real doctor to cure a disease, not a quack, imitating doctor. It is common sense. So you have got thirst after spiritual knowledge, then we must go to a spiritualist, proper. Not *avaīṣṇava-mukhodgīrṇam*, that will cause harm to me, that imitationist Ācārya. It is common sense.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. The progress is possible when real transaction is made. Sometimes that is also very hard. A good professor, but the student is not up to mark, then the professor can't do anything. So students and professors, both must be qualified, then the scholarship can be imparted.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Nitāi Gaura Hari bol. Are you satisfied with the answer?

**Devotee:** Yes. The second question is that they were telling me about *namasrta* and *namagrahi*. But I don't want to hear from them about it. I want to hear from you about this.

**Śrīla Śrīdhara Mahārāja:** *Namasrta* and *namagrahi*. *Namagrahi*, what is the meaning?

*Namasrta*, one who has got the Name from proper Gurudeva, who has surrendered to the service of the Name Divine. That is *namasrta*.

And *namagrahi*, *agrahi* and *namagrahi*, one who is thirsty to get the Name; earnest to have the Name from the Guru, and not yet got. That may be, perhaps. A difference is there. One who has got the real Name from the Guru and he has got proper life to cultivate in his own way. The seed is there, the land is prepared to sow, but it is not sown. The seed not sown in the land, but land is well-cultivated, that may be *namagrahi*.

And when the land is well cultivated and the seed also sown there, very soon the sprout will come out. That is *namasrta*. *Namasrta*, who has already got the seed, the land has got the seed, it is already sown in the field.

And *namagrahi*, it is tilled and well cultivated, but not seed sown yet there, prepared to be sown. That may be *namagrahi*, who has got earnestness for the Name but not yet got. That may be *namagrahi*. *Namagrahi* - it has got only seed, but not nurturing, that is watering and all these things. And one who is taking the Name, already he has begun his cultivation. That is by watering and also weeding, remove the weeds, all these things, nurturing. That may be *namagrahi*, one who is taking the Name properly.

And *namasrta*, only has got the connection of Guru, but not practising the same, as yet. That may be, according to the word. Hare Kṛṣṇa. Do you follow, no? Nitāi. Anything else?

**Vasudeva:** I have a question.

**Śrīla Śrīdhara Mahārāja:** What is that?

**Devotee:** I was recently reading through an atlas of universal astronomy. It comprised the latest findings of our modern astronomy. So in it they elaborately explained about different planets, and the galaxies, and even groups of galaxies. And the most astounding was their photographs of the sun and moon and Jupiter etc.

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Badrinārāyaṇa:** Vasudeva.

**Śrīla Śrīdhara Mahārāja:** Vasudeva. What does he say?

**Badrinārāyaṇa:** He's not finished yet.

**Śrīla Śrīdhara Mahārāja:** Not yet finished?

**Badrinārāyaṇa:** No.

**Śrīla Śrīdhara Mahārāja:** He says in astronomy or something, influence of the planets over a man, over the living souls here, and God? Eh?

**Vasudeva:** It was a book that I read.

**Śrīla Śrīdhara Mahārāja:** Books, there are innumerable, that does not matter.

**Badrinārāyaṇa:** What's the question?

**Vasudeva:** The question is, that it made me wonder how I should take such a book?

**Śrīla Śrīdhara Mahārāja:** Every man has got his wonder in his own department. Whether those wonders are necessary at all, that is the question. Wonder everywhere, in his own way.

**Badrinārāyaṇa:** Even how they should be accepted.

**Vasudeva:** Is it a complete fabrication due to their cheating? Or is it actually the result of their observations?

**Śrīla Śrīdhara Mahārāja:** Even within the atom there is wonder, endless wonder. An atom, every smallest thing contains infinite wonder. The wonder is not in the objective, but wonder is real in the subjective world. Wonder can produce wonder. The highest wonder is God Himself, Who can design and destine everything. All wonders can be designed and destined by the Absolute Cause, He's Lord. Do you follow? Eh? Wonder of wonders, Who can produce, Who can design and destine all wonders.

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

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [Bhagavad-gītā, 2.29]

In *Bhagavad-gītā*, *āścaryavat paśyati kaścīd enam*, one *jīva* soul. *Āścaryavad vadati tathaiva cānyaḥ*. They're others there are who say, "Oh, it is most wonderful." *Āścaryavat paśyati kaścīd*. Who comes to have a glimpse of the soul he's astounded. Who goes to describe him, he's also astounded. *Āścaryavad vadati tathaiva*. Who comes to hear, he's also astounded.

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

Even hearing, none can estimate it, what it is, it is such wonder. Wonder, in the hypnotiser, in the subjective realm. Wonder. Everything - a child when grows up, according to the growth, the child sees anything and everything as wonder. Newcomer, new things means wonder. A little more distant. That is wonder. And when we, by calculating step by step, we reach the - dealing with that thing, that is no wonder. Otherwise, everything is wonder. Everything is wonder. The talk, the sound, everything is wonder. If we have our brain to study, then everything, we can find wonder. In the atom also, in the sun also, in the polar system, everywhere there is room for research and wonder; finding out wonder. Room for research in different department they will check out. And when successful, "This wonder I have come out from this research." Ha, ha. But this is nothing, all these wonders are nothing.

*Yasmin vijñāte*, when we'll come to know that the source of wonder, that the absolute is autocrat. Absolute is whatever He wills. As *Bible* - "Let there be water." There was water. "Let there be light." There was light. The creator of the wonders. His will, supreme will, is at the root of

everything. Whatever He likes He can do. And how many liking you can count? Our puppy brain, how many wonders they can think or accept or feel. So, wonder. Who can create all wonders. Our brain is limited. Everything is wonder to us. What is wonder to one, that is nothing to another. Sometimes wonder to such genius, human genius, it may be ordinary thing to a bird, or an insect. It is quite known to him, a worm or insect, and it may be wonder to a genius and a scholar. So what is wonder? Wonder of all wonders that He can create wonder. Ha, ha. His creation is wonder. We're to find out that source.

*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 you can know Him, everything is known. If we have Him, everything is got. More wonder, there can be anything? By knowing which we can know everything and anything. Anything more wonder than that? This is the centre wonder. And try to know that, find out that. Search for that, knowing which we can know everything. There will be no wonder. If we know anything and everything, by knowing one, there will be no wonder. Yes, He can do anything and everything, a new thing. We're limited being, no end of wonders. Every phase, when it is shown, it is wonder. A stale thing, that also may be shown in such a way that it will seem to be wonder.

And He wants *jñāna śūnya bhakti*, He wants us to relief from that search of wonder. "Don't go that side. That is a satanic side. That will show wonder and capture you there, from your duty."

Wonder means knowledge. It comes within the jurisdiction of knowledge; wonderful. "I have knowledge, higher knowledge." But *jñāna śūnya bhakti* says, *śuddha*, devotion, pure devotion says, "Leave up that satanic aspect of the thing. You are master, you'll be charmed by seeing new wonder every moment."

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**Śrīla Śrīdhara Mahārāja:** ...the chance of coming very near to Him for His satisfaction, service. Don't allow yourself to be benumbed by so many exhibitions of wonders. That is misguided. No end. So, as much as a subject you are a tiny point. As a subject, how much you can survey? Almost nothing. Your subjective existence is very meagre and lower type. How much you can survey?

Infinite wonder. Wonder of wonders. Give up that wild goose chasing, and accept the right direction. You have got your duty, your fulfilment of life. Exhibition won't satisfy, you will have to eat something to get satisfaction of the food. Only to be a prey to an enchanter, a witch, that is not fulfilment of your life, to supply the food of the witch, or hypnotist. You are not meant for that. Higher purpose you have got in your life. The wonder produces you some sort of satisfaction. But that is far more less quality. By service of Kṛṣṇa you will get satisfaction within you thousands times higher type in quality. Then you can satisfy attending so many wonders, wild goose chasing. Leave that, *jñāna*. Try to enquire and know and taste the *prema*, the love, the affection, the beauty.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Eh? What you are asking, the answer is going towards that. No? Is missing the point? You say that you did not finish your question. Is it?

**Devotee:** The actual question was - this was one side of the question. The answer you gave.

**Śrīla Śrīdhara Mahārāja:** There was another side; my answer has not covered your question?

**Devotee:** Well, should I understand, for the purpose of preaching, sometimes it is useful to know whether this...

**Śrīla Śrīdhara Mahārāja:** As an analogy, standard for the lower purpose, for the facility of the infant class, something is necessary, some example necessary which is not true. The professor knows that this is not true. But still this sort of example must be given to the child, half-false, half-truth. Then again he will save him from that conception. Suppose the astronomy will say, for the beginner, sun is fixed, planets are moving around the sun. Then higher astronomy will come to say the sun with all its paraphernalia, it is moving around another higher star. In this way. But in the beginning that is not said. He'll be puzzled, students will be puzzled. So in this way it is going up and up, according to the standard and capacity of the students. So half-truth, which is a falsehood also taken as truth.

*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]

Because they can't understand the whole truth, so by instalment they should be supplied the truth. The instalments not the full truth. By instalment one fourth, half, one tenth, in this way that is taken help for the child, for the human being, by instalments. What is being given, that is not the full truth, partial representation. And gradually he will be able to make progress. And in this way, no end is there, no end.

A line has got no end. Infinite number of points a line can contain. And a plane can contain infinite number of lines. And a solid can contain infinite number of planes. All infinite. Line all infinite, plane also infinite, solid also infinite. But solid is greater infinite who can contain any number of planes. Plane can contain any number of lines. And line can contain any number of points. They're infinite in their own way. Infinite is such. So space, time, energy, they're infinite in their own way. But all infinite of our conception is in a part of the whole.

Kṛṣṇa says, "Arjuna, whatever you can conceive, that forms only a small part of Mine, I am so."

*athavā bahunaitena, kim jñātena tavārjjuna  
viṣṭabhyāham idam 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]

"Only in My one negligent part I contain all the conception of all your infinite. I am such."

So *jñāne prayāsam* [*Śrīmad-Bhāgavatam*, 10.14.3], keep up the line of searching in this way. Searching necessary, but method and that way are different. The prime cause of everything, Brahma, Paramātmā, Bhagavān, in this way. Three branches opened in the beginning. Brahma, all comprehensive aspect, all-permeating aspect, and all-creating and designing aspect. Then there is another, all-loving, all-fulfilling aspect of the whole. Fulfilment another department. The fulfilment of every unit, that has been accepted as the highest. Who can give fulfilment of everything. That is *raso vai saḥ*, fulfilment of life, the giver of fulfilment of everything, that is conceived to be the highest.

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

Beauty, charm, love, affection, that can give fulfilment. Not knowledge, nor energy, master of power. Power cannot give fulfilment, energy, *prakṛti*. Neither knowledge can give fulfilment. But affection can give you fulfilment, love.

That is told by Mahāprabhu Śrī Caitanya Deva. "We're all in earnest want of affection, sympathy, love, beauty, charm, harmony. That is our innermost hankering." This is said by Caitanya Mahāprabhu. "You are there. All your enquiry only coming out of the dissatisfaction within you. If you get that, all enquiry will stop. You have come home." That is His statement. In *Bhāgavatam* that is also stated.

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-artha-māninaḥ*  
[*andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmnī 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 said, "They can't understand the fulfilment of our life, the stalk of their life is in Your holy feet. *Svārtha-gatim hi viṣṇum*. The real interest of everything is only getting fulfilment in Your connection. You are the fulfilment of everything. Those that are wandering aimlessly this side, that side, attracted by this thing and that thing, they do not know that Your holy feet is the only goal of satisfaction. *Na te viduḥ svārtha. Bahir-artha-māninaḥ*. They're captured by the external, superficial glamour of so many things they're coming in contact. *Durāśayā ye bahir-artha-māninaḥ, andhā yathāndhair upaniyamānās*. There are so many guides and leaders, they're also eagerly taking more of them this side, that side, to show different types of charm.

*Durāśayā ye bahir-artha-māninaḥ, andhā yathāndhair.* Just as one blind guides another blind, their position is like that. *Andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ.* And they're tied tight by the illusory misconception of things here."

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

**Badrinārāyaṇa:** Mahārāja. Yaśodā has one question.

**Śrīla Śrīdhara Mahārāja:** Yaśodā. She's Sarvapalak's wife?

**Badrinārāyaṇa:** Yes. The Pāṇḍavas, with Draupadī, did they enter heaven in their present body, with their physical body? Did they all enter, or did one enter? And where did they enter, the Pāṇḍavas and Draupadī?

**Śrīla Śrīdhara Mahārāja:** Entered after departure?

**Badrinārāyaṇa:** Yes.

**Śrīla Śrīdhara Mahārāja:** Different type of show. Really, as Kṛṣṇa, He had no material life, but He can show this material life to our material eyes, but really that is not material. His devotee is also of that type, they show their material existence. They can withdraw in different plane, as in different creation. This flesh and blood, they can show the body as we find in the dream, mental body of similar type. As I find by the physical eye, at mind's eye also we can see the same. That is also a plane of feeling, meeting, playing. In this way there are so many subtle planes, and our life also made up of that sort of fine materials.

So really, from the absolute standpoint, Pāṇḍavas they're *parśada* of Kṛṣṇa. They had not material life, all show, and show also of different type. Yudhiṣṭhira Mahārāja, he could maintain his - this fleshy life, as we say - in the heaven. But others, Draupadī and the other four brothers, they had to give up their external life here, cover, then to go in a subtle body to heaven.

In heaven also there was Duryodhana. That ordinary person by attending war in heroic way they were rewarded with heavenly life. And there Yudhiṣṭhira Mahārāja found them, Arjuna and others, who are devotee of Kṛṣṇa. And Duryodhana, anti devotee, all found there. Yudhiṣṭhira Mahārāja in his, as if mundane body, or so called spiritual body that can live here, he went that state and found them there. But that is also heaven, we can acquire by good action, but not by pure devotion. That is Vaikuṅṭha, more. That is also mentioned there, very suppressed way.

Then, Yudhiṣṭhira Mahārāja met also Arjuna and Kṛṣṇa in some other way and brothers also, in that way, in Goloka, in Kṛṣṇaloka. There their real representation is there in *lilā*. Kṛṣṇa *lilā* is all eternal. What was shown here, Kṛṣṇa *lilā* with the Pāṇḍavas, the Dvārakā Kṛṣṇa *lilā*, that is also eternal. Sometimes comes down here in the mundane plane for exhibition, to attract us that side.

So now, what is your question? Say, repeat it. Ask her.

**Badrinārāyaṇa:** Mahārāja. In Goloka, how are the Pāṇḍavas represented?

**Śrīla Śrīdhara Mahārāja:** In Goloka, as we saw here, as Vṛndāvana is represented, so in Dvārakā *līlā* is represented there. And in Dvārakā *līlā* connection this Mathurā, Dvārakā, the Pāṇḍavas, all these are played there. Such design of drama is played there.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]  
Hare Kṛṣṇa. Hmm? What do you say? Goloka, Goloka *līlā*, in Goloka *līlā*, yes.

**Badrinārāyaṇa:** In Goloka, how are they represented?

**Śrīla Śrīdhara Mahārāja:** Whatever *līlā* is shown by Kṛṣṇa, here we find everything is there. Everything is in the original plane, and that is drawn down here to show us here. Different types of Kṛṣṇa *līlā*, in Vṛndāvana, in Mathurā, in Dvārakā, everywhere, that is there, intact. The finest plane, it is there. There is also gradation. The Pāṇḍavas, *sākhya līlā*. Then Dvārakā. Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, superior, Vraja Kṛṣṇa superior. Then Kṛṣṇa with the *gopīs*, that is more higher, in this way more high.

Gradation there, but on the whole that is all in Goloka. Goloka means that is full solid circle, Goloka. Everything is there and can be explained by that peculiar, wonderful centre. If it's drawn from that centre, measured, everything is accommodated there, nothing to be eliminated. That is Goloka, which can give harmony to everything, whatever diversity, or incompatibility we may conceive. Everything, absolute good, absolute harmony, in His connection everything is good. He can give harmony to everything, even stealing, this debauchery, everything in His connection becomes best. That is the conception of the highest harmony. Even *māyā* is harmonised there, that is also utilised. Speaking lie, *māyā*, misunderstanding, misconception, that is also utilised, harmonised. Absolute is such. Infinite is such. And no deception, deception is rather gain. What we think to be deception, deceived party, deceiver, both gainer there.

I heard first from my Guru Mahārāja in Benares, one *māyāvādī* had come to discuss with him, and that example came, nrsingha prasena bhavabit singha jambavatar [?] One lion killed Prasena. Prasena perhaps brother of Satrājīt - killed him, singha, and took the jewel (*syamantaka*). In that case our Guru Mahārāja is saying that in that killing that singha is also feeling happiness, and who is killed - Prasena, he's also feeling happiness, both parties. It is such because real killing is not possible in that plane, that is eternal, only a play.

Just as in a drama, one is killing, murdering, another is murdered. But sometimes we appreciate the murdered than the murderer, in his attitude of being murdered. But no murder is there, in the drama none is murdered really, but they show. But the show is such that sometimes part of the lowest man collects greater appreciation.

The king's play and the sweeper's play, a sweeper may get more applause, more appreciation. And the king may not have so much appreciation.

So the playing is eternal, no death, but the play is there giving satisfaction. It is something like that.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *līlā*. So it is called *līlā*. Not this evolution of this world, dissolution, creation, and death, not that. It is *līlā*, play. Play, sweet will. Wave, no beginning, no end. The natural fundamental wave playing in this way. And it is satisfactory to every atom of that plane, giving fulfilment, distributing fulfilment to every atom there. That is the fundamental play of the Supreme, of the absolute world, conception of the world. It is something like that. What we can speak about that more?

*Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] The revealed truth, revealed scriptures are only showing the direction 'that He's in this side.' That cannot be caught under the fist. Infinite. So we come this side, this side, this side. *Śrutibhir vimṛgyām*. Not only not possible for these ordinary books here, but the revealed scriptures of different types, lower, higher, they're also showing 'this side, not this.' Such is the thing. Finite, infinite. Absolute and relative.

Nitāi Gaura Hari bol. So I stop here with your permission.  
 Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!  
 A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!  
 Harināma saṅkīrtana kī jaya!  
 Bhakta-vṛnda kī jaya!  
 Navadvīpa Dhāma kī jaya!  
 Chaitanya Sāraswat Maṭh kī jaya!

...  
 [25:43 - 27:50 ?]

**Śrīla Śrīdhara Mahārāja:** ...deepest vision of everything is everything for Kṛṣṇa, for none else; the deepest and most permanent view of everything. They wonder, how people can concoct different vision of different interest. Really it is everything for Kṛṣṇa's purpose, Kṛṣṇa *līlā* is going on. And they say in their own interest, "Oh, this is this thing, that thing," so many thousands of things they say. But it is only one, all *līlā* of Kṛṣṇa, for His satisfaction, for absolute good. Everything for Himself. By Himself and for Himself. *Advaya-jñāna*.

And according to our own special and peculiar interest we're trying to view things, read things in our own way. This is all misleading. We're misreading, mis-estimating things around us. Only one aim, one object of every movement here - to satisfy the Absolute Autocrat. Hare Kṛṣṇa. Harmony is there, real existence is there. And misreading, mis-estimation, all temporary, local. Temporarily that will have to die. Nation interest, country interest, solar system, earth interest, the sun interest, all will have to die. Only the absolute consideration is eternal. No end and no beginning. Eternal. *Ahaitukī, apratihatā*. Causeless, there is no beginning. Causeless means no beginning. And *apratihatā*, there is no end, none can check, there is no end. No beginning, no end; eternal pastimes of the whole infinite.

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

**Devotee:** Mahārāja. Why do devotees call Kṛṣṇa Puruṣottama?

**Śrīla Śrīdhara Mahārāja:** Puruṣottama, that is, Who is the highest conception of a Puruṣa. Puruṣa means predominating temperament. Predominating and predominated, two halves. *Śakti* - predominated; *śaktimān* - the possessor of the potency, is predominating. Puruṣa means

predominating, consumer. And potency means which is consumed, which is utilised, enjoyed. Enjoyer and enjoyed. Puruṣa is enjoyer.

*kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, 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]

In *Bhagavad-gītā*. *Bhokta*, enjoyer. Puruṣa is the cause of enjoying. Enjoying aspect is Puruṣa. And enjoyed aspect is *prakṛti*, potency. Putama [?] Puruṣa, means so many *jīva* are tiny enjoyers. But the absolute enjoyer Who is the supreme-most enjoyer is Kṛṣṇa, Puruṣottama. He's enjoyer of all enjoyers. The whole enjoyment represented by Him. And the whole enjoyed aspect represented by Rādhārāṇī. Līlā Puruṣottama is one of the names of Kṛṣṇa, Līlā Puruṣottama. As in *Bhagavad-gītā*.

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

"I am above this changing aspect of the world and unchanging aspect of the world."

Constant aspect and changing aspect, two aspect here we find. The background and within that background, movement, He's above both of these aspects. *Kṣara, akṣara. Kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ.*

"So the scriptures and the people call Me the highest enjoyer, proprietor."

Hare Kṛṣṇa. Puruṣottama.

*brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

...

**Aranya Mahārāja:** Śrīla Bhaktisiddhānta, when he received, when he took the order, the dress of a *sannyāsī*, and he also took the *sannyāsa mantram*, he didn't take formally *sannyāsa* from anyone. So, someone might say that, in such a time that one might not need to receive formal initiation to go on in his spiritual life. What is the necessity of formal initiation?

