

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

24 combined MP3 transcripts from 86.02.19.A to 87.10.12.A

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86.02.19.A

Śrīla Śrīdhara Mahārāja: So one Sudhīra Goswāmī Mahārāja has come from America, and he has come with a book named *Loving Search Of The Lord For Lost Servants*. That is to be considered by us. It is Lord's nature that He comes to save us, take us in His domain, in His loving lodge. Anyhow we're led astray but He does not leave us. His benevolent heart, *mahā-vadanyāya*, moves Him to search for His servants that are detached for the time being from Him. So He comes to distribute Himself here and to take those that are suffering from non God conception to God consciousness. And in God consciousness also there's gradation.

And the highest conception, we're told, when He takes the form and mood of the phenomenal world, and comes here to live as one of them. His generosity is most extended at that time. When that Infinite Lord, He comes to embrace the lowest extremity of the existence, His magnanimity, greatness, nobleness, is at the extreme point. And that is considered the highest position. When non God area is also being captured by God's presence, so *aprākṛta*. *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprākṛta*. *Prākṛta-vaṭ*, which is like ordinary phenomenal world but it is not so. That conception we find in Vṛndāvana, as one of us. He comes to us as one of us mortal beings. His magnanimity extended to the extreme at that time. And we're told that there His presence is most generous as well as the highest substantial.

So Himself in the garb of Mahāprabhu He came and He declared like that. And in Mahāprabhu we find Him more benevolent when He's distributing Himself. Without caring for His greatness, and without any reservation, He has come here Himself and falling at the feet of the ordinary fallen soul and trying to uplift them. Even sometimes suffering for them, from their adverse attitude. Nityānanda Prabhu was beaten, blood shed, but that could not remove Him from His benevolent attitude. With so intense magnanimity He comes. And this is only substantial thing and the eternal and the most valuable. And also very home like things, easy at the same time, very plain and adopting, adoptable. Not an artificial but most natural. That home position, all round satisfaction.

And in this jungle of different types of thoughts leading towards the mortal world, that is the scientific research. The research is going to kill the world by atom bomb. This is knowledge and this is science, suicidal, and we're very proud of that scientific knowledge. The heart is there, that is everything. The change of heart can make the whole thing very palatable and very beneficial. Otherwise this knowledge and the power not reliable. If heart eliminated, nothing is really reliable

in this world. The knowledge may be the greatest enemy as threatening the world by the atom bomb. And the power also like that. So only the heart consideration, that should be cultivated.

And Mahāprabhu came with that. "This is in the heart. The ego of yours that is you, that is the most dangerous thing you're harbouring in your heart. Every one of you harbouring a sham ego. But that must be dissolved and become natural, one with the whole, most generous. Extend yourself to the centre and through the centre to the whole infinite. You can embrace the infinite through the centre. Otherwise it's not possible, you are finite. If you connect with Infinite, through Him you can come to the whole, and your energy may be utilised everywhere."

So such thing in this age, this hard misusing of knowledge and power, our Guru Mahārāja came. Single handed almost he began his fighting, and now it's almost spread, known to the whole world. To the whole world by our great preacher, Swāmī Mahārāja, it's taken to the door of the whole of the world. And you have come as the consequence. And this benevolent attempt was done by Bhaktisiddhānta Saraswatī Goswāmī Mahārāja. His heart was burning for the poisons that are to be traced everywhere in the world, poison. So how to get out of this poison, coming from the ego of so many in the form of power and knowledge? Give up everything and come to the feet of Śrī Gaurāṅga. That is the all-love, divine love, all-embracing. They may not know what higher prospect they have got, to inform them about their prospect. Vāsudeva Datta told,

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

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 32]

"I have got so high prospect in my life, and I was deceived of that high position, that possibility. If Gaurāṅga did not come and tell me that 'You're so great, You are so high,' how could I live without such prospect? Without Gaurāṅga? *Kemone dharitām de*. It is impossible to continue ones existence without knowing, being deceived from his higher status, position and prospect. So deceived life we were living. He's given us everything, giving me my highest self back to me. I was enemy to my own self. And His advice is giving me peace and friendship, everywhere, affection, love. So it's almost impossible has become possible by Śrī Gaurāṅga Deva."

And His messiah, our Guru Mahārāja came. So to understand the nobility, the greatness of him we should appreciate what he has given to us. I'm old, I'm unfit, so I cannot say much today. But our Sudhira Goswāmī Mahārāja he has published many books, collecting some thought of our Guru Mahārāja from me, and that can help you all understand. Let, and Aranya Mahārāja is there,

then our Giri Mahārāja, Panca Dravidha Mahārāja, and so many others they're taking from door to door this message of our Guru Mahārāja. Kṛṣṇa. They're present here. I show my thankfulness to them and other devotees, and here, there, everyone.

And especially, I'm in my old age, to continue the distribution of the highest welfare of our Guru Mahārāja I have appointed Govinda Mahārāja to do on my behalf. And if you connect with him you'll be able to know what is his inner capacity to deal with all these things perhaps. I hope you'll appreciate and you'll find higher things in him. With this I retire.

*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.]

86.03.04.A

Śrīla Śrīdhara Mahārāja: It's mentioned that our eye should be guided by the ear. Eye cannot see properly and make proper estimation of the environment. So ear should guide the eye how to see. If we go to the Śrī Mandeer Vighraha, what the eye will say? But ear will say much.

"That don't try to make the Śrī Mūrti object of your senses, the eye. But He's seer, and you are to be seen. Stand before the Śrī Mūrti 'that He's seeing you, and you can't see Him.' If you try to see Him you'll see the colour, the figure. But the spiritual scriptures will guide you to say, "Stand before as a criminal and pray before Him. He's seeing. You'll be purified by His sight. He's seer, He's knower. *Drāṣṭā, jñāta, bhokta*. He's enjoyer. You are not enjoyer. All the subjective characteristic in Him. And you are a mere object of His pleasure. That is your proper position."

If you can enter into such faith, such conception, such conviction, then you won't be lost. Otherwise, you as a seer, or knower, or enjoyer, you'll be lost. From human, to animal, to tree, bird, water animals, in so many positions you'll have to go. But if you can connect with the centre as seer, and you're the object and He's the Supreme Subject, and He's your guardian. Don't allow yourself to go away from the guidance of the guardian. That will be our main duty, or main endeavour, in the whole of our life. To have Him as our guardian, and we're submissive servants to Him. That is our proper position, all else are illusory and have no value but anti value.

So religion is proper adjustment. We're all maladjusted, wrongly adjusted. What is necessary is that we should give up that wrong adjustment and come to proper adjustment with the centre which is Absolute Good and beauty and affectionate and everything of us. Master, our Lord. And His near about place is our home. We're only wandering in the foreign country being the victim of giving explanation to every and any inspector. "Where have you come? What do you want? Are you not a thief?" All these questions in the foreign place. But if we can go home, everyone will take my interest on my behalf. I may not care for my own interest, but the guardians, the affectionate friends, they'll take care of my interest. That is home. Back to God, back to home.

Mahāprabhu advised that. "Don't go to the area of law and justice, but go above, go home, the land of affection and friendship. And that is the goal and fulfilment of our life." Śrī Caitanyadeva, *Śrīmad- Bhāgavatam* and Their followers have come with such advice to us.

Gaura Hari bol. Gaura Nityānanda. If we can anyhow connect ourselves with Nityānanda and Śrī Gaurāṅga and Their genuine followers, then automatically we shall find that one day I'm in my home. They're home taker - in one word - come from home to recruit us.

Sudhīra Goswāmī is asked to publish another book very soon, *Lord's Search For His Lost Servants. Loving Search For The Lost Servant.*

Caitanyadeva, Nityānanda Prabhu, They came in loving search for the lost servant, that is Their campaign. And anyhow we're to connect with Them, and we shall find in no time we'll reach our home.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Swāmī Mahārāja, our Guru Mahārāja, Bhaktivinoda Ṭhākura foretold, Guru Mahārāja began the attempt to preach this loving gospel to the whole world. And Swāmī Mahārāja has done it successfully. And as the result you have come to me also, though sitting idly passing my time here. But this is my Gurudeva's, and Mahāprabhu's advice. And you try to connect with this. No other best utility of time can be than to connect with such advice of Mahāprabhu. And that is with the spirit of service.

Die to live. Hegelian philosophy. We shall have to give up wholesale our present position so that we can go there and live in another life. This is the life of enjoyment, in the middle the life of renunciation, and then dedication, service. And then the self forgetful loving service is the highest position where we find the Lord as Kṛṣṇa. And His group also in different ways. Motherly, parental group, the friendly group, and then the consort group. Different groups they're rendering service in.

Gaura Hari bol. Gaura Hari bol. I'm sick, can't say more. So many books are there. And also so many devotees are there. In their connection you'll try to have this sort of realisation in your life. I wish you all good. I can't say any longer.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Bhaktivedānta Swāmī Mahārāja kī jaya!

Sannyāsa-vṛnda kī jaya!

Śrī Govinda Mahārāja kī jaya!

Other sannyāsī. Bhakta-vṛnda kī jaya!

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...proposal, in my order, in my desire.

So soul's nearness is not like physical body. From far away we may be near if we're of same plan and same aim of life, object of life - we're nearby. Physically may be far away. But physically may be very near but if mentally or spiritually we're away, we're far, far off, away.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.
So Cidānanda prabhu may come?

Badrinārāyaṇa: Cidānanda told he may not be able to come.

Śrīla Śrīdhara Mahārāja: Yudhāmanyu?

Badrinārāyaṇa: Yudhāmanyu, yes.

Śrīla Śrīdhara Mahārāja: Vikrama?

Badrinārāyaṇa: Yes. Seva Vikrama prabhu.

Śrīla Śrīdhara Mahārāja: He'll come?

Badrinārāyaṇa: Yes, he told he will come.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. No trace of that Balarāma?

Badrinārāyaṇa: Balarāma, no. I was just thinking about him.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari.
And Nitya-sevā dāsī, and her brother?

Badrinārāyaṇa: Her brother, that Sajjana Mahārāja. Bhakti Mohan Sajjana Mahārāja. He's in Mexico.

There's one disciple in New York named Madhura Dhuti, he's coming. He's connected with Nitya-sevā, they're together coming.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi. Nitāi. That Subavilasa?

Badrinārāyaṇa: Subavilasa told he's going to bring his family and come, to reserve one room. So we're waiting.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. And Gāyatrī?

Badrinārāyaṇa: Gāyatrī is in Śrī Laṅkā. She went to London and was sick for some time and then went back to Śrī Laṅkā.

Śrīla Śrīdhara Mahārāja: To make a business?

Badrinārāyaṇa: Some hotel, yes.

Śrīla Śrīdhara Mahārāja: In her mother's connection?

Badrinārāyaṇa: Yes. But we heard that she's now exhausted of that hotel business. She's exhausted with that, wants to give it up.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Tapana Nandinī's husband?

Badrinārāyaṇa: Gaura Caraṇa prabhu. They're both coming. Tapana Nandinī?

Śrīla Śrīdhara Mahārāja: Gaura Caraṇa - husband?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Who paid, in some extraordinary position, some money?

Badrinārāyaṇa: Oh. Yadu Nandinī. Braja Bihārī prabhu. They'll have to stay in London and take care of the temple while other devotees come for Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: When necessity to pay the instalment for the house, that gentleman paid some handsome...

Badrinārāyaṇa: Oh. Trīlokanatha, that is the husband of Kundalatā. Yes, he's well, Trīlokanatha prabhu.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Kṛṣṇa. And what about that Ireland farm?

Badrinārāyaṇa: I haven't heard anything about that. Gopeśvara prabhu he came to London and was helping Dayādhara Gaurāṅga prabhu for some time. But no fresh news about that farm.

Śrīla Śrīdhara Mahārāja: That gentleman who is trying to take Acyuta-gotra [?] for his treatment?

Badrinārāyaṇa: Now maybe Bhāratī Mahārāja wants to take him to America, no more to Ireland.

86.07.17.A_20.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we get into harmony, because there are so many desires we have in our hearts and our soul _____ [?]

Badrinārāyaṇa: In harmony with what? With the environment?

Devotee: Yes. For the devotees. Although we have so many desires.

Badrinārāyaṇa: She says Mahārāja, “We have so many desires, and also the environment is giving some trouble. How can we live in harmony? Practically, how can we...” - like that?

Devotee: Yes.

Badrinārāyaṇa: ...live in harmony with the devotees, the environment?”

Śrīla Śrīdhara Mahārāja: That is included what I have said. We may have desire - if our desire is strong then it will stand so many oppositions from different directions of different conceptions. And so many things that are desirable, undesirable. Sometimes we may be praised by a particular party for our activity. Sometimes there are some sections that will discourage us and that will abuse us. Everywhere such things are there. Wherever, in whatever way we shall work such remarks of different type is sure to come. Here also like that. Those that can appreciate they'll encourage us. And those that have no faith they'll discourage. It is quite natural.

So we're to rely on the appreciation of the Vaiṣṇavas. Vaiṣṇave pratiṣṭhā tate kora nista [?] The opinions of the devotees that will have value to us.

And worldly people they do not understand the value of high spiritual life, they will naturally discourage. “But what, they're wasting their life, they're running after phantasmagoria, will-of-the-wisp.” That will be their remark. “Their only imagination, God means a kind of imagination, leaving this world of reality you are running after.”

But the higher standard people thinking that die to live, like Hegel. Dissolve your whole ego here, that you are a master, you can do this, that. Wholesale death and you'll peep in the other world - your soul. The Vaiṣṇava will appreciate, and the *avaīṣṇava*, or non devotee, they will depreciate, they will discourage, and they will cast so many bad names also to us. But one who understands his heart is satisfied, he won't care for those remarks, good or bad. He'll go, “I feel this, I can see with my inner eye that this is true, this is good. And I must march on, onward.” Won't care for other's remark, but they'll have all regard for the remark of the Vaiṣṇava, of the devotees. “Whether in their consideration whether I'm good or bad. We shall give value to the appreciation or depreciation of the devotees, those that are taking stand in this spiritual truth, what they remark. If they say this is wrong I shall be very careful to correct me in that way, the experts opinions. Ordinary peoples opinion has got no value. But the experts and their department, their opinion has got value. If they put some remark I must analyse that way that I'm doing good or bad. I shall ask his help and I shall correct myself, and from purer to purer I shall move. That should be the policy. Vaiṣṇave pratiṣṭhā. Remark of the Vaiṣṇava, that will be valuable to me. And not of the ordinary people, their opinion has no value because they're in darkness.

*yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām [jāgrati bhūtāni, sā nīśā paśyato muneh]*

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

They're awake in another field, and the devotees are awake in some other field. Spiritual field and material field. So the plane of exploitation, plane of renunciation, and the plane of dedication. Three planes of life. And dedication also of two kinds, one calculative, and higher by love, affection, blind love. That is considered to be the highest. So the spiritual guardians, their opinion must have some value and we shall try to follow that. If anything wrong in their view in me I shall try to leave that, purge out. In this way, the Vaiṣṇave pratiṣṭhā. What they want to become of me I shall try to become like that _____ [?]

It is quite natural, not difficult to understand.

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

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj janani na sā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mrtyum*

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

That father is not father, that guru is not guru, that relative is not relative, that husband is not husband, that god is not god, who cannot save me from continuous current of death. I'm always undergoing the mortal energy, I'm a prey to that always. Who cannot relieve me from that general danger of life, he's not my own. Who can do so he's my own. So if necessary I can leave everyone of such high order related to me. My father, my mother, my spiritual guide - so-called, my husband, my worship-able god - demigod, all...

...

Śrīla Śrīdhara Mahārāja: ...the full meaning of every incident not possible for us to know. It's only known to Him. And whatever known to others, that is by His grace. That basic principle we try to understand. Then come with questions.

And Dayādhara had many questions. From the embryo, the child in the womb.

"How knowledge grows from there?" He had this question. "The child from the womb, with the growth of the flesh the knowledge is growing, so how can you say like that?"

We're discovering many things, inventing many things. And what you invent, you discover, do you create or it's already there? So many scientists they're discovering, inventing many things, but it's already there. So full consciousness outside. A little bit you've got in your brain. What petty things you've got in your brain, you human, you Einstein, you Newton? How much you've got? What you're discovering it's already in full there. And many wonderful things that you cannot reach even today. So many wonderful things already - the nature is full of wonders. And the whole brain of the scientist world is benumbed, puzzled. So that is not a lack of consciousness there outside. Only we're poor.

Subjective evolution, try to understand this, not Darwin's objective evolution. As the subject coming gradually being developed by the stone developing knowledge. No. Stone is floating in

the ocean of consciousness, everything, floating in the ocean of consciousness. The consciousness is the basic thing, presupposes everything. Whatever you'll say presupposes consciousness. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A stone, stone means what? A particular stage of consciousness. You feel this as hard, and this that, or this, this. All a stage of consciousness. So whatever you'll assert presupposes consciousness. Just as the reflection in the mirror, all the reflections presupposes the mirror. Mirror is there, so the reflection. So consciousness is there, so concepts of various kinds is there, floating.

As Berkeley's theory, that is nearer. Hegel, Berkeley. That Berkeley's philosophy. "Not that mind is in the world, but world is in the mind."

Everything floating in the ocean of consciousness. Consciousness is the basic background. Brahman, *caitan*. It is not created by stone.

Even in the Hindu mythology says that, that eclipse, solar eclipse, lunar eclipse, in the mythology it's mentioned that Rahu is enveloping. Rahu, that is *caitan*, a person. Though the shadow, a shadow of the earth is on the moon, so moon eclipsed. But the shadow in the material sense, and our feeling of the shadow that is a part of our consciousness. We cannot go beyond that. All experience, all feeling is part of our consciousness. Consciousness means person, part of consciousness is a person, part of consciousness means soul, part of consciousness. So everything is *caitan*.

We're to forget the world of flesh and blood, what of stone and earth, even flesh and blood we must rise above, the standard of thinking flesh and blood. Always try to stay in the conscious world. In *Bhāgavatam* it says,

tvaṁ tu rājan marīṣyeti, paśu-buddhim imāṁ jahi
[*na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na nañkṣyasi*]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

After, in the conclusion, Śukadeva says to Parīkṣit Mahārāja, "Give up that mania that you are this body. This is animal consciousness. 'I'm body. I shall die.' The body will die, and you won't die with the body. You try to maintain your own self consciousness. The body may vanish, may go away, but you are there constant. Try to understand your position. Independent of this flesh and blood you stay, you soul. Why do you allow yourself to identify with this flesh and blood? That is *māyā*, misconception, and give up that misconception, that is disease of the soul."

Do you follow, can't?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Paśu-buddhim imām jahi*. This animal consciousness that you will die. The body dies. Just like a coat or jersey. The serpents they - the whole cover of their body sometimes they leave and come out of that. Serpent you know, have you heard?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: The serpent, the whole cover of the body of the serpent is there, and the serpent has come out of that, that old cover. So like the body will go, but inner man is there, in this way. The mental body is there, and the mental body also cover, relative to this physical body. So both can go and you'll come out in pristine glory of your own spiritual position. And all your paraphernalia is also like so. You're a member of the spiritual world, soul world, conscious world. The whole disease is there, *jarā-vyādhi* [*Bhagavad-gītā*, 13.9] To be, I'm eternal, to think I shall be born, I shall die, this is like disease, mental disease. Cure yourself from this mental disease. Try to keep up your consciousness, you won't die. You identify with your consciousness, you are there, diametrically opposite.

You see the cloud is covering the moon. Cloud is seen with the light of the moon. But that cloud which is seen by the light of the moon, covers the moon. So material consciousness has covered our soul. But though everything only in our knowledge by the help of the soul, that spirit. That light is there.

We're there, *so ham*, not we're identified with this present body or mind. So much learning, and so much feeling, that mental body and the spiritual body. Independent of that we've got our existence and that is our normal position. Anyhow we're focused to this sort of misunderstanding. This is *māyā*. *Māyā*, *mā yā*, what is not that _____ [?] We're seeing everything, measuring by our lower interest, not from universal standpoint. But everything we see measured by our own mean interest.

So real purpose of every movement is known to the Absolute Centre. Ha, ha, ha. And we're to know nature of things from there, *śrauta-panthā*, revealed process, revealed scriptures. What our eyes say, our knowledge says, sense, it's not truth. Whatever comes, direction from there, we're to believe that. And what is our direct experience we're to deny that. We're to learn to deny that if it's not like this, is wholesale wrong. So revealed truth, what is revealed to us, that this is the purpose of things.

Now, with this light you try to readjust your questions. Hare Kṛṣṇa.

One gentleman he came here to learn, put some questions and know the meaning. He will write books, comparative study of religion. The man came.

Badrinārāyaṇa: Yes. Long time ago.

Śrīla Śrīdhara Mahārāja: Who? Then after hearing some lectures he gave up the idea. First know yourself. Physician cure thyself. First know the real standpoint then write.

Badrinārāyaṇa: Bhargava.

Śrīla Śrīdhara Mahārāja: Bhargava. Where is he now?

Badrinārāyaṇa: He's in America.

Śrīla Śrīdhara Mahārāja: What is he doing? Writing books?

Badrinārāyaṇa: I think last I heard he was trying to make some movie about that Eidlitz. Sadānanda.

Śrīla Śrīdhara Mahārāja: Know before you give. Have before you give. So,

[bhārata-bhūmite haila manuṣya-janma yāra], janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 9.41*]

Mahāprabhu says, first know thyself and then give it to others, that knowledge.
Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Try to understand that. Come to adjustment with this conception of the world, whole. That Berkeley's theory, everything in the whole world floating in the mind, a part of mind. Mind is the original. But we shall say mind also worldly thing, soul is original. That is of another type, not like mind. Pure consciousness, no contamination of this world. Then that can take us towards higher subjective area. Super subjective area, super, super, super, in this way. Subjective, the word subjective you try to understand. Not objective evolution, we're compelled to feel something, no.

Just like hypnotising process. "Oh, are you seeing this?"

"Yes, I'm seeing."

"No, no, you're not seeing this, you're seeing that."

"Yes, I see that."

The control, the seer is controlled.

Devotee: I studied hypnotism myself in the west.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He studied hypnotism.

Śrīla Śrīdhara Mahārāja: Then, apply that. So as in *Bhagavad-gītā*, Arjuna was forced to see as directed by Kṛṣṇa. "See Me. See Me. See Me."

"Yes. I see You. I see You that side."

In the assembly of Kuru, just before the war of the Pāṇḍavas and Duryodhana, Kṛṣṇa wanted as a peacemaker He tried. When He was there the party they wanted that, "Kṛṣṇa is all in all in the Pāṇḍavas, so we've got the chance, we shall imprison Him now." So wanted to catch Him.

And He showed Himself in such a way that they're all perplexed. And what to speak of binding Him they're all embarrassed. At that time they began, many *ṛṣis*, *munis*, they began to talk of His supernatural appearance.

At that time the blind man Dhṛtarāṣṭra was there, he told, "Oh, Kṛṣṇa, I'm hearing that You are showing such a figure that they're all charmed to find Your particular position, Your figure. But please, for the time being, remove my blindness. I want to see You. Then You will again make me blind."

Then Kṛṣṇa told, "No removal of your blindness is necessary. I say 'you see Me' you'll be able to see."

Then Dhṛtarāṣṭra, keeping his blindness he could see Him. He could see Him when Kṛṣṇa granted that sight. "No necessity of removing your blindness. Only I order to the nature you'll be able to see Me."

Such is the thing, by His will. Without removing blindness He showed Dhṛtarāṣṭra His own figure. No blindness was required to be removed. Then what sort of eye experience? That was eye experience. Without eye, the eye experience was given to Dhṛtarāṣṭra by His will power. What is this?

He clearly stated, "No necessity of removing your blindness. Your blindness will be kept up as it is. I say you will see Me." And he saw.

The whole battle was seen by Arjuna and Sañjaya. All this Divyarūpa was seen by Sañjaya, and he's giving description to Dhṛtarāṣṭra. Arjuna and Sañjaya saw that Viśvarūpa, none else.

So what sort of transaction? We're to be acquainted with such laws of things. That this is a meagre position, most crooked and mean conception of the world. Higher and nobler conceptions are there in the world.