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī, what did you say?

**Aranya Mahārāja:** When he took the dress of a *sannyāsī* he didn't have any *sannyāsa* Guru.

**Śrīla Śrīdhara Mahārāja:** He took from his own Guru, he was Bābājī, above *sannyāsī*. From the photo of his Guru, he took, as done by Rāmānuja. Rāmānuja also took *sannyāsa* from the photo of his Guru, it is mentioned. And he did so, *tridaṇḍa sannyāsa* of the Rāmānuja School. It was not in continuance in Gauḍīya Vaiṣṇava. He introduced it from Rāmānuja *sampradāya* who took from *Bhāgavatam*, *tridaṇḍa sannyāsa*, *tridaṇḍī*, formerly. And following the example of Rāmānuja he took *sannyāsa* from the photo of his Gurudeva, who was Bābājī. Bābājī is considered to be above *sannyāsī*. So *sannyāsa* is included there in Bābājī, real Bābājī. The pseudo *bābājī*, we do not take care of them. Do you follow?

**Aranya Mahārāja:** Yes. That I understand. But also in his particular circumstance, because there was no suitable person to take *sannyāsa* from, then that could be justified. But some might say because he didn't actually take *sannyāsa* from a living person, that would give credence for us to also.

**Śrīla Śrīdhara Mahārāja:** When he got inspiration of *sannyāsa*, at that time he did not find any suitable Guru, Vaiṣṇava. So he had to take from a photo of his Gurudeva. He wandered through Vṛndāvana and put a strike on his forehead with the palm. "In such a holy place, Vṛndāvana, I came, I could not find a true Vaiṣṇava here." That was his impression there, and that came from his mouth, conclusion. He could not find a true Vaiṣṇava in the whole of Vṛndāvana and Navadvīpa. Such standard of Vaiṣṇavism he could conceive, he had in his mind, in his heart, only Bhaktivinoda Ṭhākura and Gaurakiśora Bābājī.

But at that time he did not feel any inspiration of preaching. After they departed, he was thinking 'What to do?' Bhaktivinoda Ṭhākura only - Gaurakiśora Dāsa Bābājī his Gurudeva told, "You need not try for any preaching. Bhaktivinoda Ṭhākura *śikṣā* Guru, he was of such tendency. You must preach to certain extent and take care of the Yoga-pīṭha, Mahāprabhu's birthplace, all these things."

In the beginning, he thought he would not partake in any propaganda work. He'll go on with his own life of *bhajana*, and the discussion, cultivation, reading of the scriptures, writing. This way he'll pass his life. But he got some inspiration from inside, irresistible. "That you're to preach, you're meant for that." So, he had to think, 'I shall preach. How I shall do, what is my duty?'

At that time suddenly found that one piece of paper, he's appealing to the Lord, Mahāprabhu, 'What sort of preaching You want from me?' When that preaching tendency became irresistible in his heart, 'then what should I do?' He was fervently appealing and also intensely thinking. He found that a leaflet carried by wind came on his front. He took it, collected, and found there Mahāprabhu is advising Sanātana. "Do all these four things." It is written there. That portion, that in a torn piece of some book that was carried by the wind on his front and he took it, when he was thinking, 'how I shall begin preaching?' And there the four points Mahāprabhu advised Sanātana.

sri murti prakasa, sri vigraha prakasa, lupta tirtha prakasa, bhakti sastra prakasa \_\_\_\_\_

[?]

**Aranya Mahārāja:** Places of pilgrimage, books, Mūrtis...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

[*Sri Chaitanya: His Life & Associates*, p 171] & [*Caitanya-caritāmṛta, Antya-līlā*, 4.97]

Four things Mahāprabhu advised to Sanātana. "Do this." And that piece of paper came. So he took it that the divine arrangement what Caitanyadeva advised Sanātana to do, 'I'm also to follow that, by this chance coincidence event.' So he was thinking of beginning in that way. At that time some devotee came to him and gave proposal of establishing centre at Calcutta. And gradually he began there, preaching centre. Own centre in Māyāpur, he had a place already, he used to preach scriptures. Now preaching by accepting *brahmacārī* and giving *sannyāsa*, and the initiation to the *grhastha*, in this way...

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**Śrīla Śrīdhara Mahārāja:** ...then in this way, and try to have the conception, and maintain in the inner most heart that one day you'll be rewarded with your, with the Loving Couple's service there. The fulfilment is there. We're to reach there. All our attempts is meant to reach in that plane, *mānase karibe*, foster in the heart of your heart.

*[amānī mānada hañā kṛṣṇa-nāma sadā la'be] vraje rādhā-kṛṣṇa-sevā mānase karibe*

["Do not expect honour, but offer all respects to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."]

[*Caitanya-caritāmṛta, Antya-līlā*, 6.237]

But externally you'll do these things, this program, *mānase karibe*, in the heart of heart you will foster your destination in that plane. That does not mean that that so high ideal you'll take Him down to this human plane. In your mental plane you'll drag down that Rādhā-Kṛṣṇa, Hare Kṛṣṇa, conceived to be the highest plane.

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

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

There are so many liberated souls and so many self fulfilled souls, *siddha*, whatever they like they get that. They also cannot approach properly towards Rādhā-Kṛṣṇa plane, for worshipping plane. So it is not meant that that will be brought down here in the human sensual experience. But the barrier is in the middle. No satisfaction of the tongue, no care for the popularity of this world. This is in the middle.

Then higher from that, this plane, when one has got no least attraction for this mundane. *Amānī mānada hañā kṛṣṇa-nāma*. And then no mixing with the worldly topics, all these things, then

you will try to cultivate in your inner mind. In the middle, all these things that won't allow that mind to come to mix with this mundane mind.

*Vraje rādhā-kṛṣṇa-sevā mānase karibe. Mānase,* and you'll foster in the innermost compartment of your heart that Rādhā-Kṛṣṇa. Don't indulge in talking Them to the public, or listening as it is going on in the public. That is secret of the secret, keep it in mind, that is our goal. And in external life you observe all these formalities what I say. If you have any respect for Me, regard for Me, then My advice to you is this.

Don't mix with human society ordinarily. And don't try to have a comfortable life, or praise or popularity from the public. And take continuously the Divine Name with such attitude. And fix in your highest object in Rādhā- Kṛṣṇa *līlā*. Rādhā-Kṛṣṇa *līlā*, the absolute fundamental vibration of love, without caring any law or anything of his own. *Samāji, śāstra*, law, and *svajan*, anyone of his own friends, sacrifice of all friendship and sacrifice of all consciousness of purity. Above that the Absolute Thing, Rādhā-Kṛṣṇa.

*Svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm.*

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

The peculiarity is there in Rādhā *kainkaryam*, in the leadership, the highest conception, even among those that have a life of the *gopīs* in Vṛndāvana. Does not care for any of their friends or any of their advices. No advice and no friendship can come within, interfere in relationship with the Absolute. That will be, you'll keep in your mind. That sort of absolute surrender to the Absolute Good is demanded from you. That is your highest aim, aspiration, goal. Nitāi Gaura Hari bol. Here I stop.

**Devotee:** Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

The generosity and grace of Swāmī Mahārāja, that has brought you all to me today, so I give his jaya!

And then devotees, jaya! Trying to. My Gurudeva, and who has taken so many \_\_\_\_ [?] In words of my Gurudeva, the good that come to listen to Kṛṣṇa *kathā* they're also like Guru. Because they engage the talker in these divine discussions, so they're doing the work of Guru. Ha, ha. Guru, who is Guru? Who is trying to take him Kṛṣṇa *kathā*, in topics about the Supreme, he's Guru. And

when *śiṣya* also engaging his Gurudeva in that function, a *śiṣya* also Guru, doing the work of Guru, engaging in the topics of Kṛṣṇa. Guru, who helps in our cultivation of Kṛṣṇa realisation, he's Guru.

Gaura Hari bol. Gaura Hari bol. Our Guru Mahārāja used to see his disciples as Guru, so many Gurus. But when he had necessity to rebuke anyone then *pralāpa* - that is known as *pralāpa*. He's teaching, "I'm higher and you are lower, I want to teach you that is *pralāpa* - that is delirium in Guru. That is a delirious condition that he comes to punish his disciple. That is delirious stage."

As Mahāprabhu says to Sanātana Goswāmī, "What is passing through Me to you Sanātana, that is like a delirium to Me, some mysticism. I can't understand them properly. But passing through Me to help you, I feel only this much. So I'm talking the meaning of which I don't know - delirium. I'm an instrument to some disease. Delirium means one is talking aimlessly being victim of a particular disease tendency. Here also I feel that I'm talking under some influence, not sensibly." *Vyāso vetti na vetti vā*.

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

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

Even Vedavyāsa while he has given, written, to the world, he may or may not know. Such independent character of the Absolute, transcendental means such. He's never a monopolised property or object of trade to anyone, He's always free.

He makes - just as Arcā-Mūrti, a man made figure, ordinarily, but it's not so. It's coming in the way where the Absolute is controlling their sense, their mind, their hand. They're instrument when He's coming here, controlling everything, that is Arcā. Arcā, descent of the Absolute in this mundane plane to help the lowest class of devotee.

But it is He, the Jagannātha of Mahāprabhu having *darśana* and shedding tears like anything. What is that? Only man made wooden doll? Ha, ha. What is that? He's coming. Who can understand that by this process the Lord has come to the lowest class to help them, to draw them gradually in His own place. Arcā-Mūrti.

So the controller is everything. A man is going in a palanquin, so many men are carrying. In the ordinary sense those men are carrying this man forcibly. But a fine brain can understand the man within the palanquin, he's going, forcing these human bodies to observe, to follow his own direction, he's going to his own chosen place. Not that these men are carrying him wherever they like, it's not like that. He's going on their shoulder, not the men are robbing him to this place or that place. When a motorcar is carrying, some ordinary children may say the car is carrying all these persons. But sensible man will think man is going by the car. So the controller is to have all importance.

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

*Pralāpa.* Mahāprabhu says, "Sanātana, *pralāpa*, what I say that is delirium like to Me. Kṛṣṇa is giving Me some, sending some grace through Me, but I do not understand that fully."

Infinite cannot be understood by the finite, then it is not Infinite. To be the agent of the Infinite is not so very easy thing, the carrier, the mediator, of the Infinite thing. If he thinks that I'm producing these words or these meanings, then it's not Infinite. I'm instrument, I'm made instrument. He's coming through me, engaging me. In that line we can hope to have His association, whether listening or talking. His independence, His supremacy, is always to be admitted cent per cent. Then we can come in connection with Him. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Gaura Hari bol.

...

**Śrīla Śrīdhara Mahārāja:** Many of the disciples of Swāmī Mahārāja, they could not go along with the administration of ISKCON, came to me. I asked them to put their complaint to the ISKCON committee. When that was ignored then I asked them to do that jointly, and if that is also ignored then they may combine themselves and begin as in something like relief work. Those that are going away from ISKCON they should be combined and go on in the line of Swāmī Mahārāja. And will help those that want to be under Kṛṣṇa consciousness but can't obey the present ISKCON.

With that conception that Mahā-maṇḍala was built, the origin is there. Some of them wanted to be absorbed with me, but I did not agree. That my temperament is not so. I've got no capacity of conducting big organisation, so you look after your own self. Those that like Kṛṣṇa consciousness but cannot obey the present administration, all such people come together and work conjointly, helping those that are coming out of ISKCON, or outside. With that conception this Mahā-maṇḍala was founded. And at that time I wanted the president, Akṣayānanda Mahārāja was made president, and Jayatīrtha vice president but he went away. In this way it was organised, first, and now going on slowly. Then Mādhava Purī Mahārāja, then that Sudhīra Goswāmī. And there are so many others they've got their name, little difference, but they'll associate in Mahā-maṇḍala and by the help of one another they'll go on. In this way it was conceived and it's going slowly.

I'm old, I'm about to pass away. So to hear from me direct, interested persons are coming to me, not giving so much importance to Mahā-maṇḍala. But after my departure they may combine there, having their common foundation, they may work on together, by the sweet will of Kṛṣṇa. Man proposes God disposes. I'm creating some foundation outside ISKCON which may help those under Kṛṣṇa consciousness but out of ISKCON. They may find some cooperative body there with mutual help. If they like it will go on. I want to be independent.

When my proposal was such in the beginning, Bhakti Sudhīra Goswāmī told that, "You are just like the birds when their plume, the plumage or what..."

**Devotee:** Growing, the wings.

**Śrīla Śrīdhara Mahārāja:** Ah! "Not fully grown, but flown from the nest, to try then how to fly. So you're doing like that." He accused me in that sweet way. Ha, ha. "That you're casting us, we've come to you, and you're throwing us far. Still we shall see goodness in you, like the bird, only you're throwing to teach self help within us, to develop self help. All right, as you like." In this way he remarked and went away and having his own.

Caru Swāmī he was also very earnest in this affair. Now he's little far away. He went to America to speak something in favour of me, and reported when came back that, "I found that Sudhīra Goswāmī has begun already very strongly in favour of you. With the help of the tapes that he's collected from the temple where you're in charge. And he's copied those tapes from that temple, and with the basis of that he has begun to preach in your favour very strongly." I was reported that by Caru Swāmī. But now Caru Swāmī himself has almost withdrawn from me. Of course he says that, "I have no apathy, I have every sympathy." But still for the sake of the order of ISKCON he's keeping aloof, I'm told.

**Devotee:** Gurudeva. You've said that I'm a blunt speaker. So now I'm going to speak something very bluntly. That there are some complaints that the Mahā-maṇḍala, the same complaints that some members made against ISKCON, that they themselves stand accused of the same thing.

**Śrīla Śrīdhara Mahārāja:** Maybe, maybe. Is it not possible that everyone may be accommodated in an organisation? There may be some difference. That does not mean for one or two another organisation will be constructed, or the old organisation should be demolished. It does not necessarily mean that. We're trying, but there also may be defects, everywhere there may be defects. So there may be some who cannot agree with the two, ISKCON and the Mahā-maṇḍala, such persons also there may be.

There are so many people who have no recognition of God even, the atheistic people. There are sections amongst the atheists also. Immoral atheist, moral atheist, imaginary theistic moralist, so many classifications there may be. Not all accommodating organisation is possible. According to the quality there will be difference. But that does not mean that organisation has no value at all. Value, but it is, may not be perfect here. Qualitative difference there may be.

Uddhava put a question to Kṛṣṇa. "Why so many groups in the name of religion? Why not one and universal?"

Kṛṣṇa told, "In the beginning of the creation, about religion, I told it what is the conception of your religion and truth, I transmitted to Brahmā, and I'm the subject matter of religion. But from Brahmā so many disciples came and they were taught, and according to their own mental position there was difference in their conception. When they delivered in their turn some modification is seen. And then from disciplic order one disciple to another, A.B.C, modification is going on, the mental colour of the disciple's modification. And now we find what was one in the beginning, now so many, in the name of same religion, same source, but now it's all so many difference.

And there are others grown from this soil in the ascending method. Descending method also modified according to the capacity of the disciples. And there are some ascending methods grown, concocted conceptions of religion, so there's a jungle now. Some lay stress in donation, some in love of the country, some humanitarian work, some penance, some pilgrimage, some meditation, some on the study of the scriptural compilations. So, so many different, one giving stress in one thing, in this way the variegated. So variety according to the capacity of the receivers, it cannot be avoided, it will be."

"And so," Kṛṣṇa says, "When the variety is too much, or the formality and the substance, real life almost vanished, then I shall have to come again and to give restart of the proper religion."

*yadā yadā hi dharmasya, glānir bhavati bhārata*

*abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

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

"Again I come to set right everything in a normal way. I shall have to come, or to send some, My own strong agent to this world to set right everything in normal position. This is the world."

And I'm told that Parivrājaka Mahārāja he cannot be accommodated anywhere. You are independent spirit, whimsical man. He cannot work with anyone.

**Devotee:** If I say something...

**Śrīla Śrīdhara Mahārāja:** I have already that report.

**Devotee:** Yes. You know the other day you spoke harshly about forcing initiations in regard to one of the ISKCON Gurus. So Parivrājaka Mahārāja he also spoke against some persons forcing initiations in the Mahā-maṇḍala. So I think there's some talk against him in this regard.

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say?

**Aranya Mahārāja:** He's saying that in ISKCON there's some Gurus who are being accused of forcing people to take initiation from them. So similarly in the Mahā-maṇḍala some of the Ācāryas are seemingly forcing people to take initiation from them.

**Śrīla Śrīdhara Mahārāja:** Forcing people to take initiation?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** Where? In Ireland one proposal came - one information came to me, that they're preaching outside and also inside ISKCON. Then I requested him, "Don't try to preach within ISKCON, preach outside, and those that are out of ISKCON. And don't approach anyone who is already within the administration of ISKCON."

That letter anyhow was found by Satsvarūpa Mahārāja, and he wrote a letter in the name of Akṣayānanda Mahārāja - the letter is here. "That we're very satisfied to see that Śrīdhara Mahārāja has given instruction to his followers not to encroach upon us. So if you maintain such peaceful position we'll be very much happy and no quarrel may remain between the two parties." The letter came the other day.

So I have never said - always I'm against aggression, only do relief work. That who are wounded in the fight, who came to attend ISKCON but could not do anyhow, could not remain under their rules, government. But they've got reverence for Mahāprabhu, Kṛṣṇa consciousness, Swāmī Mahārāja. Try to help them, they may not be allowed to go astray without any care. Try to take care of them because to have faith in Kṛṣṇa consciousness is of the very high order, a spirit which is very high. So they have come to participate in so higher theological truth and they'll lose that position, that is difficult to tolerate for the lover of Kṛṣṇa consciousness. They have come to

love Mahāprabhu Śrī Caitanyadeva, and for slight reason they'll go undetected towards downwards, that may not be allowed to go unnoticed.

So I asked them for relief work. They have come so far, and because they cannot obey the orders of ISKCON, whom I consider to be the novelists, newcomers, not of very settled up position in the spiritual world. But are beginners, newcomers, not consolidated position in spiritual knowledge or realisation. So they may not go away.

There are many important members also. Just as one Hiranyagarbha perhaps, or Pradyumna, they came with some complaint against ISKCON. I requested ISKCON in the beginning, "Please take care of them, hear them patiently, and what are their grievances, and try to remove that." I appealed to them. But they did not pay much attention. In the beginning little attention, then gradually they ignored. And these people are coming.

Then I asked, "Form a body and try to have the redress of your wrong. If not, then you combine yourselves and go on with another organisation. Try, but don't allow those that came so far to Kṛṣṇa consciousness unnoticed and uncared-for." That was the basis of this conception of Mahā-maṇḍala.

Now by the will of Kṛṣṇa I'm too old. And I've not also such nature as to work on with many big organisation or so - not so qualified I am. Only I can give some advice what I have gathered in this my life in connection with Kṛṣṇa consciousness as preached by our Guru Mahārāja. And by my Godbrothers and Gurudeva also had some appreciation of my understanding into Kṛṣṇa consciousness. So when people come to me, whatever I know I try to give, do some help to them. But not very enthusiastic to have a big organisation. I'm not fit for that.

So our Guru Mahārāja told me, "You are ease lover." Ha, ha. "You can do, but you don't do. Ease lover." That was his conception about me. "You should have done with more energy and more spacious working field, but you don't do. You do not give you wholesale for the service of Mahāprabhu. You are ease lover." He did not tell all these things but this is the meaning - ease lover meaning. Ease lover, different term given greater service but you do not do."

So I'm of that type. So I don't find any capacity to work in a greater, wider field. Though I think that I have some knowledge about the conception and advice of Mahāprabhu. I differ from many, thereby I understand that what they say I shan't agree, I've got my own feeling and realisation, I'm strong there. Clearly none can assail, and move me from my position of conception about the Gauḍīya truth.

**Devotee:** So you're known as Bhakti Rakṣaka for that, the Guardian of Devotion, Bhakti Rakṣaka, the Guardian of Devotion, you're known for that.

**Śrīla Śrīdhara Mahārāja:** Guardian of Devotion. *Guardian of Devotion* published by Dhīra Kṛṣṇa Prabhu, Sudhīra Goswāmī Mahārāja, he has published one paper I heard, *Guardian of Devotion*. Bhakti Rakṣaka my name given by Guru Mahārāja. Gate Keeper, ha, ha, I'm gate keeper of the world of devotion. Because Śrīdhara, when he selected my name as Śrīdhara he pronounced several times, *bhakti-eka-rakṣaka*. *Bhakti-eka-rakṣaka* because Śrīdhara Goswāmī has been accepted as the protector of the devotional school. And *bhakti-eka-rakṣaka*, this term used by Jīva Goswāmī, *bhakti-eka-rakṣaka śrīdhara*, Śrīdhara Goswāmī.

Mahāprabhu also told,

*śrīdhara-svāmī-prasāde 'bhāgavata' jāni [jagad-guru śrīdhara-svāmī 'guru' kari' māni  
śrīdharānugata kara bhāgavata-vyākhyāna / abhimāna chāḍī' bhaja kṛṣṇa bhagavān]*

["By the mercy of Śrīdhara Swāmī, one can understand the meaning of *Śrīmad-Bhāgavatam*. For this reason he is the Guru of the whole world, and I consider him My Guru."] ["You should explain the *Śrīmad- Bhāgavatam* by following the version of Śrīdhara Swāmī. Giving up all false ego, you should worship Śrī Kṛṣṇa, the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Antya-līla, 7.133,136*]

[*Gauḍīya Kaṇṭhahāra, 2.31*]

"The true interpretation of *Śrīmad-Bhāgavatam* and *Gītā* in the devotional school has been given by Śrīdhara Swāmī."