Devotee: Some western psychologists they speak about super consciousness and subconsciousness.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, "Some western psychologists they speak of super consciousness, and sub-consciousness, also collective consciousness."

Śrīla Śrīdhara Mahārāja: Yes. Collective consciousness in the middle, and subconsciousness in the child, and in the fools, ignorant. So many wonders our scientists they invent, but the outside world is full of more, more, wonderful things, which is not yet discovered or invented. So surcharged with wonders.

Our puppy brain - our Guru Mahārāja used to say 'puppy brain.' Our puppy brain, the breadth of a small dog. Puppy brain, how much it can conceive? Nothing. Opposite.

So that must be neglected, eliminated, and we must wait for the revelation coming down. Knowledge, super knowledge coming down to us and illuminate us. We shall wait in that way. *Sevonmukhe hi*, if we're with serving attitude towards the Centre - Centre will send that sort of illumination to us. New type of standpoint to see everything, to have new experience, new light, new conception, new ideas. Give up your misconception, proper things are like this. It will come down. We cannot control Him, but if we submit and want to serve Him, then only He'll utilise us by giving that knowledge. Knowledge is always subjective.

And also He can make or mar. What is now continuing He may change. Then what we'll do? What is knowledge? He can change the necessary truth also may be changed by His sweet will. What to speak of us, even the creator Brahmā, and persons of that status, they're also puzzled, perplexed to know His ways and means. Whatever He likes He can do. Then how to know Him? His sweet will. And we're to reduce us to that position, quite empty. Whatever He wishes that is true, and what He discards that is false. So nothing in our hand. No law is there, law is a void, law is abolished. We're to be acquainted with such centre of truth. The highest truth is such, free.

Everything for Himself. Die to live. Hegel. Reality is by itself and for itself, and die to live. The wholesale death of our life of experience is necessary. Our life of experience will have to die wholesale, and to peep into a new world of that Autocrat. Whatever He wishes that is true. Truth means His wish, His sweet will, based on His sweet will. So knowing, knowing, no particular nature, everything may be changed by His whim. You're to know that like a gem, touchstone, whatever touches turns into gold. That sort of thing, whatever He likes that comes to happen, that is true. And He discards, no more true. Truth is such. Truth is free, independent, not a matter to be monopolised where we can make trade. Ha, ha. No. No possibility of making any trade with the truth. It is monopoly only of One.

And there is another kingdom of love, affection. If we enter that we can also handle Him, the truth Himself can be managed in another way. *Bhakta-parārdhīno*. But that is very higher stage. The love can control.

The great general conquered the world war, came home and there is his child. Child is taking by the finger and drawing he's going. The finger of the general caught by his child, his son, and the son is drawing towards some direction and he's going, who has conquered the world war.

Affection, so affection is the highest force to be acquired, Mahāprabhu told. Neither knowledge nor power, so-called, and that is from heart. So *jñāna śūnya bhakti*, knowledge-less devotion. Reason-less dedication. Try to enter that domain which can control the Absolute.

All these things are fiction, what do you say? More than fiction, more fictitious than fiction?
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. _____ [?] Spoken much. Reaction. Ha, ha.
So revise on this background your questions and come.

This is very important. By Itself and For Itself, and die to live. These Hegel's expressions are very useful, to make us understand the position of the Absolute world. Completely we're to die, then we're to awake in another world, of the Autocrat.

Ha, ha. I was told that one Persian king went to London. And he was shown many important historic places. He was taken to the guillotine where the person is killed. Previously in a prison they used to put his head and some...

Badrinārāyaṇa: Some sharp blade.

Śrīla Śrīdhara Mahārāja: Ah, come and beheaded. The Persian king was shown that place, then the Persian king asked the persons, "Show one man, how you kill, you just please show."

They were surprised. "What does the man say? For his pleasure one man should be put there and beheaded?"

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: They were astonished. When they told that, "No, this is not the law. We can't do for your satisfaction we can't give a life here."

"Oh. You do not know the position of a king here? Then you take one of my persons, I'm giving. I've got so many slaves, to satisfy my whim, so many are there, take one of them."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Then, "It's also not possible, not allowed by the law of the country that your person may be, through such whims of the autocrat."

Our lives cannot have such value also, no position. And more than that, die to live. No individual interest has got any value, rather, minus value. Our individual interest has got minus value. Then to go, die, then to live. This is an example of autocracy I told you, intolerable autocracy. The autocracy in the highest degree, but that gives our real interest is there, by accepting that death we can live there.

So wonderful. God works wonders. Every movement of His is wonderful. We're to approach towards Him with this idea. Everything, *urukrama*, *adbutkrāma*. Whose every step is wonderful, *adbutkrāma*. One of His Names is *adbutkrāma* in Vāmana Avatāra. By one step He occupied the world. Another step the whole heaven. So *urukrama*, *adbutkrāma*, that of wonderful stride. Every step is wonderful to us. We're to live there, in the midst of all wonders.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Nava-yauvana*, every moment new experience coming. Life is such, progressing, that every second new experience coming. *Prati-padam pūrṇāmṛtāsvādanam* [*Śikṣāṣṭakam*, 1] Every moment brings you new type of satisfaction, of ocean by name, every second, new type of satisfaction or joy coming full. This is full, again, new full is coming, again, new full coming. All full, perfect. Infinite minus infinite that is infinite. Plus infinite is infinite. Infinite into infinite is infinite. The land of infinite.

Śrīla Śrīdhara Mahārāja: ...*pūrṇāmṛtāsvādanam* [*Śikṣāṣṭakam*, 1] Every moment we shall feel that we're in the perfect position. Hare Kṛṣṇa. Gaura Hari bol. Experience connection with the Infinite means so. So you'll be nowhere, ha, ha, a particle in the ocean. *Ānandāmbudhi-varadhanam* [*Śikṣāṣṭakam*, 1] Ocean of joy, and you are a particle of atom in the water. Nitāi Gaura Hari bol. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam, sarvātma-snapanam*. At the same time you'll feel you're being purified. Your purification is going on still, more and more progress. *Sarvātma snapanam*. Not only you, but everyone coming in your connection. *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*. Our culture of the infinite joy, that nature is such. Our joy of the infinite, happiness of the infinite.

Nitāi. Nitāi. Nitāi. Nitāi. So die to live. Ha, ha. Hegel. A very good expression. Take the risk of dying. Ha, ha, ha. Giving up all prejudice. What we've acquired in experience of this world, all false prejudice. False prejudice, that is always hindering my progress, proper understanding, and proper progress of life. All these prejudices to give up. And by the company of the *sādhu*, association of the saint, and the scriptures, we're to enter into new domain of life, giving up all these, like disease. *Avidyā, vyādhī*, we're diseased persons, all patients.

So Mahāprabhu says, "Whomever you meet, inject Kṛṣṇa consciousness. Do this. As long as you live, whomever you meet you inject Kṛṣṇa consciousness, talk of Kṛṣṇa, nothing else. Talk of Kṛṣṇa, as the sweet centre, talk of the sweet centre. Whomever you meet, don't waste your time..."

...

Śrīla Śrīdhara Mahārāja: ...again He has to come and clear the atmosphere and put in new form again.

...making it filthy. I shall stop now. Gaura Hari bol. Nitāi Gaura Hari bol.

...

...we must get quotation from the previous scriptures and prepare. One Vaiṣṇava _____ [?] all the devotees of this line, *rāgānūga bhakti*. And also try to give proper interpretation, the deeper interpretation of all the scriptures, to show that Kṛṣṇa *līlā* in Vṛndāvana that is not temporary, accidental, but that is eternal, in a particular, highest plane. And the highest plane, that display of loving service is reigning. And that was shown in particular time, Dvāpara-yuga, here in Vṛndāvana. *Rādhā-Kṛṣṇa nitya līlā koīliya prakāśa*.

But it's not for the time being, it's eternally going on. And that was shown here in a particular time in this material world. All these things were being instructed to keep for the mission, for the section, for the particular group of *rāgānūga sampradāya* who do not care for any other means, but wants to attain the highest end through love. Through love, reaching the loving domain, and that is the fulfilment of life. Neither knowledge nor power, nor exploitation nor renunciation, can give proper fulfilment of life, all these. Only loving service that can fulfil, must have some duty, some engagement. And what is that? In the normal stage beyond misconception, that is mutual loving cooperation with the head. The central head - under His direction, with His connection, the loving mutual service. Neither stop, or renunciation. Neither elevation attempt, by power to subjugate others and to get enjoyment from them, neither that. Nor stop of living current, entering into *samādhi*, like dreamless sleep, something like *samādhi*, the stop of living process, no. *Bhukti, mukti*. But a dynamic life, not of exploitation but of loving service, under the regulation of the Centre. Home, home. Back to God, back to home. In home, all are interested with the interest of all. So that is in the purest sense there. That was His mission, Mahāprabhu's mission. And the

Goswāmīs were entrusted to form a particular *sampradāya* section to facilitate their realisation in that direction. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Śyāma-Rādhā. Śyām, Śyāma.

Devotee: Śyām is Kṛṣṇa, Śyāma is Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Śyām is Kṛṣṇa, Śyāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is one *sakhī* also whose name is Śyāma. _____ [?]

...feeling _____ [?] he laid stress in willing, that energy is evolving. That is atheistic line.

Of course energy is at the back of everything, but, ha, ha, consciousness, Vāsudeva. Vāsudeva represents consciousness. And the Saṅkarṣaṇa representing willpower. *Jñāna, bala, kṛiyā, ca*. Three phases, thinking, *bala* means willing, and *kṛiyā - lilā* means *hlādinī*. *Jñāna, bala, kṛiyā, ca*. Kṛṣṇa, Balarāma, and Rādhārāṇī. *Jñāna, bala, kṛiyā*. Thinking, feeling, thinking, mainly thinking in Kṛṣṇa. And feeling in Rādhārāṇī. And willing in Baladeva. *Sandhīnī, samvīt, hlādinī*. *Hlādinī* - Rādhārāṇī. And *samvīt* representing Kṛṣṇa. And *sandhīnī* representing Balarāma. *Sandhīnī, samvīt, hlādinī*. *Jñāna, bala, kṛiyā, ca*. Feeling, thinking, willing. Generally three phases of the substance. Energy represented by Baladeva. And enjoyer represented by Kṛṣṇa, Vāsudeva. And *lilā*, enjoyment, is Rādhārāṇī Herself. That is love. Baladeva, a phase of Kṛṣṇa. So Predominating and Predominated. Proton and neutron.

Badrinārāyaṇa: Electron.

Śrīla Śrīdhara Mahārāja: And Baladeva included as the foundation basis on which the pastimes of the Both are going on. *Sandhīnī, samvīt, pradhāna*. All is in all, but main thing, main characteristic, is like this, all is inseparably connected with all.

In *Caitanya-śikṣāmṛta* Bhaktivinoda Ṭhākura has dealt the western philosophy. Schopenhauer he has given a striking position in *Caitanya-śikṣāmṛta* by Bhaktivinoda Ṭhākura. Schopenhauer.

...
[16:30 - 23:35 ?]

It has been said in the scriptures repeatedly that whatever little freedom we have got, we're to utilise it in association of us with the Vaiṣṇava and the revealed scripture. *Sādhu śāstra*. Little liberty we've got, and that should be utilised for the, whatever we can do, the service, our serving attitude, association in a serving spirit with revealed scripture, *śāstra*, and living scripture, *sādhu*, saint, devotee. Anyhow to associate with devotee and *śāstra*. That is extended here on behalf of Kṛṣṇa consciousness, in this mortal world, in these both ways. In the form of the revealed scriptures, and in the form of the living devotee. In these two ways the connection has been extended of Kṛṣṇa to us. Anyhow we're to take advantage of these two.

The scripture, that is something positive, we're to read and we're to extract meaning from there. But the saint, living scripture, that is more important. They can say, "No, what you say - going this way, no, no, come this way." So generally saints, that is spiritual persons, devotees of Kṛṣṇa, they're our hope. And that must be, association must be that of serving attitude. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

Anything about the higher sphere, any connection about the super consciousness - we're conscious unit. Kṛṣṇa and His domain on the super conscious area. So only with serving spirit, to be utilised for His interest, we can get association. If we want to enjoy, to exploit, necessarily we have lower connection whom we can control and we can enjoy. Necessarily that must be of lower status. And if we want higher status we shall be - approach as a servant to satisfy Him.