So when our Guru Mahārāja, just before giving *sannyāsa* to me, he selected my name Śrīdhara. Then what will be the other part of the name? *Bhakti-eka-rakṣaka, bhakti-eka-rakṣaka*. But *bhakti-eka-rakṣaka* not three words, four words. So *bhakti-eka, eka*, that is eliminated, *bhakti-rakṣaka* was retained by him in my name. Bhakti Rakṣaka Śrīdhara. And that was taken from Jīva Goswāmī's adjective to Śrīdhara Goswāmī. So that was my name.

So generally, ha, ha, our Godbrothers they indulge in giving such interpretation. "You are protector of the devotional school. Gurudeva has given you such name." Ha, ha. They say like that.

**Devotee:** So Gurudeva. You were speaking before - there are many types of persons in the world with different mentalities. So how much freedom in the field does a preacher have without being, without coming into deviation, without making deviation? What is the difference?

**Śrīla Śrīdhara Mahārāja:** They'll do as a student. I told when there was some difference in meeting with the ISKCON members that 'I think you are so many students, not professors. And also I consider myself also a student and not a professor.' It is infinite, the knowledge is infinite, devotion is more than that, so we're all students.

Jayapatāka came when they were having a resolution that they should not mix with me, Jayapatāka came and told, "Mahārāja. Please forgive that I may not commit Vaiṣṇava *aparādha*."

Ha, ha. I told him, "No, no. No fear of committing Vaiṣṇava *aparādha*, I'm not a Vaiṣṇava."

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** "I want to be a servant of the Vaiṣṇava. My position is this, to aspire after the position of a servant of the Vaiṣṇava. I'm not a Vaiṣṇava. So you may rest assured..."

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**Śrīla Śrīdhara Mahārāja:** And it is intelligent to say like that because it is infinite. Ha, ha. A fool may say that 'I have got a position.' The truth is autocrat. And what is our position if we really live in the kingdom of autocracy? What position we may have? Nothing. And to have the proper conception that 'No position I have got,' that is rather something, because that is the truth.

As Newton told that, "I'm more wise than you all because you say I've finished the knowledge. And I think that I'm only collecting some pebbles on the infinite shore of the ocean, so I'm wiser. I

consider myself wiser than you. You think that knowledge can be finished, but I think that I've not yet begun properly to study what is knowledge infinite." So it is like that.

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

Still we shall have to do our duty, to be sincere. Whatever little knowledge I know I must try to help with that. A particular medicine by using which I feel that my health is improved from particular disease, then I can recommend that to another. "Oh. You have got this disease, you use this medicine, it will help you." In that common sense. "The disease is of this nature, and the medicine of this type, and what I've used I feel that I'm in the curing stage." I may recommend that sincerely to others also of same disease.

In that way preaching will go on. Preaching means not that I know fully. The preaching, that is *sādhana*, preaching means *kīrtana*, *śravaṇam kīrtanam*, this is all *sādhana*, means to end, *sādhana*. *Śravaṇa*, *kīrtana*, listening, then preaching, that is also *sādhana*, means to end. But that is not that one has reached the end and he's distributing his own wealth - not like that, *sādhana*. And if one's in a preaching line then he'll have the chance of higher listening.

We had that experience. When we were engaged in preaching, then there were so many points came where we could not find satisfaction when giving answer. Then when the chance came for listening we imbibed answers of that type. We could collect answer replies proper, appropriate answers to those points thereby. In this way it's developed, no end. No end, only the fools rush in where angels fear to tread.

Mahāprabhu says, "I do not know anything. I do not, I cannot give anything, even a drop I have got a touch in My tongue, a very small, even a drop."

In this way it is such, it is infinite. So we must not be proud of any position. And still it is, we're living in the reign of our autocracy, we must be conscious of the fact, always wakeful to our own position. But still I must obey the order, I'm doing so. That does not mean I've come to obey the order then I'm omniscient and omnipotent. I'm like that, a carrier, agent, I'm an agent. Agency may be withdrawn any time, though generally that is not possible, but still we have such consciousness.

Mahāprabhu says to Advaita Prabhu that, "The prime minister of a king, by whose order so many culprits may be hanged, and by the order of king that officer also may be hanged." To Advaita Ācārya Mahāprabhu's advice. "The higher officer by whose order so many the capital punishment is granted, and by the order of the king that officer he also may be given capital punishment."

It is so, not relatively but from the absolute standpoint it is such. But still it is true that the devotees also they gather some confidence and power delegated to live to them, but it is of that nature, delegation.

One ordinance can take away all the powers of the whole government, one ordinance. In the second great war a time came such in England. All the individual ownership was taken by the state, irrespective of any, whether lord and the man in the street. Every right of everyone was taken away by the state in England when they apprehended that Hitler may jump any moment into England at

that time. Anyone may be vacated, may be ordered to vacate his own palace, own kingdom, everything. The whole power came to the authority once.

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

But only a suggestion of good will for the outskirts Mahā-maṇḍala was conceived. Now if good men come there it may go on, if not may not go. What I can do? I with some good will I gave suggestion to this. If aggrieved party may join and may work conjointly in an organised way. That was my object.

**Devotee:** Gurudeva. I have a question. Do you think it conceivable that the Mahā-maṇḍala and ISKCON may some day cooperate?

**Śrīla Śrīdhara Mahārāja:** If such time may come it may be possible. If such favourable time comes they may cooperate, or even they may merge. No vow of anti propaganda, no feel like that, if they have mutual understanding. According to their capacity they will do.

I think the little peculiarity may be in Mahā-maṇḍala that I have generally told about the comparative position of different *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya* - and mainly *mādhurya rasa*. Because in all our mantram in the Guru *paramparā* is all in *mādhurya rasa*. Guru *paramparā*, the Gurus are all in *mādhurya rasa*, and other *rasas* are subsidiary. But it is not so much clear in ISKCON propaganda. This may be a little peculiarity one can notice. All *rasas* are subsidiary, assisting, but main thing is *mādhurya rasa*, the service of Kṛṣṇa in the *mādhurya rasa*, consorhood. Kṛṣṇa as consort. Fatherhood in Christianity but consorhood in Gauḍīya Vaiṣṇavism, that is the highest realising aspect.

And there is also something peculiar which is known as *parakīya*. That means absolute, without having any respect for any other relationship in the environment. All other relationships with the environment may be ignored while we consider our connection with Kṛṣṇa, all others may be ignored. That is *parakīya* means this, independent of all other obligations to the society and to any religious conception. In our connection with Kṛṣṇa it is absolute. Absolute to such a degree that ignores all other connections with the environment, any obligation. This means *parakīya* consorhood, the wholesale surrender which can ever be conceived.

That is given supreme position in Mahāprabhu's teachings in Vṛndāvana. Kṛṣṇa is like that. No other question will be allowed to come to enter in our relationship with Him. It is absolute. This is laid much stress on, in the teachings of our Guru Mahārāja, and also it is understood by me. But this sort of spiritual education and preaching may be dealt by instalments. All may not have the capacity of grasping such higher position in the devotional school. May be dealt by instalments, but our aim should be there. But we may not consider us to be qualified to practically accept that position. It is always to be respected on our head, high above, but object is such. Kṛṣṇa. Kṛṣṇa.

**Devotee:** Mahārāja. You were saying that Swāmī Mahārāja did not stress this. He didn't have time to stress this *rasa*.

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say?

**Badrinārāyaṇa:** He said that Swāmī Mahārāja did not have time to stress on this *mādhurya rasa*.

**Śrīla Śrīdhara Mahārāja:** Maybe, he did not do because the westerners all on a sudden to give all these things there may be possibility of being misunderstood. So the *śāstric* scholars also, the scholars of revealed scriptures, they also have accepted such position, that the whole thing must not be delivered to the child, in the spiritual world. By gradual instalment that should be given. Hare Kṛṣṇa.

**Devotee:** Gurudeva. Is the nature of bureaucracy to become stagnant? Because in any organisation there is some bureaucracy.

**Śrīla Śrīdhara Mahārāja:** Bureaucracy has facility and also some difficulty, both we're to tolerate. Bureaucracy, that should be there, but bureaucracy may be moral and sometimes immoral.

The king is compelled to meet the subjects through the bureaucracy, but if bureaucracy is adulterated then the king's position is bad, to the subjects. So necessary for the intelligent man, the spying system, to look at the activity of the bureaucracy, whether they're discharging their duty properly. The relationship with the subjects and the emperor, through bureaucracy the king comes to the subjects, to the people. And the people also approach the king through the bureaucracy. But bureaucracy is vulnerable, so the spy system, and there may be also difficulty. So we're to accept all these things into account.

So *varṇāśrama* is the first bureaucracy - Indian conception of *varṇāśrama*, that is the bureaucracy system, well organised bureaucracy. The *brāhmaṇas* who are indifferent to this worldly aspiration, and *brahman* conception who are generally given to truth and knowledge, they're in the front rank. And next the organisers, the *kṣatriyas*. They're marching from nescience to science, from ignorance to knowledge, the whole nation marching. And in the front those that appreciate spiritual consciousness, they're in the front, the *brāhmaṇas*. And then the organisers, then next, third, the financier, and the fourth, free labour hand. In this way the nation marching from ignorance to knowledge. *Varṇāśrama* system is a well established bureaucracy system here in India, in general.

**Badrinārāyaṇa:** Mahārāja. Sarvabhavana Prabhu and Navadvīpa Prabhu has come from across the river.

**Śrīla Śrīdhara Mahārāja:** Where are they?

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mahāprabhu Śrī Caitanyadeva, He could not give recognition to bureaucracy, *varṇāśrama*. He introduced a short-cut policy. *Jñāna sūnya bhakti*. No recognition for any energy or any knowledge even. But independent of both of them He recommended another way towards loving region, loving land of Vṛndāvana. He told that only we're to gather, anyhow we're to gather some unit of love. Love in its smallest position as *ruci*, taste. Taste is the unit of love. So no knowledge, no power, can give that thing. Proper taste, faith, proper taste. So that can be gathered from anywhere independent of this bureaucracy. That general *laulity*, that is another unit, different type of unit, cannot be acquired by ordinary course of life.

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

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

Even in the different order of transmigration in different course and movement of the world it may be possible that one...

Suppose when there is revolution, a highly valued gem, that may be found only with a kooli [?] if there is revolution in the kingdom. Very precious thing may be found with a kooli [?] In course of revolution things are scattered here, there, is something like that.

That in this *brahmāṇḍa*, according to *karma* so many souls are moving this side, that side. They're lost, they're losing their society, going to another society, in this way. So whoever got that spacious thing in the course of such movement in their life, regular, irregular, the *ruci*, the taste for Kṛṣṇa consciousness, for Kṛṣṇa, that is the highest thing to be appreciated.

And with that capital one can associate with such persons who have got taste towards Kṛṣṇa consciousness. And in their company you go on with serving attitude, *śravaṇa*, *kīrtana*, etc, and you'll get, independent of knowledge and power. He may be a poor man, he may be an ignorant man. May be a poor man, may be devotee, he can easily understand. But he's an ignorant man, not wise man, still he may be a devotee.

*Jñāna śūnya bhakti*. No necessity, *jñāna*, knowledge has got no part to play in the life of devotion proper. It is, independently can come and take a person. That is only taste, faith, *śraddhā*, taste for the thing, *ruci*. It will take you in the domain of love. No knowledge, no calculation, no reason necessary. From the beginning it is beyond reason. Reason has nothing to do with it, it has got its own reason.

*Jñāna śūnya bhakti* He recommended. Whether a *brāhmaṇa*, that is some man of some hazy spiritual conception. That Kṛṣṇa conception is the highest conception of spiritual world. But the beginners of the spiritual consciousness may not know that, they may misguide in other direction. So the love is the highest quarter in our realisation. And from there if any agency has distributed some sort of unit here and there scattered in the world, and if we can come in connection with that we can go direct through our tastefulness towards that. No knowledge, and no energy, no power, nothing of the kind necessary.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** He travelled for six years and preached, just giving that pure Kṛṣṇa consciousness.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Ah. No organisation, systematic was made. But His devotees they all connected with one another though living independently, physically, but they had some association and cooperation. You may say that organisation, or may not give that name, does not

matter. But *sampradāya* was there, all important members having faith in the creed and preaching of Caitanyadeva, they had some association and mutual cooperation we can see. Rūpa, Sanātana, there in Vṛndāvana, they're also had some respect on Sanātana Goswāmī. And here also Śrīnivāsa Ācārya, Śyāmānanda, Narottama, Viracandra Prabhu, they had some intimate connection amongst them, and consulting they used to take any action. Of course at that time the *smārta sampradāya*, so-called Vedic Hindus, they were against their propaganda.

This was very revolutionary - Mahāprabhu. No caste, no creed, anyone who has got a little faith in Kṛṣṇa consciousness, he's above all. He may be of lower caste, he may be ignorant, he may be woman or man, a child or old, does not matter. Only who has got faith, who has got some taste for Kṛṣṇa *līlā*, he should be recognised as a devotee and should be respected. He possesses the capital, he's in possession of the capital, that love for Kṛṣṇa, he's the capitalist.

Who has got possession of knowledge, *yoga, vibhūti*, all these things, are outcast. They can show some magic to the foolish mass, but no real basis of the soul's highest real fulfilment. Those things have got no fulfilment, only half way they will stop. Now showing magical performance and charming the ordinary people, but they won't stay.

The highest fulfilment of life is only in the taste for Śrī Kṛṣṇa. The seed is there. The seed of a big banyan tree is small, but it can produce the big banyan tree. So the smallest taste for Kṛṣṇa consciousness, that has got relationship with the highest fulfilment of life. And other acquisition, they'll go, show some glamour to some distance, and then they'll vanish, they'll disappoint the followers. The highest fulfilment of life, inner hankering of all and every unit in the world is for love.

And not for knowledge, not for any power, or any magical display. That is all outer tendency in our mind, to acquire money, to acquire name, fame. The world will vanish, then what is the value of the name and fame in the world? The whole globe will vanish and again come into existence. The name and fame - but still for fame and name, for the valour and all these things we're captured so much, but they're all misguiding Satanic things.

Only real satisfaction of our whole heart can be had in Kṛṣṇa consciousness. All others are betrayers, they'll betray us one day, and others, any time they'll betray us. Because our heart's thirst, innermost thirst of our heart is for divine love. If we can understand this, then wherever that may be found I shall run to that place. Not to this present glamour and show of the present world in different direction. They've got no value in the ultimate race of life.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ  
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī 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]

Prahāda Mahārāja says: "They cannot detect that their innermost hankering is towards Viṣṇu, towards Kṛṣṇa. They're charmed by the covers of things, so many different covers. They're running towards the dazzling appearance of the covers and not the substance within. The real substance of

the whole world is that Kṛṣṇa consciousness, that is love, Kṛṣṇa *prema*. That is the substance protected within the cover, the shell outside. *Bahir-ārtha-māninaḥ*. They're making much of the external aspect of things, and not the innermost substance, the very life of the existence. And that is Kṛṣṇa, love, Kṛṣṇa, divine love. That can only give fulfilment to one and all, everyone. They do not know it, so they're running towards this and that, a thousand things, captured by the dazzling of the witch, a Satanic display, by enchantress, witch, *māyā*. *Māyā* means the play of the witch, which by her dazzling display misguides our heart. We must save from that sort of glamour."

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

Not a question, not a problem of this life, but lives together. Variegated life, variegated creation, from the tree, from the stone, to the demigods, we're only going up and down in this way. The common thread within, that inner love, satisfaction, divine love, that can satisfy, nothing else. This is given out in *Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva.

And Bhaktivinoda Ṭhākura told, "That this is so plain truth, the divine love we want from our innermost heart, so plain truth, that the world very easily will understand in a short time that that is the only goal of every soul. And they'll all come under the banner of Śrī Caitanyadeva, leaving other religious formal sections."

And to ignore this physical aspiration, in Christianity and in many religions it has been accepted, that nothing to aspire after here. But what to aspire after, the positive side, *Bhāgavata* has given clear conception, Śrī Caitanyadeva, it is Kṛṣṇa consciousness. Kṛṣṇa. Twenty four hours engagement with God, that is nowhere found in any conception of religion in the world, ever found, come to this world. Twenty four hours engagement with Godhead, and that God is only Kṛṣṇa, and it is possible only in the line of consorhood. Twenty four hours deep engagement with Him.

Hare Kṛṣṇa. Gaura Hari bol. To preach, to speak such a big thing in a small mouth. Ha, ha, ha.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa. \_\_\_\_\_ [?] To have a dream, to see a dream, that one has become a king, or master of *crores*, while lying in a torn bed sheet and is living like that. Ha, ha. So big position holders are there, so many. Ha, ha.

*Kuṭīra*. But in India, generally high flow of knowledge came only from the cottages, in the forest, *ṛṣi*, research scholars of high spiritual order. Plain living, high thinking. The land India, a land of plain living and high thinking.

When I first came in connection with Guru Mahārāja in Calcutta, and I heard the discussion over the thoughts given in the *Upaniṣads*, it came to my mind - in ancient days what was discussed and cultivated in the cottages in the forest, in the caves of Himālaya, that has come in the business town like Calcutta. At the heart of Calcutta, the business town, there that link has come. That thing

is being distributed here, in Calcutta, so busy, full of business and material competition of higher, and there that thing is being discussed here. So what is the peculiarity, revolutionary thing?

Then gradually I came to know that he's empowered, authorised, to do so. He has come with the idea of a totalitarian war, to crush the *māyā*, the misconception about the environment. *Īśāvāsyam* [*Śrī Īśopaniṣad*, 1] All energetic movement should be stopped, and only Kṛṣṇa consciousness should spread, everywhere. That will save the souls, and not the money transaction, or any political transaction, or anything else can save the souls. Only Kṛṣṇa consciousness, the Vedic culture can save so many, all souls, including the trees.

With this great conviction he came to give a crushing push to the humanity of the present age. Not to retire to the particular cave of Himālaya and there to begin meditation for his own. But a power delegated by Mahāprabhu he has come like that. Don't care for this, the glamour must be exposed of the present civilisation. The charm of present civilisation should be exposed, nakedly, and must be driven away from the society, at least from the human beings. Hare Kṛṣṇa. So it is found in Calcutta, not in a cottage in the Himālaya, but in the business centre here and there, begun a finishing fight.

So Swāmī Mahārāja also went to the west with that banner in hand. Ha, ha. He told so boldly - one of the psychologists saw his photo - "With this photo I find that it's fearlessness to the extreme, in Swāmī Mahārāja." In the League of Nations, what's it known now?

**Devotees:** League of Devotees.

**Śrīla Śrīdhara Mahārāja:** Now? United...?

**Devotees:** United Nations.

**Śrīla Śrīdhara Mahārāja:** Ah. "So many dogs are barking there. As dogs they quarrel with one another seeing other things, so these material properties in their eye, and like so many dogs they're barking, in that United Nations." This statement was boldly given out by him. Is it not \_\_\_\_\_ ?

**Devotee:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** "The dogs are barking there." So all the so-called important persons...

84.03.01.C

**Śrīla Śrīdhara Mahārāja:** "Awake, arise." *Uttiṣṭhataḥ jāgrataḥ* [*Kaṭha-Upaniṣad*, 1.3.14] Awake and be mindful of your own interest, the interest of your heart of heart. Shake off all these sham necessities that are coming to bite you like dogs, shake off them. Don't admit any demand, but only one demand, for Kṛṣṇa.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ  
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

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

"If you can come in My connection, all sorts of wants will go, vanish."

"I have got You, I don't want anything else my Lord." That is the end of life. Not that "I want this, I want more, more, more, more." This - the servants of death.

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

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Oh! Ha, ha. Hare Kṛṣṇa. So I close here my friends.  
Nītāi Gaura Hari bol. Nītāi Gaura Hari bol.

...

One *lākh paisa*. There in the beginning they collected in the tram, in the way, in this way, in the beginning. He told, "Only I want one *lākh paisa*."

Then when that Bagh Bazaar Maṭh was constructed by one gentleman, expense was three *lākhs*, then one devotee told to Guru Mahārāja, "One day you wanted one *lākh paisa*, now more than one *lākh* rupees have come to you."

Guru Mahārāja told, "What I wanted, that's not yet come. Why? I wanted one *paisa* from one man, so one *lākh* of men I wanted to serve by *sukṛti*. By distributing *sukṛti* to them connection - Kṛṣṇa consciousness connection to one *lākh* of persons, that was my view.

So they're using their energy blindly, and that energy is leading them, they do not know what side. But invincible Kṛṣṇa consciousness, if that is connected with anybody, other will go away. Sometimes pain and pleasure, that will be finished, but this is permanent connection. Ultimately this connection will survive one day and will be sure to attract him to Kṛṣṇa consciousness. So anyhow try to create *sukṛti* around the world where you live, *sukṛti*. That *sukṛti*, that is unconsciously his energy is utilised in the service of Kṛṣṇa. That is accumulated then it produces *śraddhā*, faith. What is the faith? That if Kṛṣṇa is served everything is served. If food is put into the stomach whole body is served. That idea."