Die to live. If we want to live that sort of life we're to die as we are, that is, our ego should be dissolved. We must retire from here and try to join the superior agency, supernatural, super conscious area. He's knower, I'm known, I'm object, and He's subject. In this way we're to approach. He's subject, He's owner, He's proprietor. I'm slave, I'm servant, I'm object of His enjoyment. Subjective side we shall have. If we think ourselves to be subject we'll come in the relativity of the object, material. But if we want higher association that is super subject and I shall be object there, to satisfy, object of His satisfaction. He'll utilise me. I'll be satisfied there. He will handle, and I shall allow to be handled by Him in any way He likes. To be a play doll in His hand, in their hand, the Vaiṣṇava. Those that are in the superior area they will use us as their play doll. And by accepting that sort of life we can only go up, to be handled by their interest, and to give up our own present lower conception of interest. We do not know what prospect we've got within, *svarūpa*. All our inner demands may be satisfied only by His connection, inner demands. We're now overpowered by our outer demands and we're guided by that force. That is mind, mental force, like that. Mental means that is connection with this material world, the world of enjoyment. Above this the plane of renunciation, that is marginal position, neither this nor that, margin.

But crossing that margin we're to be a doll to be played in their hands for their interest, for their satisfaction. There lies our inner satisfaction. If we're handled by the Vaiṣṇava, Kṛṣṇa devotees, and Kṛṣṇa *śaktis*, our life will be on the whole like that, at their disposal, a play doll at their disposal. To be play at the whim of Kṛṣṇa, the Autocrat, the Absolute Good. Absolute is no lower in power to anyone. He's all powerful. In every way He's very, very high. And we're small, if we want His connection fully we're to surrender to His sweet will, to be played by the current of His good will. And His devotees also who know how to serve Him, the experts in that world, to be played by them, allow ourselves to be slave.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
[kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Nitya-dāsa means slave. By constitution, by creation, we're His slave. And if we go back to home, from this artificial world, artificial life, then we shall find we're His slave. And that feeling is the highest ecstasy for us. We can get our highest satisfaction there. "Oh, we're so high. We're accepted by the Absolute in His service, a dignified position." To become slave to the Absolute Good is a dignified position. Here we hate the name slave. Slavery here, that is to be contemptible,

hateful. But slave of that noble, highest nobility, that is very high dignified position. Even the higher agency here, Brahmā, Mahādeva, others, they all aspire after that position. They all, the highest personality we can conceive from here, they all aspire after that position of a slave, that is so high. Hare Kṛṣṇa. So that is the main question, how we can utilise us, our energy, that we may - that unknown and unknowable region, how can we, may be led there? So it's said that *sādhu saṅga, sādhu śāstra kṛpa*.

sādhu-śāstra-kṛpāya yadī kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya

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

Then the illusory misconception will gradually withdraw from us. That association, that is the door to enter, the *sādhu saṅga*, the spiritual saints, devotees. Their association is the door to enter that world of infinite love and devotion. Hare Kṛṣṇa. Anything? Hare Kṛṣṇa. Any other question? Hare Kṛṣṇa. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? What does she say?

Badrinārāyaṇa: How can we prevent separation from the devotees by pride? Pride sometimes separates us from the association of the devotees. How can we prevent this?

Śrīla Śrīdhara Mahārāja: In every case of our progress there are so many hinderances. Whatever line we want to make any progress there must be some sort of hinderance. And to have the patience to remove that hinderance, that obstacle on the way, that patience is necessary. And that comes from *sukṛti* underlying. We also come to proper saint, that also comes from underground development. And here also that we shall be able to stand the opposition of any type, that requires the fundamental strength, and that comes from *sukṛti*. *Sukṛti* is of two kinds, *jñāta* and *ajñāta*, from known and unknown, two kinds. Then *ādau śraddhā*, it has been located from this stage, as the lowest stage, most fundamental stage of devotion, has been given the name of *śraddhā*. *Śraddhā* means faith, *sudṛḍha niścaya*...

[śraddhāḥ – sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By performing transcendental loving service to Kṛṣṇa, one automatically performs all secondary activities. This confident, firm faith, that is favourable to the execution of devotional service is known as *śraddhā*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

...that firm faith that if we do my duty towards Kṛṣṇa, towards the centre, then everything will be done, all the duties will be satisfied. But whether this conception what I'm hearing from particular saint, it is real or unreal, *śraddhā*, my regard to a saint or to a particular group of scriptures, the cause is underground. And that underground conception is of two kinds, *jñāta*

sukṛti, *ajñāta sukṛti*. The most fundamental is *ajñāta sukṛti*, unconsciously we're utilised for the service of the saint or scripture, unconsciously.

I've prepared a garden, and a real *sādhu* comes and takes flowers and offers to Kṛṣṇa. My energy is utilised in the service of Kṛṣṇa through him unconsciously, I did not know. Or there's a tank, I've dug a tank, and that water is used by a saint. And as so many ways that is being utilised, but if it's utilised by a proper devotee then that comes to me. Because my energy invested there and that energy is being utilised in the service of Kṛṣṇa through that devotion, devotee. So something as reaction coming to me.

And when that is accumulated then creates a mental stage, that when I find that class of *sādhu*, saint, devotee, then purposely, consciously, I go to offer some help to him. "Oh, you, *sādhu*, come to my house, take *prasādam* here." All these things, or I offer some dress or something to him, then this is *jñāta sukṛti*.

First *ajñāta sukṛti*, unconsciously my energy utilised by the saint for the service of Kṛṣṇa. Then above that consciously I do something through the *sādhu* towards Kṛṣṇa. And when that reaction is accumulated in a proper magnitude it produces a faith that if I do service to Kṛṣṇa all duties are satisfied.

If we put food into the stomach then whole body will be fed. Put food into the root of the tree the whole tree will be fed. This sort of awakening will come in my mind and I shall be encouraged to do that. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] *Ananya bhakti*, in this way. If that *sukṛti* is of stronger character then I shall be able to stand any opposition, either from inside or from outside, and go on in my way. That will help me, my previous activity. Or if it is flickering, of very lower standard thing, then whatever little association I get that is accumulated but does not help me immediately to start on that way, not so much sufficient. Something I got, then in the next birth or next birth, again I shall get connection and allowed to go. That may be our stage. So previous *sukṛti*, that can help us to stand any obstacles that come on the way towards our journey towards Kṛṣṇa. Or towards our journey to have association of the devotees. And to stand also to hear the explanation of the revealed scriptures and that talk about Kṛṣṇa, or such higher things. That background is created unknowingly and somewhat half knowingly. Then consciously it comes to that stage and we'll be able to stand any obstacle, any hinderance, any opposition, if I've got such strength in my - that depends on that firmness and tenacity comes from that.

*[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[Bṛhan-Nāradiya Purāṇa]

Sat-saṅgaḥ, the association of the devotees we get from our previous *karma*, previous utilisation of our energy. *Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. So *sukṛti* of two kinds, known and unknown. Unconsciously also we may be cause to the service of Kṛṣṇa. And then

after half knowingly we can utilise our energy for their service, not direct, indirect way. Then direct connection comes, we've got *śraddhā*, regard for Kṛṣṇa, and we take the risk of journey towards Him. And as much as real association we get, we get the connection. Whatever little knowledge we've got about them we're encouraged and go further with more rapidity. In this way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

86.07.28.B

Śrīla Śrīdhara Mahārāja: ...eternal dissipation, he's my friend. *Amṛtam*, that is this spiritual good, and free from all mortal connection. Those suffering from this mortal aspiration acquisition, we're to eliminate those so called well wishers. Themselves are under the influence of mortal prosperity, we're to reject them.

And only the value of the remark of the higher that are in the real spiritual path, we shall take their, hear, listen to their advice, and try to correct me accordingly. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Bali Rāja gave up Guru Śukrācārya's advice. Prahlāda he had no recognition about his father's advice. Bharata he left his mother because she went against Rāmacandra. Khatvanga Rāja left the grace of the demigods. Vibhiṣana he left his elder brother Rāvaṇa because he went against Rāmacandra. The *yajña patnīs* in Mathurā they left the advice of their husbands and went to have a *darśana* of Kṛṣṇa nearby in the jungle. Afterwards they were appreciated by their husbands.

Whenever any collision in our way we shall avoid them and go boldly towards our goal, guided by the real Spiritual Master. And we must feel also, *hṛdaye nābhya nujñāto*.

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

Manu says what is religion. "*Vidvadbhiḥ sevitaḥ*. The experts in revealed scriptures, not any books in the mortal world, empirical world, revealed scripture experts. *Vidvadbhiḥ sevitaḥ. Sadbhir. Nityam adveṣa -rāgibhiḥ*. And the saints that have no aspiration after any good or bad, always in balance, they can appreciate the value of the revealed scripture. *Sadbhir. Nityam adveṣa-rāgibhiḥ. Hṛdaye nābhya nujñāto*. And the internal heart's approval that has also a place, higher place, the approval of the inner heart. *Hṛdaye nābhya nujñāto. Yo dharmas taṁ*. I'm going to talk about that sort of duty. Please hear attentively." The great Manu says this. The inner approval of the heart, that we shall also get.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I have perfect faith in Avadhūta Mahārāja's endeavour. His movement, his thinking, I appreciate very much. So whatever he'll advise you, you may take it my advice. I've got so much confidence in him, his sincerity, and his adherence to me as well as to Mahāprabhu. I've got full faith in him. So you can accept his guidance heartily. That is my advice to you.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. Whatever is done with the sincere will of spreading the teachings of Mahāprabhu that is well and good.

*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*]

"Wherever, whomever we shall find we shall talk about Kṛṣṇa. Kṛṣṇa is such universal lover, and owner, the Absolute Lord of everyone. So wherever, whenever, every time, whether I'm lying, whether I'm taking food, or talking in this way, every time try to connect with Kṛṣṇa."

This is Mahāprabhu's direction. This mortal world, the highest, not only mortal but immortal, nectar, try to connect every mortal being with Kṛṣṇa. The highest centre of love. Connect every atom, every point, whatever you come across in your movement. So that should be done by a sincere devotee. He will try his best to connect Kṛṣṇa with everything. Whole time may be utilised in connection of Kṛṣṇa, that Universal Lord of love. In other words, we should try to distribute Kṛṣṇa to every heart that are suffering from mortality here, save them. Save them, spreading the talk of that loving Lord. The common Lord of highest love, connect with Him. That will be the highest solution of every life, to come in His connection.

So as much as done for Him to spread His connection, His association, that is to be appreciated. Every atom should be appreciated. So we must be sincere. We must not be in a diplomatic way, we must not seek our own material aspiration, material gain, that should be eliminated. The pure, for Kṛṣṇa, for Guru, for *sādhū*, with that spirit whatever will be done that is useful. Not only to me, not only to the association, but to the whole world, to give infinite good in the finite world, or connect, as much as we can do.

If in a famine, any pain, as much food as we can distribute to the needy it is so much better. The dearth of Kṛṣṇa consciousness, real love of the Lord, so here is famine. And we shall try to give that nectar connection, to distribute the nectar to one and all we meet. Not only the human beings, but by doing this so many trees, animals, insects, they also may be utilised, benefited, they can also get. The milk we get we offer to the Lord, the cow is benefited. The flowers we take go to the Lord, the tree is benefited. In any way we use this or that, whatever we do, water, anything, there that *sukṛti* comes and gives some sort of connection towards Kṛṣṇa, and one day they'll be there.

As agent, try to work as the agent of Kṛṣṇa consciousness, or Kṛṣṇa affection, or Kṛṣṇa love, of the higher order as *gopī*. That degree, that quality of love what the *gopīs* have, very rare valuation. That connection should be given to one and all. We shall be agents for that, wholesale agents. And we'll get remuneration for that agent's work in terms of Kṛṣṇa consciousness, love of Kṛṣṇa, we

shall be paid for our labour to distribute it to the others. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. You're doing for me, and I also want all good will of you all that I can utilise your energy for that great Lord. Mahāprabhu, and Kṛṣṇa, and the *gopīs*, Rādhārāṇī, through my Gurudeva, that your energy may not go in vain, but through me may go to that higher plane, highest plane rather. Your good will of you all.