*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]

"With this idea go door to door and collect something, beg something, and connect with Kṛṣṇa consciousness. All those *jīvas* will be unconsciously benefited. What? How? What sort of

benefit they cannot conceive now. Those who have got real faith in Kṛṣṇa consciousness they'll know the value of a small drop of energy if given Kṛṣṇa connection, that is permanent character. Others are flickering, that is finished, merit, demerit, finished by our pleasure and pain. But Kṛṣṇa consciousness connection that's never to be finished, that will only draw to Kṛṣṇa. No other effect that will produce. So give Kṛṣṇa consciousness to one and all." That was his view. "Door to door beg, and distribute Kṛṣṇa consciousness, the primary unit of Kṛṣṇa consciousness. Unknowingly get some portion of his energy and connect with service of Kṛṣṇa through the devotees. So the widespread Kṛṣṇa consciousness. With that theory the collection may be."

One day he told that, "So many gentlemen have come to me, who left their own property at home without any care. I have engaged them for collection from door to door. Why? Have I done wrong? No! Both sides will be benefited. How? One side he'll get connection with Kṛṣṇa consciousness, and another side they will have - be practised in their vision that everything can be utilised for the purpose of Kṛṣṇa. Whatever we experience by our eyes, or nose, or touch, or mind, or intelligence, whatever we come to, that must have Kṛṣṇa connection. In other words we shall try to view the environment in terms of Kṛṣṇa and His service - no other. How everything is adjusted with Kṛṣṇa consciousness and nothing else, that will awaken within us gradually."

*Nirbandhaḥ kṛṣṇa-sambandhe.*

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.*

*[anāsaktasya viṣayān, yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Padma-Purāṇa*]

& [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125-6*]

That sort of *vairāgya*, indifference, has got no value, only temporary, which is acquired by only the spirit of renunciation, that is not permanent. But if you can connect anything and everything, and see in terms of interest of Kṛṣṇa consciousness, a permanent solution with them. Not only they'll not do any harm to you, but they'll remind you, excite you about the service of Kṛṣṇa, they'll render positive help.

*vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' [mane haya – ei 'govardhana'  
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī']*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Whenever you'll see forest - "Oh, Vṛndāvana." Any mountain, "Oh, Govardhana." In this way. So *yukta vairāgya*, not to leave anything, but to utilise everything for Kṛṣṇa consciousness, for the interest of Kṛṣṇa. Then the world will be Vṛndāvana to you, all Kṛṣṇa conscious. Fulfilment of life is there, not by exploitation, never by renunciation also, only adjustment with Kṛṣṇa. That is what's necessary, that there is the fulfilment of life.

So collection means to collect energy, and in return to that give Kṛṣṇa consciousness. This is reality. And also to help ones own self, the service of Kṛṣṇa, Vaiṣṇava, and to be acquainted with every point of the environment in connection of Kṛṣṇa and His satisfaction.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Achar. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. \_\_\_\_\_ [?] Nitāi Gaura Hari bol. Purnānanda gone back?

**Devotee:** Yes Mahārāja. He already went back Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Govinda Mahārāja.

**Devotee:** I had some very inspiring experiences in the streets of Calcutta. One was I met an elderly gentleman, he spoke to me spontaneously and then finally told me that he had attended a lecture given by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And this was very inspiring to hear. Because he told how fervently he had preached. And he also told that his brother had accepted initiation.

**Śrīla Śrīdhara Mahārāja:** Where?

**Devotee:** His brother, by Śrīla Bhaktisiddhānta.

**Śrīla Śrīdhara Mahārāja:** Where did you find him?

**Devotee:** In Ulṭā Dāṅgā.

**Badrinārāyaṇa:** What's his brother's name?

**Devotee:** Unfortunately I had not asked - I have his address, this gentleman, he's not initiated this gentleman who spoke with me. He was a teacher at the school.

**Śrīla Śrīdhara Mahārāja:** What is his age?

**Devotee:** Probably seventy five. And he gave the definite address, the place where Śrīla Bhaktisiddhānta Prabhupāda spoke, lectured. For me this was very inspiring, just to hear some result, it was still in this persons memory very strongly.

**Śrīla Śrīdhara Mahārāja:** You forgot his name?

**Devotee:** I didn't ask his initiated name, but I got his address.

**Śrīla Śrīdhara Mahārāja:** What is his address?

**Devotee:** It's near our Maṭha, next to our Maṭha in Calcutta. I don't have it with me right now, but I have it in my room.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Devotee:** In one book by [Walter] Eidlitz [aka Vāmana dāsa], his book is *Krishna Chaitanya, His Life and His Teachings*. Eidlitz speaks about one gentleman who was previously a High Court Judge in Calcutta. And he was preaching in Benares. And he didn't give the name. So I thought I would like to know perhaps if you know who this was. He was a famous High Court Judge, he used to quote Shakespeare all the time, that's just what he said.

**Śrīla Śrīdhara Mahārāja:** You have noted the names in your notebook?

**Devotee:** No. The name was not given of this personality.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** You were speaking about giving *sukṛti*. And the people they find it easier if we give them *prasādam*, then it's easier for them than if they give something. If we go to ask donation from them it's harder for them to give. Do they get more benefit for that? Or is that *sukṛti* the same?

**Śrīla Śrīdhara Mahārāja:** What does he say? Eh?

**Devotee:** He's asking, does a person get benefit more by giving them *prasādam*, or by taking money from them? He thinks that, he's saying that he feels it's easier.

**Śrīla Śrīdhara Mahārāja:** More by taking money. *Prasādam*, there may be offence, you may commit offence against taking *prasādam*, *aparādha*. He may not take in a proper mood. So if it's not in the spirit of service, regard, respect, then there may be offence against *prasādam*. *Sevā aparādha*. And what you have collected from him and is taken to a proper Vaiṣṇava who will be able to utilise and give connection with Kṛṣṇa, that is sure. His energy, knowingly or unknowingly is coming to Kṛṣṇa connection. And if you give *prasādam* he may not take in a proper mood. He may hate, he may mix with other things and then take, there may be chance of mal service. *Prasāda sevā*, that is a kind of service. To take *prasādam*, not consumption, consumed, but as serving, to honour the *prasādam*. *Prasāda sevā*, to serve the *prasādam*. Everything, whatever is connected with Kṛṣṇa, only in a mood of service that should be rendered. Then *sukṛti*, then *śraddhā*. *Sukṛti* developed into *śraddhā*, and that *śraddhā* according to its degree he will take *prasādam* with such mood, honourable mood, very earnestly, reverently, lovingly. And according to that the consequence will come. Do you follow? Eh?

**Devotee:** Hmm.

**Śrīla Śrīdhara Mahārāja:** *Sevā aparādha*, there is possibility. But there's no possibility of *aparādha* in the *sukṛti*, in the primary. Because only you collect something, he does not know very well for what purpose you're taking. You're taking and it is utilised by the agent for the service of Kṛṣṇa and he's getting benefited, by smallest contribution. Sometimes heavy, and large contribution, that is also risky. They may not give with *śraddhā*, so that may not fetch such *sukṛti* or devotion. So smaller collection that is more safe. They do not care for that small part, so neither hatred nor contempt may be possible there, in *sukṛti*, that is the unit, safe unit in the primary section. Hare Kṛṣṇa.

**Devotee:** In book distribution, distribution of transcendental literature, it happens sometimes that...

**Śrīla Śrīdhara Mahārāja:** Sometimes may be reactionary.

**Devotee:** If a book is given with false promise...

**Śrīla Śrīdhara Mahārāja:** Books given, then the Śālagrāma, then the Giridhari, the Arcā-Mūrti, the *mālā*, if they're not treated - if hatefully or they're with misbehaviour, mishandled, then there's the possibility of bad, good or bad, according to their utility, their use. The manner of their use, that will fetch good or bad for them. If they hatefully neglect then some apathy acquired about that thing, *aparādha*.

**Devotee:** So would it be better for the person to not...

**Śrīla Śrīdhara Mahārāja:** Here, once Bhāvānanda was given by some of his disciples or someone, *Gauḍīya Kaṅṭhahāra*, a book which was compiled by Prabhupāda. Very selected evidences from different books, very useful for the preachers. Generally what a preacher wants to tell to the audience about Guru Tattva, Gaura Tattva, Nitāi Tattva, Kṛṣṇa Tattva, all chapter by chapter collected there. Specially meant for preachers.

But Bhāvānanda when that was given, "Is it Swāmī Mahārāja's books?"

"No. It is Gauḍīya Maṭha."

He trampled under feet. It reached my ear. Then I asked through - I sent word to Bhāvānanda, you have done great wrong, great offence. So you try to publish that book very carefully and regard-fully. Otherwise this sort of treatment to such *śāstra* will have a disastrous end on you.

I was told that he was trying at that time to publish that book in a good way. But if it's finished or not I do not know.

So a man like Bhāvānanda, as an ācārya, he's trampling down over this book which contains high thoughts, and very favourable for the preachers. And very adored by our Guru Mahārāja, and his Guru also. But such was his misfortune he had to do that.

So if books are used, *śāstra* - whether you know I do not know - there is a custom when one will read the book he will worship *Bhāgavatam*, he'll worship flower, Tulasī, *candan*, and then open the book and read. This is the custom this side.

Mahāprabhu says that, "*Bhāgavatam* is Kṛṣṇa Himself." He's speaking to Sanātana Goswāmī. "Why don't you think that every letter of *Bhāgavatam* is Kṛṣṇa Himself? It is infinite, every letter is infinite, Kṛṣṇa Himself."

So if it is such and we neglectfully treat with them, what effect will come? So generally, according to the class of the audience we should say like that, which may be acceptable in a favourable way, and not misconceived. *Sisyē adhikāri ya nistha saguna pare* [?] So *adhikār vicār*, capacity. Whatever we're to do, in other circles also, if higher study is given to a young infant class it won't produce any effect, but misconception, misunderstanding. So everything has got its - according to classification, the distribution of knowledge, devotion, everything, according to their merit that they may utilise it. And for misuse if we do anything, that will fetch some bad reaction.

In special cases that is - we see to be occurred. Just as Nityānanda Prabhu approached Jagāi, Mādhāi. He had that power, He faced the opposition, got hurt, blood shedding, still He stood and converted him. He did not come back. But if anyone and everyone approaches so many Jagāi, Mādhāi, who have got no power to convert them, then they'll be lost. According to the capacity one will go and will be able to educate, help successfully others. So *adhikār vicār* is everywhere, the classification, the merit.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām  
[yojayed sarva-karmāṇi, vidvān yuktaḥ samācaran]*

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

In *Bhagavad-gītā*. Who do not understand *jñāna*, or *bhakti*, or *yoga*, only *karma*, you will speak to them *karma* with modified way that it may fetch - have connection to devotion, by gradual process, in general.

And by *sukṛti*, when it's developed into *śraddhā*, and *śraddhā* has also gradation.

So when properly placed, properly utilised, both the land and the seed, to produce for higher production, the land and seed, both is important. If only on the stone we spread some seed it will be useless. And no living seed but dead seed I may spread in the well cultivated land, that also won't have any desired result. Both the field and the seed - seed must be genuine, and the field must be prepared for production.

So *śraddhā*, so it is mentioned in the scripture, both the symptoms of disciple as well as symptoms of Guru. The Guru must be such and the disciple must be such, then the effect will be produced. So that is happy, otherwise create *śraddhā*, to create *śraddhā* to *sukṛti*, consciously, unconsciously, a small part of his energy, try to utilise, that is the basic work. No ill feeling, ill feeling is avoided, so some sort of marginal activity, that will develop into some positive or negative preparation.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-  
[pittopapapta-rasanasya na rocikā nu  
kintv ādarād anudīnaṁ khalu saiva juṣṭā*

*svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

*[namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va  
suddham vasuddha-varnam vyavahitarahitam taraty eva satyam]*

*tac ced deha-dravinajani-talobha-pakhandamadhye  
niksiptam syan na phala-janakam sigham evatra vipra*

[Sanat-Kumara told Narada] If a person only once hears, chants or remembers the holy name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation – whether the holy name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa!* Such are the glories of the holy name. However, if one chants the syllables of the holy name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life [Kṛṣṇa -*prema*]. [*Padma Purāṇa, Brahma-khanda*, 25.24] & [*Gauḍīya Kaṅṭhahāra*, 17.65]

If it is cast, *tac ced deha, deha*, that our body consciousness is very intense. *Dravina*, greed for money is extreme, *dravina. Janata*, love, affinity for the flesh and blood very much. *Tac ced deha-dravina janata*. Or a popularity seeker, wants to be popular, name, fame. *Tac ced deha-dravina janata. Lobha*, very much greedy to eat this meat, wine, all these things. *Dravinajani-talobha-pakhandamadhye*. Or the atheist of the atheist type, too much atheistic. *Na phala-janakam sigham evatra vipra*. If rightly done also, then it may produce fruit after a long, long time.

So generally the dealings should be fair. Both the parties should be considered. Disciple, the learner, receivers, and the givers, both parties should be genuine. Then the transaction will be very fruitful. Otherwise to help them in an indirect way that is *sukṛti*. Without his notice you are skilfully doing something beyond his consciousness, injecting some medicine, something like.

Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Mahāprabhu.

So I shall go in. I want to retire now from you.

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

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:**

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

Śrī Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

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84.03.10.B

**Śrīla Śrīdhara Mahārāja:**

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorhood."] [*Bhagavad-gītā*, 10.9]

*teṣām satata-yuktānām, bhajatām prīti-pūrvakam  
[dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te]*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

...

...is always threatening us to make us their prey. So we're always in danger. Death is threatening us, both individually as well as collectively, in general. But try to save yourself, not only save, but save and flourish. Try to get a successful flourishing life. This is reality. Under the threatening circumstances of the war of atom bomb, this really can save us substantially. The reality is this, in the age of atom bomb how we can survive, we can live, our existence, our prospect, may not be hampered in any way. That is being cultivated from the centre of Mahāprabhu, Gauḍīya Maṭha.

*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 [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

If you've got a birth in the Indian culture, then spread it like anything, and save the world from...

You're not only fodder to the cannon, or to the atom bomb, you are something more. Your noble self is within. Try to get it back from within this cage, encasement. Both subtle, mental

system, as well as this physical body. You must try to get out from these two cages, and there you'll find your eternal own self. You are really there. These things are mal representing you, the mental ego and the physical body. That is not your true acquaintance.

Really in soul you are - you have your proper self, and that is very promising and hopeful. Only try to tackle that part of your self, and that is very laudable part within you. You yourself are that thing. Know thyself, find out thyself, from the burial ground. We're buried under matter. Get out of the burial ground, and move freely in your home atmosphere. This is true, this is realistic.

The human culture has got no value in the animal society. They can't understand that there is intelligence, reason, all these things, the calculation, the education, all these things. It is not possible for the animals to understand. But humans, they can understand.

So we may not understand, ordinary human beings, there is a plane of soul, there so many souls can live happily. But those that are in that plane, this is very easy for them to know and to make known to others. So when we can attain anyhow to that position by the help of the superior persons, they can come down to take us up. Then when we have a touch of that plane then we can think that that is real, and what we think to be concrete truth in this world - all evaporate, false. All false, all *māyā*. Only soul and Supersoul, and the area of that plane, that is real, that is just proof, that is change proof, so-called change. That is pain proof plane, and we can live happily.

And God is not some trouble that will be thrust on our head. He's a friend, He's guardian, He's friend. He will look after all our benefit, independent of our understanding. So to go to have the *darśana*, the vicinity of the Lord, that does not mean that a heavy guardian is there, and if we go there we shall lose our independence, our free movement. It's not like that. Very friendly, and very useful, and in all respects that will be most desirable from our heart, that way. So it is told as home. Back to God, back to home. Home comfort, like father, mother, they take care for us when we may not take care for us. But there are so many that are taking care for us. In such a plane we must try to live.

*Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]

**Devotee:** Guru Mahārāja. Why this *māyā*? Who created this *māyā*?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Who created? It comes from misunderstanding, misrepresentation, misreading. Due to weakness of the understanding of the soul, this position they're placed in, *māyā*. *Māyā* means misreading, misunderstanding, false estimation of a true thing. And that is possible only when our consciousness is not perfect. We become prey to that sort of - some shade of knowledge or something, *māyā*. *Mā - yā*, what is not, we're prey to that knowledge, that is *māyā*.

In a normal life there is no *māyā*. But just as one enters into intoxication, first out of curiosity, but then gradually gathers some momentum from that sort of activity. Very fine thing to detect in introspection. His vulnerable position, then the possibility of his freedom, vulnerable freedom. Freedom is very valuable thing. Consciousness means free, and devoid of freedom that means fossil-like thing. So freedom is desirable, but when freedom is weak it can select right and wrong. The alternative must be there. So many they're taking the right course, and there may be others that may be wrong course. It depends on the free choice of the weak particle of consciousness, which is endowed with freedom. With that possibility we have come in the world of misconception - what is not that.

We can't see that everything is controlled by the centre. We have got some taste that 'I can also control.' We feel indulgence to control our environment, and there we enter into *māyā*. Power seeking nature, that is in very crude form with us, that takes us into this world. The ambition of controlling, 'That I shall control some atmosphere.' Without the serving attitude I want to control some environment, without serving the environment. For that fine position this *māyā* comes, individually and collectively.

In one place a *sādhu* is sitting by your side and he's above *māyā* and we're in the *māyā*. So it is individual case, *māyā*. Taking seat side by side, one may be a prey of *māyā*, another may be free of *māyā*. So *māyā* is not such a substance that it covers so many. So that stage of power seeking, of controlling the environment, from that ambition, however small the particle may be, it is the origin of *māyā*.

And Mahāprabhu says that, "If the whole *māyā* is withdrawn, then Kṛṣṇa's administration does not suffer in any way. It is in *svarūpa śakti*, it will go on in its pristine glory."

Just as if any day of freedom or so, all the prison houses may be abolished. But still next day we'll find so many persons are coming again to enter into prison, like that. All are healthy, no hospital is necessary. Hospital is very beneficial, but because there's disease. No disease, no necessity of hospital. This is indirect position of the truth.

And here, the seed is that we want, as a particle of consciousness, we want to control over our environment. And from that spirit we have to enter into misconception, what is not. We have come to do that. It is so powerful, now we can find in the world that in a combined way they're threatening to crush - one nation wants to crush another nation. The control of power, and the very smallest starting was like that. And now we find in the midst of in a national conception.

And also, *jīvo jīvasya jīvanam* [*Śrīmad-Bhāgavatam*, 1.13.47] One is eating another to save himself in such a position. This is *māyā*. In its proper state, soul, they may not have to eat and then to live. There also is eating, but this is another way, in a way of service. And no consumption or death is caused by that eating.

These we're to hear, and try to understand, and to take position in that happy soil. That is what is *sādhana*, means to end. The end of life is all satisfaction. And at present we're in the land of all dissatisfaction. And with the help of some agents we can go to that higher position, the land of all satisfaction. And here, no satisfaction, in the competition everyone wants to devour another, wants to emulate himself at the cost of others. This false notion. How to develop, how to improve ones own self, no idea. What is proper improvement of life, that is unknown to us at present. Material aggrandisement is conceived as improvement, the false notion. So we're to get relief from this false notion, understanding, to hear and hear, and to take and to understand. And to take our position in that plane. Slowly and surely we're to make progress from nescience to science, from pain to pleasure, from ignorance to knowledge. Nescience to science, from pain to pleasure, from false to truth. And our real thing to have identification of ones own self, what is he.

*'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']*

[Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102]

Who am I? Why I suffer? And what is the relief? These are the principal problems of life.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

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84.03.11.A

**Devotee:** How is it Guru Mahārāja that with all our physical knowledge of the sciences, we are not enquiring of the sciences of the soul? How is it that in this land of Kṛṣṇa where the *sādhus* and saints have been preaching science of the soul, and the science of reality, even in this very country, in India, we're aspiring for material prosperity? How we're deluded more and more? And where is the way out?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** He's asking why...

**Śrīla Śrīdhara Mahārāja:** Why in India...

**Devotee:** Why in India there's no interest...

**Śrīla Śrīdhara Mahārāja:** ...which is supposed to be the bed of spiritual health, why we find there this trouble? Is this his question?

**Devotee:** Yes. There's no interest in spiritual culture, more interest in material culture now.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Why? So, we're to eliminate the point of geography from our mind.

When Schulze [Sadānanda dāsa] came here he told that, "I have not come in political or social India, but I have come in spiritual India."

So geography must not be taken into account in these things. The standpoint will be of another type.

When Mussolini came in power, he abolished this geographical division of province, districts, and police stations - according to... He divided the country not geographically but industrial basis - that iron business, gold business, or food supply, one department. And a sort of office, or hierarchy, in that way. The food department concerned with the whole of Italy. Then business department divided into various ways, but all concerning the whole of Italy. No geographical division - he abolished.

So also, we're to look what is, India means not this physical India. But India of knowledge, *Upaniṣad*, that sort of India. And *Bhāgavata darśana* is equal to everyone. The highest plane has got no partiality, it's open to all. The most universal centre is open to all, *mleccha*, *brāhmaṇa*, all of

equal value to that universal centre, all eligible. A *brāhmaṇa* may not be eligible, and at the same time a *mleccha* may be eligible. It is done in a universal basis. The preference or partiality is not seen in *jñāna śūnya bhakti* in the plane of love.