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

You have come to the Dhāma now. Here if we've got that sort of divine eye, divine feeling of the soul, then we shall feel how this Navadvīpa Dhāma where most generously the divine love was distributed to the world by Mahāprabhu and Nityānanda Prabhu and Their friends. And this is Gupta Govardhana, and where Mahāprabhu came after *sannyāsa*, and the most sinful person he was also pardoned, got forgiveness from Him.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavat: Antya*, 3.541]

The most heinous sinners and criminals they all got release by the grace of Mahāprabhu from their offences, and they were all taken up. Kuliyā, this *aparādha-bhañjan-pāṭ*, is especially famous for forgiveness for the great criminals, this place, here we are.

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

With my good wishes to you all, I want to retire. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

86.10.20_86.10.22

Śrīla Śrīdhara Mahārāja: ...generous heart, that will come down.

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

So go, take them, and prepare them for the ceremony. Nitāi Gaura Hari bol.

Then I go. Nitāi Gaura Hari bol.

...

...towards our march. Absolute Centre. Die to live. Complete surrender, according to the degree of surrendering that depends our progress. Die to live. Reality for Itself. Everything for Him. We're for Him. We have got no individual enterprise, but everything will be merged in Him.

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

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

All duties must be given up. Not only these legal duties, lawful duties in the worldly sense, all must be given up. He has got an absolute claim over me. With this spirit we're to approach Him.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca [yathendriyānām, tathaiva sarvārhaṇam acyutejyā]*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Just as if you pour water into the root, whole tree is fed. Put food into the stomach, whole body is fed. Not put food into the eye, to the head, to the leg, only stomach. Stomach will distribute properly according to the necessity. Our duty will be to put food into - *tathaiva acyutejyā*.

...

...service of Acyuta is of this type.

*yajñārthāt karmaṇo 'nyatra, loko 'yam [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]

Otherwise we shall be prey to reaction. If we do otherwise we'll be prey to reaction. But not only to be free but to get health. Only this is the path, put food into the stomach. Just as suppose in this body as an organic whole, if every atom should work for the welfare of the whole system, not for its own or its neighbour.

Or it cannot declare strike also, renunciation. That is also *pīśāci*, like ghost, *tyāga - bhoga, tyāga*. In industry to take bribe also bad, and to declare strike also bad, bribe and strike. That will lose the interest of the whole country. So as part of organic whole we neither can assert ourselves for our welfare, nor we can declare strike, that renunciation, *samādhi, mukti*. Buddha, Śāṅkara, they declare *mukti*, that is cessation of all activity.

The Vaiṣṇava philosophy says, "No. Neither renunciation, nor enjoyment. Exploitation and renunciation both equally bad. Only smooth working for the centre, that is the normal position, otherwise we're abnormal."

So "*Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. Give up all conceptions of duties however holy it may seem to you. Come to Me."

Every atom must work for the interest of the whole centre, otherwise paralysis or some disease, every atom. So we're a part of the organic whole, and the Absolute Centre that is loving,

that is home, sweet. So no apprehension of any loss of interest for us. The highest interest we can attain only by that method depending on Him. And He's attraction, Kṛṣṇa, He's attracting, and *na*, He's sending as reaction blissfulness to us, happiness. Loving centre.

Mahāprabhu Śrī Caitanyadeva told, "Don't lose any time, no time in any other campaign, only that sweet Absolute Centre. Connect yourself, and whomever you meet talk of that connection. Inject that connection, Kṛṣṇa consciousness.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñī 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*]

Anyhow connection with Kṛṣṇa, the Loving Centre. Another book is being published soon, *The Lord's Loving Search For Lost Servant*. We have published several books. Have you got that *Search For Kṛṣṇa, Reality The Beautiful?*

Devotee: I've not been sent any books.

Śrīla Śrīdhara Mahārāja: *Guru And His Grace*.

Devotee: I'll get every one today.

Śrīla Śrīdhara Mahārāja: Then *The Golden Volcano And Divine Love*. Then *Gītā is Hidden Treasure, The Sweet Absolute*. Swāmī Mahārāja has written *Gītā As It Is*. And I have published *Gītā is Hidden Treasure, The Sweet Absolute*. On the background of *Gītā* the Vṛndāvana Kṛṣṇa is there. I tried to show this. The *sarva dharmān parityajya*, etc, so many stanzas in the *Gītā* shows to take us towards that loving Lord, Kṛṣṇa.

And in the comparison of the devotees, ha, ha, once when I was in Madras, there was one big *paṇḍit*, Śāṅkara *sampradāya*, *Śrīmad-Bhāgavatam* he's getting by heart and explaining.

Our friends told, "Will you go to see him? So many big persons, barristers, judges, and other educated persons are going there. Let us go."

One afternoon went there. After this ordinary exchange of respect took my seat there.

Then I asked him, "Who is the greatest devotee, according to you?"

That gentleman told, "Catuḥsana."

Then I kept silent.

Then he asked, "According to your creed?"

"Catuḥsana is the lowest." I told. Naturally there was upheaval.

"Then who is the highest?"

I told from quotation from *Bhāgavatam*, *na tathā me priyatama ātmayonir*. Kṛṣṇa Himself saying.

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Śaṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [Śrīmad-Bhāgavatam, 11.14.15]

Kṛṣṇa saying to Uddhava. "You are My most favourite. Even Brahmā, Śīva, Lakṣmī, Baladeva, even you are more dearer to Me than My Own body." He says that Uddhava was considered to be the highest devotee.

Then Uddhava was sent to Vṛndāvana. And after having a discourse there with Nanda-Yaśodā, and the *gopīs* especially, when he's coming back, there is a famous stanza in *Bhāgavatam*.

*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]

"Oh, what I saw, the love for Kṛṣṇa, of what quality and of what degree, so much intense. I think..." Uddhava says, "I aspire after the grass or a shrub so that the feet dust of these damsels may touch my head. I desire such a birth here in Vṛndāvana."

So that Uddhava whom Kṛṣṇa told Himself, "You're dearer than all, even you're dearer than My Own person," that Uddhava when visiting Vṛndāvana, coming back his declaration, his announcement like that. "I want to be a creeper here so that I may have the feet dust of these great divine damsels."

So the *gopīs* are the highest, and why? *Āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām, yā dustyajam svajanam ārya-patham ca*. They have given up *svajanam*, the society, their own in this, and *ārya-patham ca*, and the holy path dictated by the scriptures. That also they have left in their way to achieve Kṛṣṇa.

"Kṛṣṇa and myself," - between them neither the *śāstra* nor the society will come to intervene - "He has got Absolute Right over me. Whatever He likes He can do with me as a doll, a play doll we are. And the *śāstra* and the *samāj*, society and the scripture, that is there only to help us to go towards Him, and not come between us."

And that was their principle and with that they approached to serve Kṛṣṇa. This is unique, absolute surrender. So the *gopīs* are the highest.

In another place of *Bhāgavatam* it's mentioned, once Kṛṣṇa He, for the test of the devotees, He showed that He's got a headache, severe headache.

Nārada came, "How's my Lord?"

"I'm suffering from severe _____ [?]"

"What are we to do, please say?"

"I want the feet dust of My devotees, then I'll be cured."

Then Nārada ran to the queens _____ [?]"

"What do you say Nārada? _____ [?] not ordinary person but God Himself. How can we give our feet dust to Him? We'll go to hell eternally. You are also devotee, go, you give feet dust to Him."

Then Nārada came back disappointed.

"What Nārada have you secured?"

"No, no, none coming."

"Nārada, can you go to Vṛndāvana at once."

Nārada of course by his mystic powers went at once to Vṛndāvana.

All came, gathered there. "Nārada, you're coming from Dvārakā?"

"Yes, I'm coming from there."

"How is our Lord?"

"All right, everything. But only at present He's suffering from a headache."

"Then, no treatment?"

"Only feet dust of a devotee, that can cure Him. He Himself said."

"Then, there are no devotees, they did not give feet dust?"

"No, none ventures to give feet dust. So he has sent at last to you."

"Oh, is it so? Give your feet dust, take mine. We do not know who are devotee, who are non devotee. Take at once."

Then Nārada was struck dumb. "What do you say? None approached and you are giving so easily and so eagerly?"

"Yes Nārada. Let there be slight relief for the time being."

"You don't think of it?"

"Yes, anything may come. Eternal hell, we don't care for that. With our whole attention only to keep Him happy, we do not know anything else."

So Nārada took.

In this way the comparison, the degree of sacrifice, self abnegation. And not mere self abnegation but dedication to the loving Lord. And at the beginning is only low inner desire. That is heart transaction. Neither brain, nor hand, power, and nor non stop of these negative activities. That will only have negative result. But positive thing is surrender to Him. _____ [?] Reality is for Itself and by Itself. He's His own cause. If any other thing be the cause then he'll be _____ [?] But for Itself means He's only living for His own satisfaction. If for the satisfaction of a third thing then he'll be greater. So everything for Him. We are for Him. Everywhere, everything, only meant to exist for Him, for His satisfaction. And this is the normal, and what is normal, that can make us happy. All other things are reactionary. The Lord is not only powerful Lord, He's loving with heart, affection. Reality the Beautiful. *Sundaram, ānandam, rasam*. In this way we can approach Him.

We are from time immemorial we're in the world, sometimes man, sometimes bird, beast, tree. So many stages we have past and become human. And above us there are so many gods and *ṛṣīs* also. But only from the human birth, with the help of the *sādhus*, we can have direct ticket towards Vṛndāvana, Goloka.

Mahāprabhu told, "Purchase a ticket on the special train that won't stop anywhere but take you there to Vṛndāvana - special train, purchase ticket.

Devotee: Mahārāja. Is it possible to finish all the _____ [?] in this lifetime. To complete the _____ [?] of life and death in this lifetime? Can this be done in this lifetime?

Śrīla Śrīdhara Mahārāja: It is possible but very rarely possible, though it is possible that in this very life at least we can reach a safe position where we can pass easily towards that. And no end of march.

As much as we'll go, it's infinite, even the *gopīs* they say, "I've got nothing, we've got nothing. We want more, more." As much the finite is conscious of the Infinite, so he'll say that, "I've got nothing. I've got nothing." As much idea you'll have about the Infinite you cannot but say that, "I've got nothing."

Like Newton, he also told that, "I'm only collecting pebbles on the shore of the ocean of knowledge, the infinite knowledge spread before me."

So as much as you'll go towards Infinite - Mahāprabhu says,

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

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

"I've not got a speck of devotion towards My Lord."

"Then why You're weeping so much?"

"Oh, you do not know? Weeping to show to the public I've got love for Kṛṣṇa. I'm so hypocrite."

"Why do You say so?"

"*Vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān.* Why? I'm sustaining My life in separation, that is positive proof. If I had got real affection for Him I could not stand without Him. But I'm living, I'm eating, I'm taking care of this body, this is proof positive that I have no real affection for Him." Mahāprabhu told.

Rādhārāṇī also said when at Kurukṣetra, in the occasion of solar eclipse. From Dvārakā the party had come here from Vṛndāvana the party had gone. Kṛṣṇa came suddenly to Nanda-Yaśodā and showed His honour to them. Then He managed to meet the *gopīs* privately. And there He met, and He thought Himself ungrateful towards the *gopīs* who surrendered themselves to such

degree, and He left them and went away. So ungrateful, as if He's coming to touch their feet. "Please forgive Me for My cruelty."

Then Rādhārāṇī says, "What do You do?"

*kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ
kiñcit kālaṁ kvacid abhiratas tatra kas te 'parādhaḥ
[āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge
bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyah]*

["Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologise to You."] [*Śrī Padyāvalī*, part one, text 385]

"Why do You bend so low and come towards us? What do You do? *Svāmino hi*. You are My Master. You have got every right to go to some other place for some time. The *śāstra* and the *samāji* does not abuse You. But *āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge*. But really I'm sinner, because I'm living, I'm showing My face to the public in separation with You. Your separation, can anyone live by Your separation? But I'm living, so I have no shame. I'm showing My face to the public. I could not die from Your separation. So I'm criminal, I'm sinner." In this way She's representing Herself to Kṛṣṇa.

That this is the sign of love, the ocean, no limit. As much as he'll progress, "No, no, no, I have no love, no love." In this way the finites approach towards Infinite, the nature will be of this type. As much as he'll be able to realise, so much he'll feel, "Oh, Infinite. Infinite."

But in Karachi when I was in preaching tour, one Ārya Samāji leader came to see me. Ha, ha.

"If finite can know Infinite He's no Infinite." He told.

I also told, "If Infinite cannot make Himself known to finite He's no Infinite." With thanks I fled away.

So Infinite can give us ourselves, give Him to us. Both the negative side and the positive side, proton and neutron, two parts of one atom? Negative and positive. The aspiration, hankering, hunger. And another the positive attracting.

Our Guru Mahārāja used to say, "Predominating aspect and predominated aspect." Two aspects of one and the same thing, predominated and predominating. Kṛṣṇa is predominating, and the *gopīs* on the other side are predominated aspect, two sides.

Mahāprabhu told that, and requested us, "Wherever you go give injection of Kṛṣṇa consciousness, that loving Lord. All, they're lost in this infinite wandering. Sometimes a man, sometimes this species, that species, even tree."

When we read *Manu-saṁhitā* we read there this about the trees, as if Manu is weeping.

tamusar bahu rupena vesitar karma hetuna anta sanga bhavanti te sukha dukkha anyanyata [?]

“Oh, these trees they’re also soul like us. They’re also like us, but today just see the result of their own *karma*. None to be blamed. *Karma hetuna*. Their own action is the cause of their degraded position as tree. But equal position they’ve got with us.”

So what dangerous thing the *karma* is guiding us. But only with the help of the agents of my Lord we can go back home. Back to God, back to home. What is home? If I do not take my interest, I do not care to take interest for me, there are so many, they’ll all come and take my interest. That is home. The soil is such, if I can reach there then everyone will take care of me, with great affection.

Śrī Caitanyadeva recommended, “Don’t stop there, journey only towards Vṛndāvana, the land of divine love. Book yourself for that, and try to purchase any ticket at any price. And with so many agents are moving, and you connect with *sad-guru*. That if I’m lost, he will try to find out me.”

“Where is my boy? Where has he gone? Take him from there and let us go towards Kṛṣṇa. The most serious thing in our life. And as sure as death, because death is there.” Death is *paśyann api na paśyati*.

*[dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṃ pramatto nidhanam, paśyann api na paśyati]*

[“Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.”] [*Śrīmad-Bhāgavatam*, 2.1.4]

Śukadeva says to Parīkṣit Mahārāja. Parīkṣit Mahārāja told, “My longevity is only seven days so I’m in a serious position. Please advise me in that level.”

Śukadeva, to our wonder told, “Seven days time is enough.” We were astonished to hear. “Seven days time is enough.”

Tattva ham jive tavadhi [?] *Varam muhūrtaṃ viditaṃ, ghaṭate śreyase.*

*[kim pramattasya bahubhir, paroṅsair hāyanair iha
varam muhūrtaṃ viditaṃ, ghaṭate śreyase yataḥ]*

[“Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit.”] [*Śrīmad-Bhāgavatam*, 2.1.12]

“Even one moment if we properly live, consciously, that will be - sow the seed of our - not only of immortality, but of the highest attainment. Otherwise, without caring for our own interest, we may live thousands, thousands, *crores* of years as Himālaya, so many trees, *crores* of years we’re passing, but not fruitful. But only one moment if properly utilised it can help me to satisfy the whole course of my life coming. So such serious position we’re all in. So this *varam muhūrtaṃ viditaṃ, ghaṭate śreyase yataḥ*, if properly utilised, one moment, that will ensure your life my audience.”

So, *sat-saṅgaḥ śevadhīr nṛṇām*.

[*ata ātyantikam kṣemaṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām*]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."]
[*Śrīmad-Bhāgavatam*, 11.2.30]

Moving in this world the only valuable thing is the association with those holy persons that have got that Kṛṣṇa *prema*, that divine love in him, and trying to distribute by the Lord's order. To meet such persons and to prepare to go back to home.

Śrīla Govinda Mahārāja: *Samśāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām*.

Śrīla Śrīdhara Mahārāja: *Samśāre 'smin kṣaṇārdho 'pi*. Even the half of a moment can give us immense benefit, the highest benefit, can connect. Otherwise ignorant of our own interest, and our time, and we're passing *crores* of years, from infinite, *anādika*. So *śāstra* is saying like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I cannot talk much. The doctor also prohibits. The reaction will come.

Devotee: Thank you very much. We came just to have your *darśana* so we got that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You have come, you have not forgotten us. You have come of your own regards. We are very happy to meet you.

Śrīla Govinda Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Your mother when you have taken her so you stay here for a few days, then you'll be satisfied.

Devotee: So next time, we'll come now regularly, we'll come with the children next time in summer.

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

Śrīla Govinda Mahārāja: It's possible to stay one or two days?

Devotee: Not today, no. Tomorrow we have to go. I've got a car there now, a taxi with us, so _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. _____ [?]

Take some *prasāda*. *Prasāda* means the key to our - to open the fortune box.

*[jugala-mūrti, dekhiyā mora, parama-ānanda hoyā]
prasāda-sevā korite hoyā, sakala prapañca jaya*

["Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's *Prasāda*, I conquer over all worldly illusions."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 37]

In this sense I've told only that to preserve and propagate, two principles of life which we can't avoid. First principle to preserve, that is to take food. And the next, to propagate, that is to continue the generation. The two principles unavoidable. The first principle of life is to take food, and the solution must be there. If we take anything, that thing, *maṁsaḥ*, in *Manu-saṁhitā* we find why the name is *maṁsaḥ*. *Maṁ* means myself, *saḥ* means he. Me, he, what's the meaning? *Maṁsaḥ* _____ [?] he will eat me, whose flesh I'm eating, the name is *maṁsaḥ*. *Maṁ* means me, and *saḥ* means he. He will eat me. I am eating him. So action, reaction.

We cannot go without food, then what will be the solution? The solution will be to take *prasāda*. Everything you devote to the centre, and then by His sanction you take. Then not only you'll be entangled with the reaction but you'll be absolved, saved from the past entanglement. *Prasāda-sevā korite hoyā, sakala prapañca*. The whole created world, this changing world, mortal world, can be conquered only by our proper dealing with the problem of *prasāda*, which is unavoidable. We must take something, but dedicate it and then take the remaining, thereby you can save yourself from the reaction of those. Because if dedicated to the Lord, they'll also be saved, so I'm helping them. Not only not doing any harm, but by dedicating him to the Lord, he's also benefited. So they cannot have any reaction, but I'll also be saved by that means. Connect with the centre. Centre is such perfect thing.

So Mahāprabhu told, "In this human birth, don't go to benefit yourself in another way. Only try to have connection with the loving centre, Absolute, no other search. Whomever you find, only talk of Kṛṣṇa. Give some connection with Kṛṣṇa, that loving centre."

*sarva-dharmān parityajya, mām ekam śaraṇam 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]

Bāl Gaṅgādhara Tilak he has got also a commentary of *Bhagavad-gītā*. He has written under this *śloka ṭīkā* that, "In the golden plate, in the last, on the golden plate, the Lord has served nectar." So much hope.

"Wherever you are, whatever position you hold, from there you come to connect Me, I shall embrace you. It does not matter where you are. *Sarva-dharmān*. There you give up the whole environment absolute, and you offer yourself to Me and I shall take you."

"The greatest hope that's like nectar on the golden dish is served." That Bāl Gaṅgādhara Tilak.

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

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: But so short, leaving mother, eh? _____ [?] Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja. Braja Vallabha prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! Our own man has come. He began the gate here. He's serving here, there, everywhere, anything, everything.

Śrīla Govinda Mahārāja: The garden.

Śrīla Śrīdhara Mahārāja: Ah! The garden, and wants to well dress. And began to construct a _____ [?] without gate is not good to look at. Now Govinda Mahārāja has a concrete road. _____ [?]

Devotee: Not yet Mahārāja.

Śrīla Śrīdhara Mahārāja: Not yet, so go take *prasādam*.

...

...proper place, where from that thing of our aspiration is distributed. Anyhow we have come there _ [?]

Two fold, one takes to higher, the Lord of delivery - His own place, Dhāma. And over again where His office of that sort of dispensation, this Koladwīpa, *aparādha-bhañjan*. Particularly He gave relief from the highest difficulties. The worst sinners, they were also granted forgiveness in this place, *aparādha-bhañjan*.

Anyhow, from any plea, we have reached that spot, and that is causelessly distributed. So we've got some hope that our bright future is more or less guaranteed. We have come to the right place where from that general forgiveness and recruitment takes place. We're to be recruited for the loving domain of the Lord.

It has been ascertained that generally we're power seekers in this world. All try to get more power, more lord-ship over the environment. But that is reactionary, that is that no power can help us ultimately. Power two fold, material and subtle, mystic power, by *yoga siddhi*. But that also cannot help us in the long run.

And then the second is our knowledge, to know what things are proper. But the higher existence does not come within the jurisdiction of our subjective position. We cannot make them object of our understanding. Higher existence, super consciousness area, super, super. Super, super, super consciousness. Which is not possible when we understand that *jñāna*, our knowledge is also considered futile, useless.

Only, we're told, our heart, independent of power and knowledge. Knowledge is also a kind of power, wants to know everything, tries to bring everything within the fist within his own area, under ones own lord-ship. But higher substance, what we are, it is already proved that we're sufferers, so we do not hold the highest position. We're all culprits, we're to suffer for our activities, so we're not the ultimate reality.

So what is ultimate reality, higher reality? If we come to have any connection with Him then something is necessary. And ultimately it's found in our heart, and heart's function is affection and love, heart's function. If we try to understand we shall find that heart's function is affection and love. And by that we can. Affection and love, also that is not of predominating nature. True love, true affection, is in sacrifice, in service, we're to understand. And loving heart, serving heart, we can come in connection with higher substance. And the proper satisfaction of our own self depends on our heart, not other senses or understanding. Heart's satisfaction is real satisfaction for us. And that we can have from the heart transaction of the higher side. So heart seeks for heart. Especially, mainly, the heart transaction we find in Vṛndāvana conception of the Lord, His *līlā* there. And Mahāprabhu gave that sort of understanding and assurance and the means to that higher end, all these things...

86.10.23_86.10.24

Śrīla Śrīdhara Mahārāja: ...in connection with the higher status, or substance, then we're to dedicate, we're to serve Him, we're to work *for* Him. He's for everything. We're *for* Him. We're to understand clearly that we're not independent absolute. We're all dependent, so small, so as a part of the organic whole. So we must connect with the higher centre without any prejudice, *bhukti-mukti-sprhā*, [*Bhakti-rasāmṛta-sindhu, Pūrva, 2.22*] prejudice. All prejudice should be ignored, and we shall cast, throw ourselves for the pleasure of the high substance. We're to understand this. Die to live, to sacrifice, *yajñā*, sacrifice, that is the main thing. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu, 1.2.234 & 2.109*]. We're to understand we're of lower character, if we're to mix with the higher substance, for that we're to sacrifice for the interest of them. We shall be trained to work for the satisfaction of the Higher Master, our Lord. *Sevonmukhe hi*. This is all important thing. If we want higher association then we must do for them, not that he will do for me as a servant.

Though we find in the higher area the Absolute posses Himself as if He's a servant, of His father, of His mother, in this way, of His consort. All these things we find. But mainly that is in a plane of higher service and higher sacrifice. So we shall prepare ourselves for the highest serving tendency, by the help of the proper agent. Otherwise it cannot be had anywhere and everywhere. It is very rarely found in this plane of exploitation and renunciation. Even not very easy to find in the plane of calculative service, that affection, throwing oneself into the ocean of sacrifice for the

Supreme Centre. We're part, we must work in consonance in harmony with the Centre. The Centre is there, and according to the dictation of the Centre, we shall try to put ourselves active. This is the long and short, sacrifice, service, we're to be trained in. And more sacrifice, more deeper will be our sacrifice, and in deeper way we'll be connected with that Highest Absolute. And the proper scripture and a proper guide...

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Finished? I accept your contribution on my head. And I'm satisfied that this money means energy. Your money means energy. Energy may be utilised for many purposes. But this time it will be utilised to create an atmosphere where from we can have some understanding of our highest prospect. We were wandering aimlessly, hither, thither, attracted by fleeting things. We were following from time immemorial we were following behind the charm which can give some immediate satisfaction with some reaction. Either enjoyment or renunciation, both harmful, engagement which will fetch reaction. Happiness, that will bring in its return, in its retinue, affliction, that is undesirable. And to be disappointed and to give up all engagement, that is also nihilism.