In the consideration of kamal chali padma locan [?] there is a proverb in Bengali. That it is so noble, love is so noble, that a blind boy seems to him, appears to him like a good lotus eyed boy.

It is such. Impartial, unprejudiced, open to real truth, so no partiality. Anyone may have, but that has got *sukṛti*, that *lobha*, earnestness, sincere hankering for the truth, that is the general qualification there, no other status.

[05:22 - 14:22 ?]

**Devotee:** You were speaking that India is not a geographical entity, but it's a spiritual concept. So I'm here enquiring why the land of spirituality is \_\_\_\_\_ [?] in material prosperity, or material advancement, and not spiritual enrichment? We were discussing about this.

**Śrīla Śrīdhara Mahārāja:** The geographical means that is, what is surveyed by our material, or that *māyāic* interest, guided by our *māyāic* interest, that is material. Otherwise there is universal happy conception of Navadvīpa speciality, Vṛndāvana, Goloka, Vaikuṅṭha, is there.

But Bhaktivinoda Ṭhākura has written, you may see, that, *māyāja*. It is covered by a net of *māyā*. We cannot see what is Dhāma proper. We're in the Dhāma, Navadvīpa, there is Ganges. That *aparādha*, offence, that, by misconception cannot connect, allow me to have connection with the proper thing.

[16:00 - 16:13 ?]

He's everywhere, then why not so many souls are getting Him? What is the cause? He's everywhere, everything in Him, and He's everywhere. This is the peculiar position of Him.

*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-bhāvanah]*

["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, everything in Me. I'm nowhere, nothing in Me. And try to understand My mystic position, *acintya-bhedābheda*."

But I'm to conceive that He's not to come under the conception of law produced by us. Above that, always above, *acintya-bhedābheda*. He's everywhere, He's nowhere. Everything in Him, nothing in Him. How you'll explain that?

And He gives warning. *Paśya me yogam aiśvaram*. "Try to understand what is My peculiar mystic position with this world."

[17:40 - 17:54 ?]

It is always His sweet will is above all. We may say 'this is this, this is that, this is a thousand things,' we may describe and give their proper position. But His sweet will is above all. He's autocrat. His autocratic position, that must be taken into account, above all. Law comes from Him, and He's not under law. Law maker, designer, and destiner, everything designed by Him and destined by Him. He's so free position, so Absolute position He's got. Not to be taken under law which is created for us.

So with open mind we're to search about Him.

**Devotee:** May I submit, those who are born incarnate, born in this planet, they're also subject to these material laws?

**Śrīla Śrīdhara Mahārāja:** No.

**Devotee:** Kṛṣṇa also deserved to die, because of His acts.

**Śrīla Śrīdhara Mahārāja:** He can show any way. They're also controlled by Him.

Just as the government's officers are controlled by the higher. Sometimes they're given power to go on in a certain way, but some special order may come to ask them to take a new policy. The possibility is there. Law for general, but there's special process also, necessity also.

And this is infinite, not a static, stagnant, finalised whole, but infinite, progressing infinite.

One Dr. of philosophy told me that, "It's very difficult to understand the freedom of the *jīva* soul and the omniscience of the Supreme Lord. If He's omniscient then He already knows the future of the *jīva*, then how *jīva* may be free? Whatever free action he may take, that is already known to the omniscient God, then how we can say he's to be free?"

Ha, ha. I told him just in his own coin. The God is free, God is not only omniscient, but He's free also. How do you conceive His freedom and harmonise it to His omniscience? So freedom and omniscience can go together. We're to conceive like that. If His freedom can go with His own omniscience, then how not the *jīva's* freedom will go with His omniscience? It is possible. Omniscience is not a final conception of a stagnant thing.

**Devotee:** \_\_\_\_\_ [?] Even Brahmā \_\_\_\_\_ [?] he's also subject, governed by the laws.

**Śrīla Śrīdhara Mahārāja:** Brahman may have different meanings. Here Brahman the part of consciousness, *jīva*. Here by Brahman meant the part of consciousness. Brahman really it is halo of the Vaikuṅṭha, of the Infinite, the outskirts of the Infinite, of the marginal position of finite and

Infinite. This *māyā*, and truth and false, the margin, meeting point. *Taṭasthā jīva, taṭasthā* means margin, the meeting point, buffer state. Virajā and Brahmāloka.

*brahmaṇo hi pratiṣṭhāham* [*Bhagavad-gītā*, 14.27]  
*aksaram brahma paramam* [*Bhagavad-gītā*, 8.3]  
*dvau bhūta-sargau loke 'smin* [*Bhagavad-gītā*, 16.6]  
*dvau bhūta-sargau loke 'smin* [*Gauḍīya Kaṅṭhahāra*, 14.1]  
*kṣaraś cākṣara eva ca* [*Bhagavad-gītā*, 15.16]

Two kinds of creation we find here, created things, *kṣaraḥ, ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni*, [*Bhagavad-gītā*, 15.16], what is always in this movement, undergoing movement. And *ākṣara* which is constant, and within movement.

And *kṣaram atīto 'ham, akṣarād api cottamaḥ*. "What is My position? I'm beyond both of them. The constant, the background, and what is being moved in this world, I'm above that."

[*yasmāt*] *kṣaram atīto 'ham, akṣarād api cottamaḥ*  
*ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

"So I'm told as the highest enjoyer, or highest Personality, Puruṣa."

*Kṣaraḥ, ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni*, and *kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16]

That undetectable cause of this moving world at the background of this what cannot be distinguishable, what is what. It's in such position.

So our *karma* has been also classified in this way, *kūṭam bījam phalonmukham*.

[*aprārabdha-phalam pāpam kūṭam bījam phalonmukham*  
*krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām*]

["The four types of sin known as *aprārabdha, kūṭa, bīja* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."]  
 [*Bhakti-rasāmṛta-sindhu*]

*Phalonmukha*, those seeds that will sprout very soon. *Kūṭam bījam, bīja*, which can be understandable that this is the seed of that particular tree, or particular creeper. And *kūṭam*, the seed is in such condition that you cannot detect that what sort of seed it is, what is its future, it's in such undetectable position. So many *karma*. In our mental system a portion is of such type that it cannot be detected that what sort of *karma* which we did in our previous life and that is reserved there in very fine way.

We're told that Japan has introduced a sort of microscopic type, a big book can be - in a very small book many things cannot be placed there, encased. In a library, encyclopaedia, big book, in a small booklet it is, so microscopic types are there. In ordinary eye none will be able to read that book.

So *kūṭam*, there is a portion in our mind in the background what is not possible to detect that what consequence of what action is there, undetectable. Gradually that will develop to get its satisfaction from us.

[27:27 - 28:16 ?]

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

[28:28 - 43:30 ?]

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84.03.22.B

**Śrīla Śrīdhara Mahārāja:**

*aṅgāni yasya sakalendriya-vṛtti-manti, [paśyanti pānti kalayanti ciraṁ jaganti  
ānanda-cinmaya-sad-ujjala-vigrahasya, govindam ādi-puruṣam̐ tam ahaṁ bhajāmi]*

["I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendour. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane."] [*Śrī Brahma-saṁhitā*, 32]

All the parts of His figure they have the capacity of doing any and every function necessary. So every part of *Bhāgavatam*, every word in *Bhāgavatam*, in the sight of Mahāprabhu, representing Kṛṣṇa Himself.

It is told that when Prahlāda was taken to the paksala [?], to the primary school, and asked 'what is this letter?' 'This is kor' [?] Prahlāda was beside himself. Kor, that took him to the memory of Kṛṣṇa, took Prahlāda to Kṛṣṇa - kor.

After returning from Gayā when Mahāprabhu went to take the class of the students, He can't - explain to the students about anything. Wherever He wants to begin He finds the suggestion of

Kṛṣṇa conception so intense that He's overflowed with feeling, sentiment. 'Kor, kor, Kṛṣṇa, Kor, Govinda.' In this way wherever He goes He's full of Kṛṣṇa consciousness is attracting so intensely He becomes paralysed - Mahāprabhu. To teach the students became simply impossible. Wherever He wants to assert Himself, He's searching about the meaning, or explaining about the meaning, He's overwhelmed, He's \_\_\_\_\_ [?] in such consciousness of the Lord that He becomes overpowered, can't make any progress.

The students were perplexed. "What high type of study we got from this Nimāi Paṇḍita was unparalleled in this Navadvīpa." Which was the famous seat of learning at the time. "But Nimāi Paṇḍita has got such a stage of mind that He can't teach us in a proper way." In a body they approached Nimāi Paṇḍita's primary professor Gaṅgā Dāsa Paṇḍita. "You please see Nimāi Paṇḍita and recommend for us a sober study as we had beforehand from Him."

So Gaṅgā Dāsa Paṇḍita told, "You call Him to me, in my name you call Him to see me."

And when it reached Nimāi Paṇḍita He came to see Gaṅgā Dāsa Paṇḍita.

Then Gaṅgā Dāsa Paṇḍita asked, "Your students came in a body to me and complained that after returning from Gayā You are not carefully teaching them. And they do not like to go to any other professor. They say that, 'We won't be satisfied with the guidance of any other professor but Nimāi Paṇḍita. But His condition is such that He's unable formerly. He can't concentrate His mind.'"

So Gaṅgā Dāsa Paṇḍita asked, "You go and become sober and help them in their study. You went to Gayā, what does it matter? But why do You neglect Your study? Your forefathers - were they not devotees? You have become only devotee? They're also devotees but they continued - it is the duty of a *brāhmaṇa* to extend the Vedic knowledge to all. So You should not neglect this teaching."

Then Mahāprabhu, to satisfy him told, "Yes. I shall try My best," to carry out his order. "And I don't find any scholar in Navadvīpa, by the grace of your feet dust, that they can approach to Me. I can conquer anyone and everyone, by the grace of the feet dust of your noble self, in this way."

But it was not possible. Then one day Mahāprabhu flatly admitted, "My boys, I'm trying My best to teach you in the standard I did previously. But it is not possible any longer for Me to continue My teaching in previous ways life. I'm always conscious of a young boy playing on His flute. And He's drawing My whole self towards Him. I cannot remain in My own sober conscious aim. My whole aim is taken away by the charm of that flute sound, so it's impossible. I beg pardon of you all. Here I stop My professorial life. And let us have a Kṛṣṇa *saṅkīrtana*, chanting the Name of the Lord, with our full heart."

So He began Kṛṣṇa *saṅkīrtana*. *Hari haraye namaḥ kṛṣṇa yādavāya namaḥ* [From Śrīla Narottama Dāsa Ṭhākura's *Nāma-saṅkīrtana*] Heart felt chanting. And the boys also joined. Then gradually there the *kīrtana* began here with the students. In the school with the students the first chanting began with Mahāprabhu.

*Hari haraye namaḥ kṛṣṇa yādavāya*. "I cannot contain Myself but singing this a natural flow, uncontrollable flow, coming in My heart, words. I'm a prey to such sentiments. I can't do otherwise. Let us do." Some joined and some went away to study in another school.

So the appreciation - superficially we're to depreciate the environment. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], the mortal aspect, the stagnating aspect. But the harmonious aspect is within, deep. If we can touch that the fulfilment comes in such a degree it captures our heart that we can't stand. But to become a helpless prey to that charming flow of the deepest nature in praise of majesty of the Supreme Existence. He's so sweet, He's so charming, He's so beautiful, that we cannot imagine. Our tiny heart cannot contain that - overflowing. We're in search after fulfilment, after love, sympathy, but in that plane we cannot accommodate as much flow of love and sympathy we find around. Rather, we're lost there, in that. Such, there is dearth of fulfilment, dearth of ecstasy or happiness here, we're living in a world of famine of ecstasy. But there is ample, sufficient, infinite supply, that we forget everything - in the midst of ocean.

Mahāprabhu says in His *Śikṣāṣṭaka, prati-padam pūrṇāmṛtāsvādanam*. What is that?

**Akṣayānanda Mahārāja:** *Sarvātma-snapanam*.

**Śrīla Śrīdhara Mahārāja:** *Sarvātma-snapanam*. Then?

**Akṣayānanda Mahārāja:** *Param vijayate*.

**Śrīla Śrīdhara Mahārāja:** *Āmbudhi*, there is one mention.

**Akṣayānanda Mahārāja:** *Ānandāmbudhi-varadhanam*.

**Śrīla Śrīdhara Mahārāja:** *Ānandāmbudhi-varadhanam*. We'll find we're in the midst of an ocean of ecstasy, happiness, or pleasure, whatever you say. In the ocean, and that is also increasing, ever increasing with new phases. We're there. After taking the Name in a proper way, if we're in real progress we shall find that we're in the midst of an ocean of joy, and that is ever increasing. *Ānandāmbudhi-varadhanam. Prati-padam pūrṇāmṛtāsvādanam*. It's ever new, not stale, new taste coming. *Prati-padam pūrṇāmṛtāsvādanam. Sarvātma-snapanam*, at the same time, every part of the whole figure is being purified. Generally by enjoying here we acquire some reaction. By exploitation some dirt is also collected \_\_\_ peculiarity. *Sarvātma-snapanam*. All dirt is being taken away - characteristic of *śrī-kṛṣṇa-saṅkīrtan*. And let it flow without any hindrance in the whole of the creation.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭaka*, 1]

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

**Akṣayānanda Mahārāja:** May I ask a question Mahārāja? We hear much about *sambandha jñāna*, but when does *abhidheya* begin?

**Śrīla Śrīdhara Mahārāja:** *Abhidheya*, means to end.

**Akṣayānanda Mahārāja:** What is the difference between *abhidheya* and *sādhana*?

**Śrīla Śrīdhara Mahārāja:** *Abhidheya*, the root meaning of *abhidheya* - *abhidhan*. *Abhidhan* means dictionary, *abhidhan* means name, *abhidheya*. What is the purpose of the scripture, *abhidheya* means what the scripture's meaning, what the scriptures want, what sort of meaning the scriptures want to give us, *abhidheya*, *abhidhan*. *Abhid* means complete, perfect. What the scriptures want to give us perfectly, the real aim, the real object of the scriptures, what they want to say to us. *Abhidheya*. *Abhidhan* means dictionary, the meaning of the sound. The sound that's contained in the scriptures, what they mean, want to give us, that is the original meaning of the word *abhidheya*. The *sādhana*, what is their recommendation for us, what they want to give to us. They want to say that, *tad vijjñāsa, tad eva brahma*.

*[yato vā imāni bhūtāni jāyante, yena jātāni jīvanti  
yat prayanty abhiṣamviśanti, tad brahma tad vijjñāsa]*

["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]

Enquire about the prime cause of the environment, and you are also included in that. What is the advice of the revealed scriptures for you, try to find out that. *Abhidheya*. Yes, you are not satisfied, you are searching for something. But what is the answer coming from the revealed truth, how to reach the object of your search? Everyone is searching, but what is the recommendation of the revealed scriptures towards you, towards searching men? Do this!

What is that thing? Only one, and first answer is Om, Praṇava. The general answer, Om. Yes! A big yes. What you are searching for that is. That is, one word, that is. Then, if that is, how to attain that? Hear from me. That is *abhidheya*, means to end. What you are searching that is the end of your life, all of your life. You are searching something, everyone, but you're not getting that. So only one word answer from the revealed scriptures will come. Yes. What you are searching that is existent, and approach in this way. The *abhidheya* is coming to us in that way, to answer our automatic, inner question. Search, search for Śrī Kṛṣṇa, search for Brahman, *vedava-vastu*, the greatest thing. *Yato vā imāni. Yasmin vijjñāte sarvam idam*. "By knowing Whom everything is known. By getting which everything is got. You do it." Encouraging - do it in this way. First,

*Ācāryavān puruṣo veda* ["Only one who has a Guru can know the truth."]  
[*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya Kaṇṭhahāra*, 1.2]

You want one bona fide teacher, professor, and you're to approach him. And the teacher also must have such qualifications. This is the way of transaction for satisfaction of your search.

*tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyam 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]

The Guru must be *śrotriyam brahma niṣṭha*. *Śrotriya*, he has knowledge about the scriptures, and *brahma niṣṭha*, he has a practical life of the same. Not intellectual, but practical life, and also he can impart the Vedic knowledge advices to others that capacity of *Veda*. Such Guru he goes. *Abhigacchet, samyak-gacchet* - not with a return ticket. If you've finished all your prospects in this world of mortality, you go to him to search for your life interest, and forever. Not to come back and begin these stale things again, but go with all sincerity, wholehearted search.

*Samit paniḥ. Abhigacchet samit paniḥ*. At your own cost, at your own responsibility, you must go with all articles necessary for the purpose, *samit*. *Samit* means this, at least in common it is surrender. *Abhigacchet*, that also surrender, *samit* also that surrendering. The *samit* means generally the fuels for the sacrifice, *samit* means *yajña kāṣṭha*, the fuels which are necessary for the sacrifice. Sacrifice means to cast the valuable thing into the fire, to be reduced nowhere. Ha, ha. Concrete things in your consideration you'll be ready to put into fire, and it will go away, you won't be able to trace anything about that. *Yajña, yajñārthā, yajña*, that is to give once and for all, without anything returned from there. It will be transformed in such a way, the valuable thing put into the fire and it's reduced to ashes, which does not come to help you in your display.

So when you want to get the visa you should not have much concern for the passport. What is real here, that is going to be reduced to ashes. So with this risk you will approach wholesale, with complete retirement. *Samit paniḥ. Samit. Pranipāta, praśna, sevā*. The full confidence, then honest enquiry, then *sevā* - that the desire to be utilised. To be utilised, and not to acquire anything for the utilisation of his own purpose, but to be utilised for the cause you're searching after. These are the *samits, samit paniḥ. Śrotriyam brahma niṣṭham*. And to a proper person you must go, then the real transaction will begin. Otherwise if rather false then the result will also be such like that. And in *Bhagavad-gītā* - also in *Bhāgavatam*,

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

*Śabde, pare.* Who has got skill in the Vedic culture, revealed scriptures, and also *pare*, which is the object of the sound, of the scripture, that. That is one who'll have some practical and theoretical knowledge. *Śāstric* knowledge and practical experience, *anubhuti*, his conception. Not only the *śāstric* knowledge but some conception of the proper thing. *Śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam.* And *brahmaṇy* in *Veda*, literature, *upaśamāśrayam*, and that all questions, all attempts, become satisfied, attain fulfilment. That is the real position of the thing, that all your enquiries will be stopped, all your inner hankerings they will find their end. No more charm will be left for the place you are leaving back. That sort of transaction you are to make. And in *Bhagavad-gītā* also,

*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]

*Jñāni* and *tattva darśi*, that *śabde pare ca niṣṇātām.* And *praṇipāta, paripraśna, sevā.* *Praṇipāta*, to take final leave from this world of mortality, no charm here. *Paripraśna*, honest enquiry - that all the doubts must be placed open and they'll be satisfied, cleared, wholesale. The march will be wholesale, total march. The enquiries may come in the way and that must be satisfied, and the unhesitating march, total march. *Paripraśna* and *sevā*, that is the main point, you're going to serve, not to enjoy. Taste for service, that is the real unit of our realisation. By serving we live, and by enjoying we lose. This underlying tendency must be there within, then the march will be sincere, otherwise it may be an imitation.

So that is the general way to show what is the means. And that has been analysed how it comes. First *sukṛti, ajñāta-sukṛti, jñāta-sukṛti*, underground. Then on the surface it becomes *śraddhā*, faith. What is the faith? That if we put food into the stomach the whole body is fed, it is possible, it is not impossible, if we tackle one point the whole can be tackled. *Sarva-dharmān parityajya.* In this principal we must have some faith. From that foundation we're to start up towards God enquiry, or God achievement, the achievement of the whole. The fundamental requirement is this, that must be genuine, faith, *śraddhā*. That if I know anything, everything is known. One thing. If I get one thing, everything is got. There is such possibility. It is not absurd, that getting one we get everything, it is not absurd. This basis must be, have a strong position in our heart. The foundation will be that, otherwise everything will be a false progress. The foundation must be of this character, by achieving one we can achieve everything, knowing one we can - that this stanza is given, putting food into the stomach the whole body is fed. And there is justification.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

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

The justification, that sort of faith, that is the movement. Then we shall begin our journey from there, that faith. \_\_\_\_\_ [?] *sādhu saṅga*, eliminating others we shall go to get association of the *sādhu*. *Saṅga*, the association of the higher means to surrender to him, and what he says to accept that. So service begins, the land of service, self dissipation, self distribution, that sort of beginning. *Sādhu saṅga*. There the topics are discussed elaborately in details. Everything comes within, so many questions on this or that, and that is being satisfied and solid progress is going on in their path. *Sādhu saṅga*, *śravaṇam*, *kīrtanam*, *bhajana-kriyā*. Then what is the result, what is the consequence of *sādhu saṅga*? This *śravaṇa*, *kīrtana*, *smaraṇa*, *vandan*, infinite numbers of ways that is cultivation about the Supreme Entity.

That begins to hear, it is not any blind faith, to indulge in blind faith, no. But from every aspect we may discuss about Him. He's not afraid, the theistic faith is not afraid of being charged or demolished by this ordinary reasoning of this mortal world. He's not a vulnerable thing. He can accommodate all the points of this mortal world and many more. So he's not vulnerable at all, and not afraid of being challenged by this ordinary intellect of the so called scientific brains. So,

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam*  
*arcanaṁ vandanaṁ dāsyam, [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]

Different phases that culture begins of the Absolute with *sādhu saṅga*. Then *bhajana-kriyā*, *tato' nartha- nivṛttiḥ syāt*. Then all alternative questions are gradually, automatically eliminated - useless. They seem to be useless. *Anartha-nivṛttiḥ*, that our *artha*, what is not, *artha* means which is our necessity. And *anartha* means unnecessary, undesirable things that may be within our composition, that gradually they're all eliminated. Then the search becomes a pure search and one complete unity, the search. All doubts, suspicions, and other tendencies that can deviate me from that path, they're gradually all wholesale eliminated. That is *anartha-nivṛttiḥ*, no *artha*, *anartha*, which is not desirable, undesirable things are exhaustively eliminated. *Anartha-nivṛttiḥ*. Only oneness of quest, of search, of going ahead, that remains.

Then *ruci*. After that we can hope to find a real taste for the thing, *ruci*. Before this we may have some tendency, have some liking within us that that is not reliable. As long as the *anartha* is - some *anartha* may come out from the unknown quarter of the foundation and take me, drag me down towards that direction. So the weak taste which I had at that time, that is overpowered. But when the *anartha*, these unnecessary, undesirable things are completely eliminated, then if I find *ruci*, the taste for the thing, that will be helpful.

Or I may be drawn by the *sahajiyā* association, the false *ruci*. Then by that attraction I may be led astray. That sort of *ruci*, the taste, that 'I have good taste for the *mādhurya rasa*, I can be in that this moment without losing any time.' All these things, not reliable. After continued consciousness

of Kṛṣṇa, then if any *ruci* comes, that is reliable. And that *sādhū saṅga*, *śravaṇa*, *kīrtana*, that will continue.

And then *āsakti*, the stage of *āsakti*. The difference between *ruci* and *āsakti* - *ruci* is the taste, and *āsakti* is the developed form of taste. Which, if any time I feel absent minded about my cause it creates some pain and reaction. 'Oh! Somehow I have lost. So much time I have lost. I was engaged in some other thought.' Though it's not 'some other' because it's above *anartha-nivṛttiḥ*, *niṣṭhā*, oh, *niṣṭhā*, *anartha-nivṛttiḥ*. When the *anartha*, the undesirables go, then the stage of *niṣṭhā*. *Niṣṭhā* means *nairantaryya*, the continuous attempt. And *āsakti*, *ruci*, taste, and then the *āsakti*, though not away from the object of attempt, still he's so much alert about his own higher interest, sometimes he thinks, 'Oh! I have lost, I wasted my time without utilising properly. I feel some pain.' That is the stage of *āsakti*.

Then comes *bhāva bhakti*, just like the stage of bud of the flower. And what is the sign, what is the symptom of that stage, has been described in *Bhakti-rasāmṛta-sindhu*. When one reaches this *bhāva bhakti* stage, now he's safe, and his condition becomes such. What are they?

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā  
āśā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ  
āsaktis tad-guṇākhyāne prītis tad vasati-sthale  
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

One who has attained the stage of a bud, then the flower will come, and then the fruit. So the stage of a bud, then these symptoms inevitably are present there. What are they? *Kṣāntir*. *Kṣāntir* means *kamar* [?] If there is any loss, some worldly loss, or gain, such news comes to him, 'let it go.' Let it go. *Kṣāntir*. 'I don't mind it.'

When Parīkṣit Mahārāja got that curse, and he went to his kingdom, and he was repenting. 'Why I went to insult the *brāhmaṇa* for some bogus plea? That the guest is not attended by the head of the *āśrami*, why I went?' And then the news reached to him that he's cursed, that he'll have to meet death within a week. He told, 'Yes. All right. It's all right.' Such a great loss did not, could

not disturb him. Before this he was repenting in that way. "What I have done, let my kingdom be finished, let my resources may be lost, may be burned, all these things. *Kṣāntir*..

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**Śrīla Śrīdhara Mahārāja:** ...cannot disturb his mind. When there's loss of any type cannot disturb the balance of a devotee. *Kṣānti*. The death of the son, or the destruction of a kingdom, or anything, any news of separation or destruction cannot disturb him.

*Avyārtha-kālatā*. And another - he's very particular that a moment, a second, may not go unattended, unnoticed, but attending to Kṛṣṇa consciousness. A moment may not be lost, that will seem to be a great loss to him. *Avyārtha-kālatā*. Every second must be utilised. This sort of mentality will come in him.

*Virakti*. And if anyone will come with some other topic to him, he'll try to avoid. "This is unnecessary, this is painful." *Virakti*. "I don't want all these topics, nationality, leadership, politics, all these things."

*Māna-sūnyatā*. If anyone incites him - 'let it be done.' He doesn't find insult is doing some harm to him. "I'm not ready to give proper response attack, fighting for that, not ready. He has done, he has said, insulted me, let it be done. Yes, I'm to be insulted, I'm so low, all these things." *Māna-sūnyatā*.

*Āśābandha*. *Kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā, āśā-bandhaḥ*. Then he'll foster a kind of hope, "Yes, I must have a successful life. Kṛṣṇa is gracious, He will, His grace I must have." He'll foster such prospect in his future devotional life.

*Samutkañṭhā*. And at the same time, "So long I'm trying, but still I do not find any real position in the plane of devotees. What is my position? It's not reliable. The reliable position of a devotee I've not acquired so long. When should I get that? Let that position that I shall have the *darśana*, the chance of serving Kṛṣṇa, or His higher devotees, when that day will come?" Some sort of impatient waiting. *Samutkañṭhā*.

And *nāma-gāne sadā ruciḥ*. Always he'll find some taste for singing the Name of the Lord. The Name of the Lord will be very much tasteful, and relief for all the troubles. *Sadā ruciḥ*.

*Āśaktis tad-guṇākhyāne*. And he'll feel much pleasure when talking about the Divine Qualities of the Lord and His devotees. *Guṇākhyāne*.

*Prītis tad vasati-sthale*. And he'll find some peculiar liking to the place of His *lilā*, the *Dhāma*, *vasati-sthale*.

*gaur āmāra, ye-saba sthāne, koralo bhramaṇa raṅge  
se-saba sthāna, heribo āmi, praṇayi-bhakata-saṅge*

["All those places where my Lord Gaura-sundara travelled for pastimes I will visit in the company of loving devotees."] [From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati, Śuddha-bhakata*.]  
[*The Songs of Bhaktivinoda Ṭhākura*, p 37-38] & [*Songs of the Vaiṣṇava Ācāryas*, p 53]

"Wherever my Gaurāṅga went, where Kṛṣṇa went, or notable devotees went, I shall have some ardent likeness to visit those places. And to have my recollection about the divine *lilā* - that encouragement from the incidents that occurred in those places. In this way I shall have some

peculiar attraction for the places where the Lord and His devotees came and lived and spread about His pastimes, His particular attraction for those places.”

*Āśaktis tad-guṇākhyāne prītis tad vasati-sthale. Āśaktis tad-guṇākhyāne.* And special attraction to describe about the divine qualities of the Lord and His devotees. “He’s so, such and such.”

In the *Bhakti-rasāmṛta-sindhu* so many qualities have been given to us. The ordinary *jīva* has got fifty kinds of qualities, very meagre. And there are so many [demi]gods they may have fifty five. And Nārāyaṇa has got sixty qualities in full. And in Kṛṣṇa conception of Godhead, Svayaṁ-Bhagavān, sixty four qualities in full. Then we shall try to understand all these qualities and analyse them, in this way.

*āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo ’nubhāvāḥ syur jāta*

*[kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā  
āśā-bandhaḥ samut-kaṅṭhā nāma-gāne sadā ruciḥ  
āśaktis tad-guṇākhyāne prītis tad vasati-sthale  
ityādayo ’nubhāvāḥ syur jāta-bhāvāṅkure jane]*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

These and similar qualifications will be seen in a devotee who has attained the level of *bhāva bhakti*, that is the stage of a real bud. And the bud means it will develop very soon into flower, and the scent will attract Kṛṣṇa towards that heart. *Śrī-kṛṣṇākarṣiṇī ca sā*. In another place Rūpa Goswāmī has written in another way development of *bhakti*.

*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]

These are the stages of bona fide devotion. What are they? *Kleśa-ghnī*. By its first strike it will demolish, it will kill all the afflictions that we feel from the present mortal environment. Then that will be finished. *Kleśa-ghnī*. Then many auspicious things will come to help us in our progress.

*Śubhadā mokṣa-*, *laghutā-kṛt*. We'll be able even to look down to the conception of liberation, or mere emancipation, and liberation from the negative side, that will lose charm for us. *Mokṣa-*, *laghutā-kṛt*.

Then *sudurllabhā*, there also we do not attain - after we reach the stage of eliminating from our ideal the liberation or emancipation, then also it is not very cheap. We're to pass for some time to enter into the positive conception of the thing. *Sudurllabhā*.

*Sāndrānanda-viśeṣātmā*. And what is its positive attainment, conception? It is a class of infinite magnitude, joy, ecstasy. *Sāndrānanda-viśeṣātmā*. The *ātmā*, or soul, will come in touch of an infinite character of joy. Just as we have a vision of the ocean when we go on the shore, or just as when we cast our eyes at the sky at night, so many stars and infinite sky. So the soul will come in closeness of an infinite ocean of joy. I may be lost there. It's such infinite joy. My particle, I'm a particle, and if that I come in connection of this huge ocean of joy I'll lose myself. *Sāndrānanda-viśeṣātmā*. In the relativity of such ecstatic feeling will come.

*Śrī-kṛṣṇākarsīṇī ca sā*. Then these are the effects of devotion, what devotion contributes to us. After this, *Śrī-kṛṣṇākarsīṇī ca sā*. This type of devotion will attract Śrī Kṛṣṇa by his side. From the ocean of joy we'll find the charming personality - as Bilvamaṅgala says in his experience.

*madhuraṁ madhuraṁ vapur [asya vibhor, madhuraṁ madhuraṁ vadanam 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-Karṇāmṛta*, 92]

*māraḥ svayaṁ nu [madhura-dyuti-maṅḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu  
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛta*, 68]

"What do I feel? *Māraḥ svayaṁ nu*. The most charming experience what we find in this world in sexual pleasure, similar to that it is all attractive. Leaving aside all calculations, all consciousness, it is giving me a call of finer attraction. *Māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu*. Very sweet halo I find, not this material. *Madhura-dyuti-maṅḍalaṁ nu. Mādhuryam*. What should I say? Rather it is the very gist of sweetness, what more I can say, I have ever found, ever experienced. *Mādhuryam. Nayanāmṛtaṁ nu*. What is this? It is coming before my eye like an ointment, capturing my eye, attracting my eyes wholesale. The sight aspect is wholly captured, *nayanāmṛtaṁ nu*, like nectar on my eyes it is coming to me. *Nayanāmṛtaṁ nu. Māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu*.

Then fully converted into another plane. *Venī-mṛjo nu*. First capturing the eye with the extraordinary colour and figure, beauty. Capturing the heart by the way of beauty, then *venī-mṛjo nu*. What He's doing? He's rubbing very softly my - he's converted into *mādhurya rasa*, and finding that Kṛṣṇa is softly rubbing the hairs, *venī-mṛjo nu*. *Mama jīvita-vallabho nu*. Then he found that He has become my Lord of heart.

*Venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya*. Bilvamaṅgala says, "In this gradual process He captured me."

So *śrī-kṛṣṇākarṣiṇī ca sā*. This *bhakti*, this is the power of the devotion that ultimately he will attract Kṛṣṇa and put in his side. This is the process. Then this *bhāva bhakti*, after that *prema bhakti*, when the bud of the flower it grows into full flower, blossoming. Then *sneha, mana, praṇaya, rāga, anurāga, bhāva, mahābhāva*. That can be analysed into so many stages when he enters the real domain of divine love. According to different *rasa* the constituent parts are there in such way. *Sneha, mana, praṇaya, rāga, anurāga, bhāva, mahābhāva*. Then *mahābhāva* is only in Rādhārāṇī - nowhere. And *bhāva* may come to *vātsalya rasa* and to certain portion of *sākhyā rasa*. All others may come to *dāsya rasa* also, *sneha, mana, praṇaya*, may come. But *bhāva* and *mahābhāva* - *mahābhāva* only in one place, and *bhāva* in *vātsalya* and selected *sākhyā rasa*, just as Subal. Subal can get *bhāva* stage sometimes for his connection with *mādhurya rasa*. And *vātsalya rasa* that also has some particular connection with *mādhurya rasa*, so there is also *bhāva* in higher agency. And all others may be found common.

This is the *sādhana bhakti* beginning from *śraddhā* and coming to *prema bhakti sādhana*. In this way it has been given to us. And before that *śraddhā*, there is *sukṛti*, when unconsciously our energy is utilised by the *sādhu* for the purpose of the service of Kṛṣṇa, the Lord. That is *ajñāta sukṛti*. And when *ajñāta sukṛti* is collected to certain considerable stage we find some inclination to utilise our energy through the devotees of Kṛṣṇa here. But we do not want to take participation direct into the service, devotion of Kṛṣṇa, that we feel. That is also *sukṛti*, and that *sukṛti* sufficiently accumulated it creates *śraddhā*. 'That all may be eliminated, and if I take to only one duty, everything, my life will get fulfilment thereby.' From there *śraddhā* begins and he then gets out of his association, and searches for the association of the *sādhus* only, those that are culturing about Kṛṣṇa. And then by that association and culture, gradually in this path the devotion of Kṛṣṇa begins, develops, and attains the stage of *prema*, divine love. And his object is fulfilled gradually in different *rasa*.

So here I stop today. Nitāi. Nitāi. Jaya Om Viṣṇu-Pāda...

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Mahāprabhu advised Gadādhara Paṇḍita, "Śrīnivāsa will come very soon to you, and you please teach him *Bhāgavatam*."

And when Śrīnivāsa went, after the departure of Mahāprabhu, Gadādhara Paṇḍita remained for some time, and Śrīnivāsa went to him.

Then he told that, "My Lord has ordered me to teach you *Bhāgavatam*. But this book you can't, won't be able to follow. This is by the tears many letters have been washed away, you won't be able to follow. So get another good book from anyone, by my name from Narahari Sarakāra of Śrīkhaṇḍa, and then I shall teach you *Bhāgavatam* - carry out the order of my Lord."

So we're told that by the tears when he was reading the book, tears fell down from his eyes and that damaged the letters of the book. So, *āśru-pāyanaiḥ pūjayan*. When Gadādhara Paṇḍita lived there he did such help to his Master, and as well as he was worshipping *Bhāgavatam* with the - instead of flowers, only by the tears of his eyes he used to worship *Bhāgavatam*. Such Gadādhara Paṇḍita may be my only object for fulfilling my purpose what I'm going to do in this book in this way.

*nīlāmbhodhi-taṭe sadā sva-vīrahā-kṣepanvītaṁ bāndhavaṁ  
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ  
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan  
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, Who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."] [Composed by Śrīla Śrīdhara Mahārāja] [*The Golden Volcano Of Divine Love*, p x, xi]

[23:53 - 26:05 ?]

**Devotee:** Śrīla Śrīdhara Mahārāja. So this verse about Gadādhara Paṇḍita, that is one of many verses you've written for an introduction to a book about *Śrīmad-Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Ah! Introduction. Many *śloka*s are there, but where it is at present I forget. May be somewhere. Vedavyasa rsi asesā semasī ausesā yat [?] So many things I forgot.

[27:20 - 27:50 ?]

**Devotee:** Also this next book, you've given a title, about Mahāprabhu, *Śikṣāṣṭakam*, you've given the name *Golden Volcano*.

**Śrīla Śrīdhara Mahārāja:** Ah! *Śikṣāṣṭakam*. *Golden Volcano*. Divine Lava. And the query, He's lava, love, die to live.

**Devotee:** Ha, ha, ha. Can you repeat that again. Title.

**Śrīla Śrīdhara Mahārāja:** In the beginning it is like that is die, that is like lava. But in the end it is live, life, that is it is lava - love, lava. Any connection in root meaning - lava and love? What is the root of lava?

**Devotee:** Lava I think is an oriental word.

**Śrīla Śrīdhara Mahārāja:** That must be Roman or Greek? Eh? Lava, a Greek word or Roman?

**Devotee:** Lava is Latin.

**Śrīla Śrīdhara Mahārāja:** Or Hebrew?

**Devotee:** I thought it was oriental.

**Śrīla Śrīdhara Mahārāja:** Lava, and volcano, lava. So Mahāprabhu, *vipralambha*, Kṛṣṇa *viraha*, like a huge fire it's coming out. *Viraha duḥkha - dvādaśābda-banhi-garbha-vipralambha-śīlanam*.

*[Śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanam, dvādaśābda-banhi-garbha-vipralambha-śīlanam  
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram, prema-dhāma-devam-eva-naumi-gaura-sundaram.]*

["His pastimes culminated in the Gambhīrā *līlā* with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā *bhāva*, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

*[Prema Dhāma Deva Stotram, 54]*

He was vomiting painful separation about Rādhā-Kṛṣṇa, painful, very painful, can't tolerate. That is *banhi-garbha*, like fire, so it is lava and volcano. The *viraha*, Kṛṣṇa *bhakta*, in *Rāmānanda-saṁvāda* it is mentioned what is the highest conception of pain.

*['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]*

No such intense pain can be found than the separation with the devotee of Kṛṣṇa. So separation from Kṛṣṇa - as much as ecstasy or joy we can have from the association of Kṛṣṇa, by separation so much pain. It is reasonable. By, when in union, as much intensity of joy, in separation so much intensity of pain. So it may be compared with lava.

Mahāprabhu giving out. "Oh! You can't understand under what painful situation you are. Your senses have been all destroyed. Otherwise the separation of Kṛṣṇa, how painful, you can't feel, understand."

Mahāprabhu has shown that, that separation from Kṛṣṇa is so painful, and union is so happy.

So die to live. In the beginning it is lava, fire. But really it is nectar, love. Whether love and lava, coming from the same root. Ha, ha. The volcano. It's intolerable pain Mahāprabhu can't tolerate. Coming out, Kṛṣṇa *viraha*, how painful it is.

*[śrī-kṛṣṇa]-viraha āṛ sahite nā pāri, parān chāḍite āṛ dīn dui cāri*

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." *[Jhānphi-Lophā, Song 7, verse 8]* [*The Songs Bhaktivinoda Ṭhākura*, page 139-140]

Bhaktivinoda Ṭhākura says, "I can't tolerate any longer the separation of Kṛṣṇa. Only perhaps three or four days I shall have to leave this body." Bhaktivinoda Ṭhākura says. "*Śrī-kṛṣṇa-viraha āṛ sahite nā pāri, parān chāḍite āṛ dīn dui cāri*. Within four or five days, three or four days, I shall have to meet death, to leave the body. I can't tolerate this separation of Kṛṣṇa in this life."

So in *Śikṣāṣṭaka* [8],

*āśliṣya vā pāda-ratāṁ pinaṣtu mām, adarśanān marma-hatāṁ karotu vā  
yathā tathā vā vidadhātu lampāṭo, [mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."]

What sort of feeling is coming out from Him? Like lava, comes a volcano, but it is golden. "We're severed from our Lord and we're living our life. What is this? Inconceivable, that we're living separate life from Whom, Who is all in all in us. Tumi vina kalena nahi hela radha raman [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?"

So many persons in this ordinary world frustrated in love, so many persons committing suicide, becoming mad, can't tolerate pain. But the pain which is the outcome of the separation of Kṛṣṇa, as represented by Mahāprabhu to certain extent to us, that is compared with lava. But, not injurious like lava.

*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*]

Externally it works like a poison, but internally it saves the life, makes the life full of joy. *Kṛṣṇa premara adbhuta carite*. Such is the peculiar characteristic of the divine love of Kṛṣṇa. Suffering. In English poetry, "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;  
Our sweetest songs are those that tell of saddest thought."  
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Sītā Devī, Rāmacandra \_\_\_\_\_ [?] So cruel the action that when we go to read that we can't but shed tears profusely. Still, so painful, still we cannot leave reading. We're shedding tears like anything, but still we cannot leave the reading, we go on reading. And so there's a particular form of joy there within that pain. Apparently there's pain, tears falling, but within there's some sort of happiness, we can't leave it. So this is ordinary in us. And what about Kṛṣṇa *viraha*? It's very painful but we can't leave it. Can't leave it. Within we feel a sort of ecstasy. It is of such type.

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

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ha, ha. New faces come, with new resources it will come out. He has got the first class press in the world, German planed press, that is considered to be highest in the press section.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Mukundamala Prabhu will go and then publish \_\_\_\_\_ [?]

**Devotee:** Mukundamala Prabhu \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?] Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Devotee:** We're taking the treasure, we're trying to plunder the treasure.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari. \_\_\_\_\_ [?] Dreadful.

[39:10 - 41:14 ?]

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**Śrīla Śrīdhara Mahārāja:** They're sent to help the people, ordinary. And they, without this formal association, in time can find within themselves this development of that sort of knowledge and devotion. So *śikṣā guru paramparā*, we're to recognise the thing from whatever quarter it may come. If we ourselves are - so many precautions are there, still there is possibility of adulteration. So *śikṣā* Guru, those that can know the thing, they cannot be deceived. It's previously acquired wealth for them. A formal Guru he has accepted but he himself is a wealthy man, spiritually.