So to avoid this, to have a healthy, positive life, is possible. This is given by the Vaiṣṇava Ācārya. We have engagement in an organic whole and that is eternal. And that not as duty but the labour of love. Labour of love, that is proposed to us. If we can understand and accept them, then we can have a very high solution of our life in all details, points. The wholesale satisfaction we can get coming to that particular centre as Mahāprabhu directed as Kṛṣṇa. Kṛṣṇa, Reality the Beautiful. The Lord of love.

Heart is the main thing within us, neither our power, nor our knowledge or intellect. Heart is the main thing, which satisfied, everything may be satisfied. Knowledge and energy cannot do that. So Mahāprabhu told that transaction recommended, the transaction of the heart, heart's satisfaction. Heart's satisfaction is real substantial satisfaction, so transaction of the heart with the Supreme Entity, the Absolute Centre. So much so that we belong to Him fully. Tumi bina karuna he radha ramana [?] We're wholesale, we're like property, we're not person. As we're thinking we're masters, we're enjoyers, but really that is not the truth. The Supreme Person is there and we're rather property, a play doll in His hand. And thereby with the help of that conception we can get out of all sorts of entanglements, temptations that you are lord, you are master. You enjoy us, the proposal of the world, this is a falsehood, a hoax. From this hoax we want to be released forever.

Then Mahāprabhu says, "You consider yourself to be a property playing in the hand of the Absolute Player, the *līlā-moy*."

"For Itself." Hegel says, "Reality is for Itself. He's for Himself. Otherwise He's not Reality, not Absolute."

So we're for Him, and He's at the same time corresponding before us, wholesale. With that sort of transaction recommended by Mahāprabhu, that He Himself came, Kṛṣṇa Himself came to take us in His domain in this way. *Jñāna śūnya bhakti*, knowledge-less devotion. Take risk, take risk, the wholesale risk to go home. Back to God, back to home. Home comfort, that we may not care to take our own interest, but the paraphernalia that will do welfare for us automatically. Home, all besides they'll come to help me. If I neglect my own interest, they'll come and they'll enhance my interest. That is home, so back to God, back to home. And home comfort, that reliance, that confidence we can get. That is the satisfaction of the heart. So heart transaction, giving wholesale, and you also get wholesale in the corresponding way.

So in your transaction you're finite, you're small, but that does not matter. If you can come in affectionate relation with the Absolute then you can get the help of the Absolute.

Once in Bombay lecture our Guru Mahārāja told, "Suppose a girl she has nothing, but if she's married with a prince who has got everything, through the relationship, with the love with the owner, she can also demand 'the whole thing is mine.'"

Do you follow? That through love's transaction we can have such a position in the centre that the whole thing that the centre has got we can claim that 'they're all mine.' So being finite we can get the chance of, advantage of an infinite life. Through love it is possible, not otherwise. So such hopeful and divine and helpful tidings given by Śrī Caitanyadeva Mahāprabhu, and in the highest development theistic scriptures, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*.

So I'm happy that so many of you have come to such a point where from you can begin pilgrimage to that great divine holy place. Back to God, back to home. So the loving Lord, and very soon one book is being published by Goswāmī Mahārāja, and will come here. *The Lord's Loving Search For Lost Servants*. So Lord Himself He came to search for loving servants, as Śrī Caitanyadeva Himself He came with His party and did such relief work here. And we're also anyhow, through His agents, got some connection with that, and trying to carry out to every door.

*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]

And I feel that in my old age such sort of duty has come to me, and anyhow with the help of so many friends I'm trying to give that connection, by which I also may be benefited. By helping you I also may be helped by the Lord. By mutual connection we can go towards that happy home. So energy with which you have come here, that I hope will be utilised for the good of us all, and the absolute good. Here I retire today.

Vāñchā-kalpatarubhyaś ca. By the grace of our Guru Mahārāja, and also somewhat by Swāmī Mahārāja, he also spread in the western countries in a very wide way. And as the result of that you have come to this poor person. So I have some gratitude for Gurudeva as well as Swāmī Mahārāja also. His photo you may find here along with me. He loved me very much, very much intimate friends.

I'm not feeling well, still you all have come from so far country with so much energy. I came before you and what I had to say I have said something I placed before you. Now I want to retire.

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotees: Gaura-premānande Hari Bol!

Śrīla Śrīdhara Mahārāja: ...Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Badrinārāyaṇa: Bhakti Sundar Govinda Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: One thing I also want to make clear to you, that you're already experiencing personally that I'm invalid. And as I've thought fit I've selected my representative, this Bhakti Sundar Govinda Mahārāja whom I think he's quite a fit person for this purpose. If you've got any faith in me, at the same time I request you to have same faith in Him also. Sincerely I'm placing before you all that you should accept him, and you won't be disappointed, you'll be gainer. This is my request to you.

Gaura Hari bol. Bhakti Sundar Govinda Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...help me also, and you also, a mediator in the middle giving connection between the two parties. And so I'm also thankful to him, to his sincere serving spirit. So Bhāgavata Bhūṣaṇa as in this way I tried to help him, to comfort him. And you will look at him as one of your friends, best friend, to help ...

...

...the meaning in substance that one boy, he in the Marta [?] district, he met a girl in some jungle on the banks of the River Revā, and they were united there, in a good moonlit night. And the season was also a spring season, very favourable. Again, that girl and that boy they were married. And again they're meeting, perhaps in their home in some place, married, and they say that, "What pleasure we felt when we were first united in the jungle of the Revā River, that was a very happy night. But we're both the same girl, same boy, and that very season, spring season, and moonlit night. So many flowers also getting sweet scent. Though all common, but that pleasure we do not feel at all, what we felt in the first union."

This is the purport of a Sanskrit poem. And Mahāprabhu dancing like a mad man with the party uttering, "*Yaḥ kaumāra-haraḥ, yaḥ kaumāra-haraḥ.*"

*[yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *vetasī* tree. That is My desire."] [*Kāvya-prakāśā*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

Outwardly this is a nasty union of the girl and boy. But Mahāprabhu's purpose, His mark, is towards Vṛndāvana. And Rūpa Goswāmī came that year and he heard the *śloka*. Only *ekā ślokerā artha jāne svarūpa*.

*[sabe ekā svarūpa gosāñi ślokerā artha jāne
ślokānurūpa pada prabhuke karāna āsvādane]*

["Only Svarūpa Dāmodara Goswāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows."]

[*Caitanya-caritāmṛta, Antya-līlā, 1.76*]

Only Svarūpa Dāmodara, who was the incarnation of Lalitā Devī, he understood the purport of this *śloka*. But anyhow, that year, Rūpa Goswāmī has come. And Rūpa Goswāmī heard that *śloka* and a parallel *śloka* he composed himself. And he had written on a plantain leaf and put it in the thatch of the hut.

Mahāprabhu, when going to take bath He met Rūpa or Sanātana or anyone in Haridāsa Ṭhākura's place. And suddenly He put His eye upwards and found something written on a plantain leaf. He took it and found,

"Oh! I chanted that *śloka* of an ordinary epic, and this parallel *śloka* has been composed by Rūpa."
Rūpa by that time he'd gone to take bath in the sea. Then Mahāprabhu, reading the *śloka*,

*priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spr̥hayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."]

[*Padyāvalī*, 383] & [*Caitanya-caritāmṛta, Antya-līlā*, 1.79]

Priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas. In Kurukṣetra after the occasion of the solar eclipse so many persons from different countries come to take bath in that particular holy lake. And there Kṛṣṇa came and He met with Rādhārāṇī.

Afterwards Rādhārāṇī says, "That Kṛṣṇa, and I am also that Rādhā, and We were united there. But My heart was always drawn by the paraphernalia of Vṛndāvana."

*priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spr̥hayati*

The circumstance, the environment, has got its own special charm. So that was in the mind of Mahāprabhu, and outwardly He was chanting that particular poem.

Then Rūpa Goswāmī came from sea bath. And Mahāprabhu told, "How could you know My heart's feeling, sentiment? How could you feel My inner sentiment?" He put a slap on the back of Rūpa.

Rūpa Goswāmī found himself, thought that he's very fortunate to get a slap from Mahāprabhu.

Then Svarūpa Dāmodara told, "Yes, he knew, he could read Your heart by Your own grace. You have given him so much blessing, extended grace to him. And by Your grace he has known all these things, it is clear, otherwise none can get it." In this way.

With the Hungarian garb, Russian garb, you are putting Vṛndāvana *līlā*. Hare Kṛṣṇa. Mahāprabhu.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī and Avadhūta Mahārāja.

Śrīla Govinda Mahārāja: Avadhūta will come tomorrow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī. Aranya Mahārāja has done marvellously. I'm very, very satisfied to hear that the London Maṭh is released from bank mortgage, and it's glittering in its own glory.

Gaura Hari. Gaura Hari. Gaura Hari. Not only that, you have sent a handsome quantity money for the expense here. You say that there's another building, that big building holds so many, in Hāpāniyā also. Govinda Mahārāja he's...

Devotees: Purchased there one building. Extending. Extension of the Nat Mandira.

Śrīla Śrīdhara Mahārāja: ...much extension of the accommodation here, there.

Aranya Mahārāja already saw Hāpāniyā, eh?

Aranya Mahārāja: Hāpāniyā I saw many times. Not recently though. I haven't been here for one year. Many things changed in that year.

Śrīla Śrīdhara Mahārāja: But not like Dayādhara, he came by swimming, in the winter season swimming through the Ganges. Dayādhara. Ha, ha, ha, ha.

Aranya Mahārāja: You said he has volcanic energy. He never stops, Dayādhara.

Śrīla Śrīdhara Mahārāja: Dayādhara. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] By walking he went to Hāpāniyā, and when coming...

Aranya Mahārāja: Swimming.

Śrīla Śrīdhara Mahārāja: ...in the winter season he fell in the Ganges and by swimming he came. Only two miles back he came up on the bank and then came here, and also at night. Ha, ha. Hare Kṛṣṇa. Peculiar.

[29:03 - 30:24 ?]

Aranya Mahārāja: Since I was here last there are two new buildings here.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And this big hall, dining hall, *prasāda* distribution hall. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Two storied. The foreigners may be served on the first floor, and the ground floor for the local public. Govinda Mahārāja's plan is like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't understand all these things. Nitāi. Nitāi. Nitāi. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Aranya Mahārāja: Guru Mahārāja. How's your health?

Śrīla Śrīdhara Mahārāja: Health is not well, gradually decaying. Sometimes as this morning I was very bad I felt. It is due to gas perhaps. Very weak, blood pressure also went on, weak. Then taking medicine, this or that, I was workable again. And in this way I'm going on.

Aranya Mahārāja: You look very good, and you sound good also.

Śrīla Śrīdhara Mahārāja: Yes. Got a good figure. Outwardly, none will believe that I'm suffering. A good figure.

Śrīla Govinda Mahārāja: Not only good figure, now you're also well Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Ah! Last year you cannot _____ [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. More wakeful, awake.

Devotee: You're giving life to the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Aranya Mahārāja: When the devotees heard that you were in good health everyone was very happy.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is natural. You have got affection towards me so you are all happy hearing that I'm improved a little.

Aranya Mahārāja: But that is your affection towards us.

Śrīla Śrīdhara Mahārāja: You're coming direct from London?

Aranya Mahārāja: Yes, from London. Sāgara Mahārāja is there.

Śrīla Śrīdhara Mahārāja: Sāgara Mahārāja in the Maṭh, and Dayādhara outside?

Aranya Mahārāja: Yes. Dayādhara is outside, he has his business he's running.

Śrīla Śrīdhara Mahārāja: Running business, making a press?

Aranya Mahārāja: Typesetting business. They work every evening on the book *Prapanna-jīvanāmṛtam*. And then Sāgara Mahārāja he stays in the Maṭh. And some other devotees also stay there who are helping him collect for the book. So he's there now so things are stable.

Śrīla Śrīdhara Mahārāja: Hereafter I shall hear from you in details.
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Aranya Mahārāja: Are you tired Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: You have managed to collect funds in America, discovering a new method of preparing jersey?