**Devotee:** Also, Śrī Caitanya Mahāprabhu, if His purpose in taking initiation from a Guru was to give respect to the idea of taking initiation from a Guru, then when He took *sannyāsa* He took *sannyāsa* from Keśava Bhāratī who showed himself to be a *māyāvādī*.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** So Mahāprabhu He came to fight with Śaṅkara and *māyāvādī* philosophy, then why did He give such honour to someone who was situated as a *māyāvāda* \_\_\_\_\_ ?

**Śrīla Śrīdhara Mahārāja:** For preaching purpose. The *māyāvādīs* they captured the field. So He had to enter into that school, for preaching purpose. No such Vaiṣṇava preaching was in this side, at that time. So He generally took the garb of a preacher, from the nearest, easy quarter, position. And then began to preach His own doctrine, even to His Guru. When, before He's taking mantram of *sannyāsa* from Guru, He gave the mantram to His Guru.

"Is it not the mantram I got in dream?"

"Yes, yes, this is the mantram."

He can enforce, in special cases the disciple can enforce the Guru to serve his own purpose. It is possible in peculiar case, extraordinary. He took *māyāvāda sannyāsa* but He began to sing that *tridaṇḍa sannyāsa*.

*etāṁ sa āsthāya parātma-niṣṭhām, [adhyāsītāṁ pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva]*

[(As a *brāhmaṇa* from Avantī-deśa said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā*, 3.6]

Guru was converted immediately began to chant and dance with Him. Special cases.

**Devotee:** Mahārāja. You've told that Śrīla Bhaktisiddhānta gave this *brāhmaṇa* initiation, and two reasons given.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** First, so that the *brāhmaṇa* community...

**Śrīla Śrīdhara Mahārāja:** To the society, *brāhmaṇa* community, that they should try to understand what is *brāhmaṇism*. Only according to the awakening of the knowledge of Brahma, Parabrahma, and not mere hereditary, this flesh hereditary is *brāhmaṇa*. But real *brāhmaṇism* is here, to make it known to the public.

At the same time, those so called Vaiṣṇava, *sahajiyā*, they thought, used to think that, 'We have got Vaiṣṇava *dīkṣā*, but it's not above *brāhmaṇa*. Our position is not above *brāhmaṇa*. These flesh *brāhmaṇas* they hold superior position.' It is not so. And so, they used to generally indulge in many bad practices.

So for them, "That you are *brāhmaṇa*, above *brāhmaṇa*, so at least you must observe the holy practices of a *brāhmaṇa*. You are above *brāhmaṇa*. Don't allow yourself to go down, the smoking, the fish eating, and other polluted things. At least your external behaviour must be above the standard of the so called *brāhmaṇas*." This sort of ego was infused in the Vaiṣṇava. "In the society, you don't go down. The *brāhmaṇas* are masters of the society, and you think that you're their servant class. No! The Vaiṣṇavas are the Guru of the *brāhmaṇas*. This sort of conviction you have to develop, and also to have such realisation in your own self."

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāraḡaḥ  
sarva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate  
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Vaiṣṇava is above *brāhmaṇa*. You must be conscious of that fact. Otherwise pseudo Vaiṣṇava, the imitation Vaiṣṇava, the so called Vaiṣṇava. Yati Vaiṣṇava, they used to take *prasādam* from the fish eating *brāhmaṇas*, fish eating, meat eating *brāhmaṇas*. They're *śakta*, and the so called Vaiṣṇavas are taking *prasādam* in their house. This can't be, go, all these things. Above *brāhmaṇa* you must be certain, at least *brāhmaṇa*, in the society. And then your *bhajan* will go upwards. And to give a push to the social *brāhmaṇas*. The real Vaiṣṇava is above you. They're not lacking in *brāhmaṇism*, it is already in them. The Brahma *jñāna* is lower to Viṣṇu *jñāna*, not that Brahma *jñāna* is above and Viṣṇu *jñāna* is lower.

**Devotee:** This also brings another question. In some temples the Deity worship is being carried on by persons whom we have differences with, or perhaps they're Gaura-nāgarīs, something like that. Then how should we respect *prasādam* from that Deity? Or how should we regard it, what they offer as *prasādam*?

**Śrīla Śrīdhara Mahārāja:** That *prasādam*, we're to understand whether it is guided under whose direction the things are going on. That will be the question, if the leading person is a genuine man.

In *kīrtana* also. Bhaktivinoda Ṭhākura has suggested, "In a *saṅkīrtana* party if the leader is a *śuddha bhakta*, the leading person he's a *śuddha bhakta*, then you can join. Otherwise it will be all *Nāma aparādha*. You should not join any congregation taking the Name."

So also, if the guiding man he's a genuine devotee, then under his instruction those that are working there, they should be considered as instrumental. By his sanction anyone is entering the temple and worshipping, he's doing through, he's instrumental agent. So the *prasādam* will be taken, considering who is guiding.

**Devotee:** Sometimes the devotees go to holy places, like the Gambhīrā and other places. And these places are controlled by *sahajiyās*. So no *prasādam* should be taken from there?

**Śrīla Śrīdhara Mahārāja:** That depends upon the realisation of the person. In general, *kaniṣṭha adhikārī* generally takes. *Madhyama adhikārī* will consider "Whether I shall take, this is not handled by the proper person," he won't take. And *uttama adhikārī* he may also take. A slight connection of Kṛṣṇa cannot make any harm. "Yes, it may be done." In this way. *Uttama adhikārī* he takes *mādhukārī* from any house. "Kṛṣṇa is giving me." He's not much concerned with the instrumentality. "Kṛṣṇa is giving me this" and he takes.

*yo mām paśyati sarvatra, sarvaṁ ca [mayi paśyati  
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]*

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

The mediation position he does not care to look at, as Kṛṣṇa is giving. The instrumentality, no contamination from the instrumental agency. The *madhyama adhikārī* he considers, 'no, he's not a proper man, not properly offered to the Deity, I should not take here,' the *madhyama adhikārī*. 'Only formally they're doing, but the spirit is absent here. So if I take this, I mix with them, this will be encouraged, and contamination will come to me. This is not in proper form.' So he will avoid.

**Devotee:** There's one temple in Vṛndāvana, the Rādhāramaṇa temple, that's under the control of the Goswāmīs coming from Gopāla Bhaṭṭa Goswāmī. So there's one *sevāite* there whose name is Viśvambhara Gosai. And recently some devotees in United States...

**Śrīla Śrīdhara Mahārāja:** I got a letter from Sudhīra Goswāmī that that Viśvambhara Goswāmī went there, and he's delivering lectures about Mahāprabhu.

**Devotee:** No. They're asking him to come.

**Śrīla Śrīdhara Mahārāja:** And he wants to come to deliver lectures in Sudhīra Goswāmī's *āśrama*, whether he can be allowed or not.

**Devotee:** What is their position?

**Śrīla Śrīdhara Mahārāja:** Position is, they had some connection with Bhaktivinoda Ṭhākura and our Guru Mahārāja. They have recognition of *śuddha bhakti*, so some intimate relation with that temple, Rādhāramaṇa temple, and Gauḍīya Maṭha people.

But not all - afterwards they've deviated. We're to judge on particular cases what is his position. Not that the Goswāmī's son is a Goswāmī, but what is *his* status, we're to judge then we're to do accordingly. We're to put some test, and then we can know what order of Vaiṣṇava he is, and whether I can mix with him freely or cautiously. Giving some outer respect I may carefully go on in my own way. These things are personal questions.

**Devotee:** This particular man he's recognised...

**Śrīla Śrīdhara Mahārāja:** Even those that are coming in the order of Swāmī Mahārāja so many going astray. So coming in the order of our Guru Mahārāja Bhaktisiddhānta many may go astray. So if we've got the criterion, the proper thing, the very substance, the truth, then we can understand with whom to mix and whom to avoid. And how much with whom that depends on our own realisation, everywhere.

**Devotee:** This Viśvambhara Goswāmī he's a householder.

**Śrīla Śrīdhara Mahārāja:** We know.

**Devotee:** Is that sufficient reason to...

**Śrīla Śrīdhara Mahārāja:** And he was perhaps an educated man, he was holding an important position in \_\_\_\_\_ [?] University, founded by Bon Mahārāja. Then Bon Mahārāja had a quarrel with him and he wanted to disconnect Bon Mahārāja from his position as founder. So many things I heard. He was pro Hindu Mahā Sabhā. Viśvambhara Goswāmī, I heard his name.

[15:45 - 18:15 ?]

...

**Devotee:** He's considered incarnation of Satyabhāmā. Can you explain why he wanted to go to Vṛndāvana?

**Śrīla Śrīdhara Mahārāja:** Not only Satyabhāmā, that nature of Satyabhāmā. Satyabhāmā is *vilāsa* Mūrti of Rādhārāṇī. So that *bhāma bhāva* is a peculiar nature of Jagadānanda.

That was, just as Rāmānanda Rāya is Viśākhā as well as Arjuna, combined, it has been traced.

So Jagadānanda has twofold characteristic, in connection of Rādhārāṇī's line. In Gaura *līlā*, in Vṛndāvana *līlā*, and in Dvārakā connection. It is written in *Lalitā-Mādhava* when Kṛṣṇa went to Dvārakā *līlā*, some of the *gopīs* mostly they also had got such sort of transformation to attend the service of Dvārakā.

So Satyabhāmā representing Rādhārāṇī. Candrāvalī representing Rukmiṇī. And Lalitā representing Jāmbavatī. But in lower circles, what was higher, the sentiment had the highest honour in Vṛndāvana, but in Dvārakā that was lower down. And sober consideration that has secondary position in Vṛndāvana in Candrā, that got higher consideration in Dvārakā, in Rukmiṇī. *Buddhi pradhana*. And the feeling got some, sentiment got some lower status in that level. So many things are there.

**Devotee:** Śrīla Śrīdhara Mahārāja. Govinda Mahārāja he says you've written one *śloka*, *eka śloka*, about Gadādhara Paṇḍita in Jagannātha Purī reading *Śrīmad-Bhāgavatam*. It begins with the word *nīlāmbhodhi*.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** So I asked him to explain it, but he told me to ask you to explain it.

**Śrīla Śrīdhara Mahārāja:** I was writing, and began to write a book, a brief representation of *Śrīmad- Bhāgavata*. As Bhaktivinoda Ṭhākura he gave *Bhāgavatārka-marīci-mālā*, the whole gist of ontological aspect of *Bhāgavatam* in one thousand *ślokas*. *Bhāgavata* is supposed to have - though it is announced eighteen thousand, but really fourteen thousand we get. And Bhaktivinoda Ṭhākura has represented whole of *Bhāgavata* principle in a book, *Bhāgavatārka-marīci-mālā*, in near the hundred *ślokas*. I had a mind to consolidate more...

**Devotee:** One hundred *lākh*...

**Śrīla Śrīdhara Mahārāja:** ...to represent three hundred, within three hundred. I began that book but I could not finish. In the beginning I had some introductory *ślokas*, this *praṇāma*.

Gadādhara Paṇḍita he used to read *Bhāgavatam* in Purī Toṭa Gopinātha Temple and where the devotees used to go there and to listen, including Mahāprabhu. Mahāprabhu used to visit Gadādhara Paṇḍita and with His Own party He heard *Bhāgavatam* from Gadādhara. Gadādhara Paṇḍita was the reader and with Mahāprabhu so many devotees all listeners, audience.

In the introduction I composed one *śloka* for that. There are many *ślokas* but one of the *ślokas* is this.

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam  
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ  
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan  
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

I'm inviting the blessings of Gadādhara Paṇḍita, who was a reader of *Bhāgavatam* where Mahāprabhu was amongst the audience. I invoke blessings from him before I compose this *Bhāgavata* substantial book.

*Nīlāmbhodhi-taṭe*. At the shore of that unlimited blue water, *nīlāmbhodhi*, blue water, *āmbhodhi*, the ocean, of the sea, just nearby *nīlāmbhodhi-taṭe*, Nīlācala.

*Sadā sva-virahā-kṣepanvitam bāndhavam*. Gadādhara Paṇḍita used to read *Bhāgavatam* to whom? His own friend who is very much affected for His Own separation, *sva-virahā*. Mahāprabhu is finding great pain from the separation of His own previous *svarūpa*, Kṛṣṇa *viraha*, *vipralambha*. The friend of Gadādhara Paṇḍita Who is suffering from the internal pain due to the separation from His Own self, *nvitam bāndhavam*.

*Śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ*. Gadādhara Paṇḍita is shining there, distributing in a form of medicine that, *kṣepanvitam bāndhavam*, he's applying the wine of the stories of *Bhāgavatam*, of Kṛṣṇa *līlā*. *kṣepanvitam bāndhavam*. *Bhāgavatī kathā madirayā*. The stories of *Bhāgavatam*, just like wine, was distributed to that affected friend, Whose pain is for His Self separation, *kathā madirayā*.

Just as if a patient is suffering acutely, then to help him from the feeling of the acute pain some sort of wine is given to lessen the pain, feeling.

So these intoxicating stories of *Bhāgavatam*, Kṛṣṇa, *gopīs*, all these things, that was distributed like medicine to his friend Who was always mad and feeling pain due to His separation - and separation of His Own, none else. *Kṣepanvitāṃ bāndhavaṃ*.

*Saṅjīvayan bhāti yaḥ*. In this way by distributing these sort of intoxicating stories of Kṛṣṇa *līlā* who is shining there, Gadādhara Paṇḍita. *Nīlāmbhodhi-taṭe*. In that broad shore of the broad viewed blue water.

*Śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan*. And at the same time when Gadādhara Paṇḍita was reading *Bhāgavatam*, tears used to come down from his eyes profusely.

So much so, that when after - before His departure Mahāprabhu advised Gadādhara Paṇḍita, "Śrīnivāsa will come very soon to you, and you please teach him *Bhāgavatam*."

And when Śrīnivāsa went, after the departure of Mahāprabhu, Gadādhara Paṇḍita remained for some time, and Śrīnivāsa went to him. Then he told that, "My Lord has ordered me to teach you *Bhāgavatam*. But this book you can't, won't be able to follow. This is by the tears, many letters have been washed away, you won't be able to follow. So get another good book from anyone, by my name from Narahari Sarakāra of Śrīkhaṇḍa, and then I shall teach you *Bhāgavatam* - carry out the order of my Lord."

So we're told that by the tears when he was reading the book, tears fell down from his eyes and that damaged the letters of the book. So, *āśru-pāyanaiḥ pūjayan*. When Gadādhara Paṇḍita lived there he did such help to his Master, and as well as he was worshipping *Bhāgavatam* with the - instead of flowers, only by the tears of his eyes he used to worship *Bhāgavatam*. Such Gadādhara Paṇḍita may be my only object for fulfilling my purpose what I'm going to do in this book in this way.

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitāṃ bāndhavaṃ  
śrīmad-bhāgavatī kathā madirayā saṅjīvayan bhāti yaḥ  
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan  
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

That is the *śloka*.

**Devotee:** \_\_\_\_\_ [?]

...

**Devotee:** So this verse about Gadādhara Paṇḍita, that is one of many verses you've written for an introduction to a book about *Śrīmad-Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Ah! Introduction. Many *ślokas* are there, but where it is at present I forget. May be somewhere. Vedavyasa rsi asesā semasī ausesa yat [?] So many things I forgot.

[34:20 - 34:37 ?]

**Devotee:** This next book, you've given a title, about Mahāprabhu, *Śikṣāṣṭakam*, you've given the name *Golden Volcano*.

**Śrīla Śrīdhara Mahārāja:** Ah! *Śikṣāṣṭakam. Golden Volcano.* Divine Lava. And the query, He's lava, love, die to live.

**Devotee:** Ha, ha, ha. Can you repeat that again. Title.

**Śrīla Śrīdhara Mahārāja:** In the beginning it is like that is die, that is like lava. But in the end it is live, life, that is it is lava - love, lava. Any connection in root meaning - lava and love? What is the root of lava?

**Devotee:** Lava I think is an oriental word.

**Śrīla Śrīdhara Mahārāja:** That must be Roman or Greek? Eh? Lava, a Greek word or Roman?

**Devotee:** Lava is Latin.

**Śrīla Śrīdhara Mahārāja:** Or Hebrew?

**Devotee:** I thought it was oriental.

**Śrīla Śrīdhara Mahārāja:** Lava, and volcano, lava. So Mahāprabhu, *vipralambha*, Kṛṣṇa *viraha*, like a huge fire it's coming out. *Viraha duḥkha - dvādaśābda-banhi-garbha-vipralambha-śīlanam.*

*[Śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanam, dvādaśābda-banhi-garbha-vipralambha-śīlanam  
rādhikādhīrūḍha-bhāva-kānti-kṛṣṇa-kuñjaram, prema-dhāma-devam-eva-naumi-gaura-sundaram.]*

["His pastimes culminated in the Gambhīrā *līlā* with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā *bhāva*, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

*[Prema Dhāma Deva Stotram, 54]*

He was - vomiting painful separation about Rādhā-Kṛṣṇa, painful, very painful, can't tolerate. That is *banhi-garbha*, like fire, so it is lava and volcano. The *viraha*, Kṛṣṇa *bhakta*, in *Rāmānanda-saṁvāda* it is mentioned what is the highest conception of pain.

*['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]*

No such intense pain can be found than the separation with the devotee of Kṛṣṇa. So separation from Kṛṣṇa - as much as ecstasy or joy we can have from the association of Kṛṣṇa, by separation so much pain. It is reasonable. By, when in union, as much intensity of joy, in separation so much intensity of pain. So it may be compared with lava.

Mahāprabhu giving out. "Oh! You can't understand under what painful situation you are. Your senses have been all destroyed. Otherwise the separation of Kṛṣṇa, how painful, you can't feel, understand."

Mahāprabhu has shown that, that separation from Kṛṣṇa is so painful, and union is so happy.

So die to live. In the beginning it is lava, fire. But really it is nectar, love. Whether love and lava, coming from the same root. Ha, ha. The volcano. It's intolerable pain Mahāprabhu can't tolerate. Coming out, Kṛṣṇa *viraha*, how painful it is.

*[śrī-kṛṣṇa]-viraha ā sahite nā pāri, parān chāḍite ār din dui cāri*

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." *[Jhāñphi-Lophā, Song 7, verse 8]* *[The Songs Bhaktivinoda Ṭhākura, page 139-140]*

Bhaktivinoda Ṭhākura says, "I can't tolerate any longer the separation of Kṛṣṇa. Only perhaps three or four days I shall have to leave this body." Bhaktivinoda Ṭhākura says. "*Śrī-kṛṣṇa-viraha ā sahite nā pāri, parān chāḍite ār din dui cāri*. Within four or five days, three or four days, I shall have to meet death, to leave the body. I can't tolerate this separation of Kṛṣṇa in this life."

So in *Śikṣāṣṭaka* [8],

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāṭo, [mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."]

What sort of feeling is coming out from Him? Like lava, comes a volcano, but it is golden. "We're severed from our Lord and we're living our life. What is this? Inconceivable, that we're living separate life from Whom, Who is all in all in us. Tumi vina kalena nahi hela radha raman [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?"

So many persons in this ordinary world frustrated in love, so many persons committing suicide, becoming mad, can't tolerate pain. But the pain which is the outcome of the separation of Kṛṣṇa, as represented by Mahāprabhu to certain extent to us, that is compared with lava. But, not injurious like lava.

*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*]

Externally it works like a poison, but internally it saves the life, makes the life full of joy. *Kṛṣṇa premara adbhuta carite*. Such is the peculiar characteristic of the divine love of Kṛṣṇa. Suffering.

In English poetry, "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;

Our sweetest songs are those that tell of saddest thought."]

(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Sītā Devī, Rāmacandra \_\_\_\_\_ [?] So cruel the action that when we go to read that we can't but shed tears profusely. Still, so painful, still we cannot leave reading. We're shedding tears like anything, but still we cannot leave the reading, we go on reading. And so there's a particular form of joy there within that pain. Apparently there's pain, tears falling, but within there's some sort of happiness, we can't leave it. So this is ordinary in us. And what about Kṛṣṇa *viraha*? It's very painful but we can't leave it. Can't leave it. Within we feel a sort of ecstasy. It is of such type.

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

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ha, ha. New faces come, with new resources it will come out. He has got the first class press in the world, German planed press, that is considered to be highest in the press section.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Mukundamala Prabhu will go and then publish \_\_\_\_\_ [?]

**Devotee:** Mukundamala Prabhu \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?] Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Devotee:** We're taking the treasure, we're trying to plunder the treasure.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari. Volcano. Dreadful.

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84.03.26.B

**Śrīla Śrīdhara Mahārāja:** Queen Kuntī Devī.

*vipadaḥ santu tāḥ śāśvat, tatra tatra jagad-guro  
[bhavato darśanam yat syād, apunar bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]

[*Śrīmad-Bhāgavatam*, 1.8.25]

And Bhaktivinoda Ṭhākura's quotation. *Kichu nāhi pāi, tomāra karuṇā - sāra* [From *Gurudeva! kṛpā- bindu diyā*] So many quotations from Bhaktivinoda Ṭhākura's *Śaraṇāgatī*, and other books, and also *Bhāgavatam*. A very good letter, a devotee's proper letter.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
Nitāi Gaura Hari bol. \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** *Gaurāṅga Campū*. Where have you got that book? \_\_\_\_\_ [?] edition?

**Bhāratī Mahārāja:** Possibly published in Calcutta.

**Śrīla Śrīdhara Mahārāja:** *Ānanda Vṛndāvana Campū*, and that *Gopāla Campū* - Jīva Goswāmī. *Ānanda Vṛndāvana Campū*, perhaps that compiled by...

**Bhāratī Mahārāja:** Kavi Karṇapūra.

**Śrīla Śrīdhara Mahārāja:** Kavi Karṇapūra.

...

...Everything is harmonised. Absolute Good. No thieving, no cheating purpose is there.

If the young boy won't take medicine, but in any way if you seduce him, and help him to devour the medicine, apparently you're doing, you're treating cruelly. But it's for his welfare, so with far sightedness that is not cruelty.

In this way. Absolute Good. And it's all, it's only a drama, like a play, *līlā*, without causing any harm to anybody, a *līlā*. Movement is going, showing different formalities, but all meant for drama like thing, not causing any harm to anybody. That is *līlā*. Rather, distributing pleasure to all.

In a drama one is robbing, another is being robbed, and the audience is enjoying. And both parties, who is being robbed, who is being murdered, or being beaten, and one who is beating in the drama - both parties may be satisfied if their playing tactics are good. If the play is practised in an admirable way, both the parties they're satisfied.

I heard in the beginning when I came, in Benares, Prabhupāda in his talk with another, a Śāṅkarite scholar, he's saying, "Singha prasena \_\_\_\_\_ singha jambavat avatar." [?] This expression.

The lion has murdered Prasena, and took the gem. Prabhupāda was saying that *singha* he's also satisfied, and who is murdered, Prasena, he's also satisfied. Both the parties, who is murdered and who is murdering, both parties are satisfied. Because there's no real death, no real pain, it's only a *lilā*, a drama show.

In a drama the aggrieved party may be pleased more, if his play satisfies the audience most accurately. The defeated party, if he can play the defeat in a very charming way, then he's praised. And the victorious party they may be abused, 'That your part has not been played well.' Ha, ha. So it's a drama, harmless thing, it's only giving pleasure. We're to take in that way.

Union in separation. In separation also, the painful separation, there is also undercurrent joy. It is like that. "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)

In that plane everything is joy. Here, the joy is also painful in the background. Next moment the reaction will come, and it's always in the background, that I'm defeating him but I have apprehension he'll defeat me. So pure joy is not possible here in this plane, the reaction is in the background. And there, just the opposite.

So difference is there, different layers, different interests. *Vātsalya rasa*, *mādhurya rasa*, anti.

Yaśodā thinks, 'My Gopāla has been, is more affectionate to these *gopī* girls.'

And *gopī* girls they will think, 'Kṛṣṇa is not allowed, always under the inspection of strict eye of Yaśodā, He's not allowed to mix freely with us.'

This *mādhurya rasa* and *vātsalya rasa* they're anomic, or enemy to one another. The *rasa* is such, it is there, and both is necessary to enhance. And in *mādhurya rasa* also the opposition party is necessary, the Candrāvalī group, the Rādhārāṇī group. In *vātsalya*, everywhere, such things are. Still, it is all good.

As I told you, the chilli, the bitter, so many things, but if it's made of sugar, really it's all sweet, but showing the form of different type. Something like that.

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet  
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva, 5.22*]

Those that are beyond our reason, don't try to take that within your level, within, cannot be. That transcendental unique characteristic is maintained, that is master, we're servant. The *rasa* which we shall experience that is masterly, and we're servant like. Not that is object I am subject, it is not that. So this sort of conception always we keep in mind while there.

"He's Master. As He likes He may deal with me in that way. I'm a tiny chap as a play doll in His hand. The waves around all master, may play with me like a child. They're subjective, super

subjective. There I am. They're all masterly characteristic. I am there. So I can only feel as they want me to feel it. The key is in their hand."

Ha, ha. In my childhood, generally I did not mix with the boys of equal age. My attachment was to keep company with the superiors.

There my mother was chastising me. "Why do you go and mix with them? Wherever they go you go with them."

But my mother's elder sister she was there. For three years I was with her in childhood in the age of six, seven, eight. And she had no child, she had much affection with me. And she told my mother, "This is a good qualification of your child. Why you are putting objection to that? He's not keeping company with his equal aged boys but superiors. He's keeping company of those, are they blameable, or you appreciate their character?"

"Yes, yes, they're good persons."

"Then your boy is keeping company with the higher levelled person, he's running, following them, and you are chastising. Eh? By that company he's always learning something. They're sober and educated, grown up, more experienced, and your boy naturally is following them so he's imbibing better education from them, than keep company with his equal aged boys."

Then my mother was satisfied.

So to keep company with the higher society, always we may be benefited. So all Guru. I'm servant. All Guru, all superior. I'm the servant. Here, just the opposite. 'I want to be master and everything must serve me, my whim. I'm satisfied if everything is under me.' This is here, and there just the opposite.

We shall try to understand the position. I'm the servant. All masters around. And not formally, but substantially it's so. Then, what will be my position? The further progress, progress, progress, new, newer light, new, new taste will come. And as much as I shall render faithful service, they'll be more satisfied and new things will come in me. *Nava-yuvayana. Prati-padam pūrṇāmṛtāsvādanam [Śikṣāṣṭakam, 1]* Every step new light and new taste coming to me, perplexing my position. "What is this? I'm perplexed every second by that new taste, new wave, all these things."

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

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Hari bol. \_\_\_\_\_ [?] Nitāi. Nitāi.  
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

**Dayādhara Gaurāṅga:** Guru Mahārāja. In Bhaktivinoda Ṭhākura's writing, he's describing *dāsyā rasa*, he's given some of the characteristics of *dāsyā rasa*, and some seem to be contradictory. Such as...

**Śrīla Śrīdhara Mahārāja:** Yes, go on.

**Dayādhara Gaurāṅga:** In one place he describes that if the devotee in *dāsyā rasa* has great humility...

**Śrīla Śrīdhara Mahārāja:** Hmm. Humility.

**Dayādhara Gaurāṅga:** Yes. And then in another place he describes that the devotee in *dāsyā rasa* exhibits pride.

**Śrīla Śrīdhara Mahārāja:** Pride? *Dāsyā rasa*?

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** Where?

**Dayādhara Gaurāṅga:** In the *Caitanya-śikṣāmṛtam*.

**Śrīla Śrīdhara Mahārāja:** *Dāsyā rasa* there is pride?

**Dayādhara Gaurāṅga:** He describes that, yes.

**Śrīla Śrīdhara Mahārāja:** Where? How? What circumstance?

**Dayādhara Gaurāṅga:** He's describing the characteristics of a personality in *dāsyā rasa*, and in several paragraphs he lists these characteristics. In one paragraph he's listing humility, and in the next one he's listing pride.

**Śrīla Govinda Mahārāja:** Listing pride, or listing humility.

**Akṣayānanda Mahārāja:** Have you got the original?

**Dayādhara Gaurāṅga:** I have but I...

**Śrīla Govinda Mahārāja:** Listing pride, one chapter listing pride...

**Śrīla Śrīdhara Mahārāja:** Pride and humility.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** To reference, it is difficult to explain without the reference to the context, where? That may be dealt in this way, that humility as Dāsa Goswāmī and the upper class devotees say that,

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

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher

service - "No, you are no longer to serve there; now you must serve in this higher category."]  
[*Vilāpa-kusamāñjali*, 16]

"I aspire after *dāsyā rasa*, and I give respect to the *sākhya rasa*." This will be general tendency of the servitors. "I cannot - though from the higher there is some endeavour to take me up into the *sākhya rasa*, but the man of *sākhya rasa* he'll think that I'm not so high to serve Him in confidential service. It is better for me to go down and to serve from the *dāsyā rasa*." That is the general tenor of the devotees.

Even Rādhārāṇī Herself says that, "My tendency is always to serve Him. But because His tendency is to enjoy Me I have no other alternative but to surrender Myself to Him. But My tendency is always to serve Him."

That is the general tenor of the whole servitor classes. Now you say a new thing, that in the *dāsyā rasa* there is pride, and in other *rasa* there is less pride. That also may be explained - I do not know the context, but it may be understood in this way. Because that is higher, *dāsyā rasa* is lower, and friendly, and *vātsalya*, *mādhurya*, they're higher, so more submissiveness must be present there. The quality, that is taking them up, because that is the land - the progress depends on the submission, surrender. So surrender must be of more intense character in the higher *rasa*. So *tata-stha*, that is from outside examination, it may be said - more surrender, less humility. And less surrender, some pride, that is less humility. In that way we may come to explain this. So from both sides in this way we can have conception of the fact. Do you follow?

**Dayādhara Gaurāṅga:** Yes, yes. Also it was explaining, Bhaktivinoda Ṭhākura was explaining that one of the characteristics is great enthusiasm and strength. In *dāsyā rasa* he was explaining that one characteristic was enthusiasm and strength. And then in another paragraph he said disease, that this was a characteristic.

**Śrīla Śrīdhara Mahārāja:** What is the disease?

**Dayādhara Gaurāṅga:** In *dāsyā rasa* one of the common characteristics was that the personality was, had disease, was diseased.

**Śrīla Śrīdhara Mahārāja:** I can't follow.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Vyādhi*. What is not present in other *rasa*? *Vyādhi*?

**Akṣayānanda Mahārāja:** Yes, *vyādhi*. That is also in other *rasa* or not?

**Dayādhara Gaurāṅga:** I don't know other *rasa*, but he's describing *dāsyā rasa* specifically there.

**Śrīla Śrīdhara Mahārāja:** *Vyādhi*, why the question of disease comes here?

**Dayādhara Gaurāṅga:** I can't follow.

**Devotees:** Where does the question of disease come from? Why does he say disease?

**Akṣayānanda Mahārāja:** Find the...

**Dayādhara Gaurāṅga:** He's giving characteristics of the devotee in *dāsyā rasa*, specific characteristics. And in one paragraph he describes enthusiasm and strength, very strong, enthusiastic in *dāsyā rasa*. And in another paragraph he says disease, that he's commonly afflicted with disease.

**Śrīla Śrīdhara Mahārāja:** Disease, that is unfitness in his body, disease?

**Dayādhara Gaurāṅga:** I think - he doesn't explain, but that's what it says.

**Śrīla Śrīdhara Mahārāja:** Disease.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** But it may be conjectured in this way, that sometimes the servitors in *dāsyā rasa* they may think, may be some consciousness of their own capacity. 'That I'm not fit now to serve.' And in the higher *rasa* self forgetfulness is in more intensity, so they do not discover any time any unfitness in their body or mind. It may be in that light. But with reference to the context it can be understood properly, that it may be in that line. 'I'm unfit, I'm under pollution, I've not taken a bath, not pure.' In this sort of - but in the higher *rasa* self forgetfulness is so intense that in their mind such sort of trouble never comes up. It may be like that. In that line it may be explained. But I want to see the position, the context, and then I can say correctly, try to say, what is his conception there.

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

Govinda Mahārāja. \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** He cannot even tolerate the worship of other phases of Kṛṣṇa, of Nārāyaṇa. When in Dvāpara-yuga, once Garuḍa was ordered to get some blue lotus. And when Garuḍa going to bring blue lotus from a lake, in the vicinity of which Hanumān's living. Hanumān managed to paralyse Garuḍa. There was a fight and Garuḍa was put within his armpit. And Hanumān collected those blue lotus and went to Dvārakā to present Kṛṣṇa. And when Hanumān is passing through districts, sometimes through the air, on the path of the earth, "Jaya Rāma! Jaya Rāma! Jaya Rāma!" is always coming from his mouth.

And when Kṛṣṇa was in Dvārakā He heard Hanumān is approaching. He asked one of the queens, Satyabhāmā, "You just take a figure of Sītā." \_\_\_\_\_ [?] Then asked Rukmiṇī to take the figure of Sītā. And He Himself took the figure of Rāmacandra.

Then when Hanumān entered he found that Sudarśana is watching on the gate, and he wanted to enter in, Sudarśana opposed. He put his finger within the Sudarśana and suddenly he made his

finger fatter and Sudarśana like a ring was on the hand of Hanumān. And Garuḍa in the armpit. And Hanumān entered, "Jaya Rāma! Jaya Rāma!" And Kṛṣṇa became Rāmacandra, and Rukmiṇī, Sītā. Then Hanumān worshipped with those hundred and eight blue lotus Rāmacandra.

Then Kṛṣṇa asked, "What is under your armpit?"

"One bird he wanted to disturb me."

"Oh! He's Garuḍa. Give him up, give him up." Then Garuḍa was let loose.

"What is on your finger?"

"That is one wheel that was opposing me entering here. I shall come to You and he's causing obstruction, so I put him on the finger."

"Oh! He's Sudarśana. Release him, release him."

The Sudarśana and Garuḍa and Satyabhāmā, we're told these three had some pride.

And to check their pride this was design of Kṛṣṇa. "That by Hanumān I shall defeat all three."

Satyabhāmā, she could not take the figure of Sītā, so she was insulted. And the Sudarśana and Garuḍa they thought they're the greatest hero of the time. That was also checked by this *līlā* of Kṛṣṇa.

So Hanumān, always he wants to see Rāmacandra. He does not like any other figure of Nārāyaṇa so much. Exclusively fond of Rāmacandra. So Hanumān is worshipped. Devotees are worshipped.

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

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

[*Śrīmad-Bhāgavatam*, 7.15.2, purport] & [*Gauḍīya Kaṅṭhahāra*, 3.59]

Nārāyaṇa says, "As I am worshipping, My devotees are also so."

Because when the iron is surcharged with fire it can burn, it gets the function of fire. Anything coming in connection with fire imbibes the nature of the fire. So devotees, advanced devotees, when they come nearer to the worshipping area, they also earn the position to be worshipped. Through their worship we can march forward more steadily, effectively, than to approach Nārāyaṇa direct. *Bhakta sevā*, and they must be genuine devotees. Mad bhakte puja ma hoite para [?] *Mad-bhakta-pūjābhyadhikā* [*Śrīmad-Bhāgavatam*, 11.19.21] "If you love Me, love My dog."

So when our devotion towards the Supreme Entity is of real spirit, genuine, then we cannot but feel to revere the devotees, advanced devotees. That is a sign whether I've got pure devotion to Nārāyaṇa. This is a symptom, a criterion, that if I can love His devotee properly, and not jealous of devotees, but we love, we revere, we worship devotees, then we're really devotee of Nārāyaṇa.

And if there's any jealousy, "That I want direct connection with Nārāyaṇa. Why these people will come to interfere in the middle?" Then the devotion is not pure, the devotion is adulterated. Devotion can only be pure, the test is this that he can sincerely love another devotee. Then he's a genuine devotee, bona fide. Otherwise there's some defect in his devotion, he has some jealousy for the devotees, that devotee is not pure devotee.

**Devotee:** \_\_\_\_\_ [?]

...

**Devotee:** Guru Mahārāja. When we were in ISKCON there was a practice to distribute *japa mālā* beads before initiation. But I don't think that is...

**Śrīla Śrīdhara Mahārāja:** That was special arrangement with Swāmī Mahārāja, he introduced. But we're not accustomed with that. For his huge campaign he had to make arrangement for many new methods. For distribution or that sale of *prasāda*, and the extensive distribution of *japa mālā*. And selling and presenting books, and also thereby to get some money from them. We're told, whether it was in his time or not, to do some business with even objectionable things and to collect funds for the mission. So many things we see in his mission, that it was not in previous time.

Asraddha-dhano-nama [*Gauḍīya Kaṅṭhahāra*, 17.69-75?] It is one of the ten offences is this, to distribute the Name to whom has got no faith, no *śraddhā*, to give this. And *śraddhā* there is definition that when one has attained such stage of consciousness, if I do service, my duty to Kṛṣṇa, everything is done. If one has come to that standard of understanding he may be given this *Hari Nāma*. *Asraddha-dhano-nama-dhan*. One of the ten offences. And,

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

We can approach anybody and everybody with the topics of Kṛṣṇa consciousness. "Kṛṣṇa is such, you try to have faith in this. Come and join us." All these things are allowed, but to give them, that person must have a standard of *śraddhā*, faith.

**Devotee:** We hear that Viracandra Prabhu, He delivered something like two thousand *mlecchas*.

**Śrīla Śrīdhara Mahārāja:** Ah! Buddhists. Naranedi [?] The bald, the shaved headed persons. It is a rumour coming down that shaved headed persons and ladies, about two thousand He gave Name. He converted, He gave entrance into the camp. He did so, so very, very generous He was. And it is told that Viracandra He was Viṣṇu Avatāra. Nityānanda's son, He was incarnation. And so He had the special power to convert them by His own force, by giving His own, transferring His own power

and capacity to them. A special position He had, He could do. Nityānanda Prabhu could do, could convert Jagāi, Mādhāi, but He's not for all, not for general.

Swāmī Mahārāja did, he had some special power, inspiration he got. I say he's *śaktyāveśa*, some sort of divine potency came down in him, and under that guidance he worked. Such extensive work he has shown in the world with his miracle. So he could do many things, inspired by some higher potency.

But in ordinary cases we should accept our guidance from the scripture \_\_\_\_\_  
[?]

**Devotee:** But in our case we should wait until initiation to give the *japa mālā*?

**Śrīla Śrīdhara Mahārāja:** Yes. Before *japa mālā* we must be confident that he has got palpable faith in him. Sincerely he'll try to go towards Kṛṣṇa consciousness. "Kṛṣṇa is all, He's our only Master. We're His slave." Such conception one must have to certain extent. Ke?

**Devotee:** Āśrama Mahārāja and Adhokṣaja prabhu. Mahārāja, it's also said,

*sampradāya vihinā ye mantrās te niṣiphalā matāḥ  
[ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ  
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ  
catvāras te kalau bhāvyā hy utkale puruṣottamāt]*

["If someone receives a mantra from a guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma Purāṇa*]

**Śrīla Śrīdhara Mahārāja:** Yes. That is, what is not coming down, *sampradāya*, association, ha, ha, association of particular. You see, here was one Mr. Gandhi, you might have heard his name.

**Devotees:** Yes. Ha, ha.

**Śrīla Śrīdhara Mahārāja:** He introduced *khada*, that is instead of foreign cloth, milled cloth, to remove the poverty of the general public, the people, he recommended very strongly that *cherka*. Every family, just as the meal, they're not expected to eat in the hotel, but families they must have cooking, preparing food and taking. So cloth also should be distributed in that way. Food and cloth, they must be self supportive in the village. So he introduced this *cherka* in which the ordinary man and woman can produce thread, and also can produce cloth. Labour for the ordinary persons in the villages, otherwise poverty won't go. So many mills they have taken away their vocation, and now the people are suffering, so he introduced this *khada*. "Rough cloth produced by the poor villagers, and we must purchase that." He introduced.

Then it so happened that from Japan specially, and other mill owners, they also produced such rough cloth, and began to capture the market in the name of *khada*.

Then that gentleman had to create one Association, the Khadi Pratisthan. "If you buy *khada* here and there the Japanese imitation *khada* will come to take the money to the foreign countries. But if you really want to help the poor you must have to purchase in this particular society, then the money will go to the parts of the poor, the Association."

Do you follow?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** So the association, the revealed truth is coming down. Anyone from outside may come and tamper, and modify, but if it's in a particular association, faithful lineage, then outer influence won't be able to penetrate within. So *sampradāya* is necessary. They'll carefully protect that other ulterior undesirable things may not enter into the *sampradāya* in the name of religion. They will take care. "I have got from my Guru these formalities, this form, these advices." All these things he'll keep in with much care. In this way by this sort of descent the truth that comes from above that may be kept safe, that may not be tampered from outward forces.

For that purpose *sampradāya vihinā ye*, no *sampradāya*, no succession, but faithful succession to - every company also. The Sunlight Soap - may be imitation, so anything to keep the purity of the starting capital, starting thing, association is necessary. They will take care that outward contamination may not impure the thing. So it is told that *sampradāya vihinā ye mantrās te niṣiphalā matāḥ*. Which is not kept in the careful descent of the sincere persons, there might have entered many outward things that are not workable, polluted.

Especially the homoeopathic globules, medicine, how we can know that this is nax, this is that? Only come from reliable shop and reliable manufacturer, then it's easy for us. "Purchase medicine from that company, you'll get the desired result. Otherwise we cannot give any guarantee. There may be much imitation."

So this is necessary that the faithful connection from the beginning there must be. Otherwise no guarantee. The tampering may come and disturb the very purpose. Ke?

**Devotees:** \_\_\_\_\_ [?]

**Devotee:** Śrīla Śrīdhara Mahārāja. So generally we take it that someone must be initiated by a genuine Guru, or Spiritual Master, otherwise *mantrās te niṣiphalā matāḥ*, there's no result. But we see in the life of Śrīla Bhaktivinoda Ṭhākura he did not get initiated until very later in his life. But still, he wrote so many very high literatures.

**Śrīla Śrīdhara Mahārāja:** There are exceptional cases. Those that have realisation in his previous life.

*tatra taṁ buddhi-sāmyogaṁ, labhate paurva-dehikam  
yatate ca tato bhūyaḥ, [saṁsiddhau kuru-nandana]*

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

So there are persons that are rarely found who have their previous spiritual life. And in time they take some initiation Guru, otherwise also they're agent appointed by the Supreme. His previously acquired knowledge or conception. As Kṛṣṇa also took initiation from Guru, but it was not necessary, but formerly to show the fashion it was done.

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