Aranya Mahārāja: Yes, jerseys.

Śrīla Govinda Mahārāja: I have new jersey.

Aranya Mahārāja: You have new jersey. That is a state in America.

Śrīla Śrīdhara Mahārāja: That jersey business, new type of jersey marked with the name San Francisco.

Aranya Mahārāja: That is named after Saint Francis, Christian saint. And sometimes we put some slogan from *Bhāgavatam* on the shirt.

Śrīla Śrīdhara Mahārāja: And that was sold like a hot cake?

Aranya Mahārāja: Hot cakes, yes.

Śrīla Govinda Mahārāja: _____ [?]

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: After forty three years I went to Hāpāniyā, after forty three years. Acyutānanda, at that time he accompanied me.

And some gentleman from there asked him, "What is this? We're so near but we can't appreciate Mahāprabhu's teachings. And you are far, far away, you have come to appreciate the teachings of Śrī Caitanyadeva. But we're so near Navadvīpa Dhāma, we can't approach, understand."

Acyutānanda answered.

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-lilā, 19.151*]

It's mentioned in the scripture that any fortunate soul in the whole of the world may come. Fortune is not very cheap in this world. The spiritual fortune of the highest type is not so very cheap.

pr̥thivīte āche yata nagarādi-[grama, sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Caitanya-Bhāgavatā*]

From any corner one soul may come. By the births together, birth after birth, one moving, wandering in the world, and in course of that they may gather some *sukṛti* of that type. Coming in contact with the agent one may come to appreciate and to get that sort of higher *sukṛti*, particle of developed tendency towards this. That is to be uncovered, one totally uncovered from worldly impression for which we're wandering here and suffering from reaction.

So any place, even an animal may come in connection. A man may be a demon. An animal, this cow coming in connection with the temple and giving milk for the Deities, giving service, and in course of time that cow will attain some higher position.

So, so many of you in your previous lives, anyhow you have gathered some tendency acquired towards Mahāprabhu's service, towards Vṛndāvana, pure devotion land of yours. And so we find you together candidates for that higher school study. It is not always very comfortable to make journey in this life. Sometimes we're put in the test.

Yudhiṣṭhira Mahārāja told to Devarṣi Nārada, "Mahārṣi, Devarṣi, I have some apprehension that looking to our life, no one will come to serve Kṛṣṇa. Because Kṛṣṇa is friend to us, *sakhā*, but we're suffering the whole life. In the worldly sense we're suffering in the whole life. So people will be afraid of coming to Kṛṣṇa worship."

Devarṣi replied, "No, no, no. We know what is the value of worldly comfort and happiness. Whenever any adverse position comes to the Pāṇḍavas, we think, 'Oh, Kṛṣṇa will come to the Pāṇḍavas. Let us go there. Any adverse stage with the Pāṇḍavas, we come to Pāṇḍavas, we shall go there and we shall have the chance of having the *darśana* of Kṛṣṇa, Bhagavān."

And Queen Kuntī Devī also wanted. So Avadhūta Mahārāja he lost his right hand, and his health is also not very favourable I hear. In Delhi he was suffering. But his stand is firm in the plane of divine service to the Lord.

alabdhe vā vinaṣṭe vā bhakṣyāchchhādāna-sādhane, aviklava-matir bhūtvā harim eva dhiyā smaret

["If persons engaged in the devotional service of Lord Hari are unable to obtain food and shelter despite their attempts, or if their acquisitions are lost or destroyed, they should, without anxiety, absorb their hearts deeply in the thought of Lord Hari."] [*Bhakti-rasamṛta-sindhu: Purva-vibhaga, 2.114*]

[jayasri.org] & [premadharma.org] & [*Gauḍīya Kaṅṭhahāra, 13.102*]

In *Bhakti-rasāmṛta-sindhu* Rūpa Goswāmī he has given us this *śloka*. *Alabdhe*, we may not have. *Vā vinaṣṭe*, what we had that is lost. What? *Bhakṣyāchchhādana-sādhane*, *bhakṣya* means ordinary food, not kingdom. Ordinary food we may get, or what we got may be lost. *Alabdhe*, not got - *vā vinaṣṭe*, what we got that gone away. What? *Bhakṣya* means food, *āchchhādana* means clothing, simple. And *sādhana*, the occupation by which we can earn food and dress we can acquire. *Aviklava-matir bhūtvā*, a devotee must remain undisturbed. *Harim eva dhiyā smaret*, he'll go on rendering his service to the Lord. With the minimum demand also if we do not get from the environment, we won't hesitate in any way to come away from the service of the Lord. This is of such type, the most primary necessity.

In this sense I previously told to preserve and to propagate, the two principles in life unavoidable. First to maintain ones own self by food, and the second to propagate, producing children. These two principles of life is unavoidable. But here we're told, even the first principle to preserve ones own body...

86.10.24.B_86.10.5.A

Śrīla Govinda Mahārāja: Everything is going nicely in Calcutta Maṭh.

Śrīla Śrīdhara Mahārāja: Calcutta Maṭh he reached yesterday evening? And then?

Śrīla Govinda Mahārāja: He came here this morning.

Śrīla Śrīdhara Mahārāja: Oh, night passed in Calcutta Maṭh. All right. Hare Kṛṣṇa. Hare Kṛṣṇa. You are about twelve, in number?

Devotee: Ten.

Śrīla Śrīdhara Mahārāja: But no inconvenience there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: All right. Kṛṣṇa. Kṛṣṇa. Purnānanda is there. Govinda. Kṛṣṇa.

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

Now, we're to wait for Goswāmī Mahārāja, eh? He's also expected?

Devotee: After he publishes the book.

Śrīla Śrīdhara Mahārāja: Oh, so not sure that he may come to join this function, is it?

Devotee: It's doubtful that he will come, by the twenty seventh.

Śrīla Govinda Mahārāja: _____ [?]

Badrinārāyaṇa: Mahārāja. In his last letter he told he would try to bring the book and come maybe *Vyāsa-pūjā*. In his last letter.

Śrīla Śrīdhara Mahārāja: So conditionally, the book is finished, he may come with the book.

Badrinārāyaṇa: Yes. He may just print one or two show copies and bring that. That's what he usually does.

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

So now I may not detain them long. They're tired also from the journey, should take some rest.

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

Golden Volcano. In Madras, many gentlemen used to come and say, "Your highest ideal is Śrī Caitanyadeva? But His last life that is very furious to us, how He passed His last days. Sometimes running to the sea, sometimes through the thorny jungle. Sometimes rubbing His face on the wall, to get out of the house to go to Jagannātha. All these furious things. We're afraid to think of such high ideal. What do you say?" I told, there is one thing you do not note.

bahye viśajvāla 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*]

This wonderful characteristic in love, outwardly suffering, but inwardly enjoying, inward enjoyment.

Here also such example is not very rare. Those who can sacrifice their life for the country, many of them we see, they're with smiling face they're going to offer themselves to be hanged for the country. For the freedom of the country so many souls with smiling face are going to be hanged. So outwardly some pain but they do not care for that. The inner joy and hope encourages them to accept such painful external life. In many cases we find ambitious persons are not in want.

But what about the highest end of our life? *Bhitare ānandamāya*, full of joy within. Externally, apparently, we may see He's passing through a jungle, He's jumping into the water, going to Jagannātha, finding no path. He's hitting against the wall. So many things. When we shed tears, tears not always out of pain, but even when we're cheerful sometimes we shed tears also. In many cases we must have experienced that though we're crying we feel relief within. We can cry in a position where we should cry, we can't cry then we'll be unhappy. If we can shed tears profusely we feel relief within us. So external painful characteristic does not show the internal spiritual happiness is absent there. So that is another thing.

Service means withdrawal from this worldly happiness. Worldly pain and pleasure all equal. *Bhagavad-gītā* has taught us to deal both pain and joy in this world as nothing, to be quite indifferent over the joy and the suffering of this world, equal. In expectation with a third plane of life, we must be prepared for that.

So you have come here for the highest goal, highest type of fulfilment of life. So we must be prepared for that. The highest goal of life as shown by Mahāprabhu, in *Śrīmad-Bhāgavatam*, and in so many other devotees. Especially the *gopīs*, Nanda-Yaśodā, _____ [?] that plane. We must be prepared for any sacrifice. No sacrifice is sufficient for that, to purchase that. But no worldly value is necessary, nothing in the world can give us that thing, only our inner hankering. 'We want that, at all cost we want that thing.' That is the only qualification, no other price from the worldly stock. *Laulyam api mūlyam ekalaṁ.*

*[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*]

'From the core of our heart we want You my Lord, Your service.' That is the qualification. The first step is *śraddhā*. *Sudṛḍha niścaya, kṛṣṇe bhakti kaile.*

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

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

"If I serve You my Lord, everything is done. Just as to put food into the stomach the whole body fed. Put water into the root, the whole tree is fed, *acyutejyā* [*Śrīmad-Bhāgavatam, 4.31.14*]. Your service means proper service to the whole, and especially You. We want You for our service purpose, automatically the whole will be served. You are such."

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

We're - attracted by that noble ideal we're here. And we shall try our best to go to our destination. And go by the grace of Nityānanda Prabhu, Mahāprabhu, Guru, Vaiṣṇava, our campaign will be successful.

*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.]

I retire today here. You go and take rest.
 Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!
 Bhaktivedānta Swāmī Mahārāja kī jaya!

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

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...that is our normal position. Back to God, back to home. Home consciousness. Kṛṣṇa consciousness. Fully home consciousness. Happy home, sweet home consciousness. Kṛṣṇa consciousness means sweet home consciousness, normal. And this is all abnormal, we're to take it, and be very much cautious, very much alert that want of Kṛṣṇa consciousness may not contaminate us. And where the *sādhus*, or sources from which Kṛṣṇa consciousness is emitting outside being spread and helping the infectious area. A normal atmosphere created. You're all agents of such plane.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

The saviours, the agents of the land of saviours, so they're only auspicious centre. All others are coming to devour me, death means coming, the power of devouring, all coming to devour me, swallow me. The *sādhus* have come to help me that I may live from that demonic attack.

Yes, what is that? 'I'm monarch of all I survey.' Or 'I don't want anything.' Two kinds of demons. 'I'm monarch of all I survey. I want to exercise power over everything, exploit everything. Or, if not so, I can't do so, then I'm nowhere, I shall retire. But I won't go to serve others, to be small. I want to be big.' The *māyāvādīs*, the renunciationists, they, 'So ham, I'm the biggest.' That is their conception.

And ours, "I'm the smallest of the small."

tṛṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

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

Kudrad api kantha [?] "Smallest of the small. But my Master, my Lord is the biggest. And more, I'm the meanest servant, anyhow, the meanest of the mean am I."

...

...I'm a serving agent, I'm a servitor in the infinite. That is my identification and that is my position. The smallest of the small. Servant of the servant, of the servant of the servant. There we have, we get the real conception of the environment. I'm small, and if I think myself small, then I can have real conception of the bigger outside. Otherwise I'm diseased, in diseased condition, that I'm monarch, or I won't cooperate with anything if I'm not the monarch.

So Mahāprabhu told, "The key to real happiness, to real life, happy life, is to be meanest of the mean, finite of the finite. Then I can come to the true conception of Infinite."

Mahāprabhu says, "What is the identification I want?"

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

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

Nāhaṁ vipro na ca nara-patir. "I'm neither a *brāhmaṇa*, that is holding honourable position in the religious society, a *brāhmaṇa*. *Nāhaṁ vipro na ca nara-patir*. Neither I'm organiser of the material world of the environment.

Nāpi vaiśyo. Nor I'm a master of the finance, controlling the finance of the country.

Na śūdro. Neither I'm a general labourer at the hand of those usurpers.

Nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā. Neither I'm in the *varṇāśrama dharma* whether *brahmacārī*, or *gṛhastha*, or *vānaprastha*, or *sannyāsī*. Above the *varṇāśrama* conception.

Who am I then? I'm the servant of the servant, of the servant of the servant, of the *gopī-bharttuḥ*, the Lord of the *gopīs*. Only the connection I can't give up, that is the connection of the *gopīs*. The *gopī* connection Kṛṣṇa, any meagre place, smallest position, but that must be in Vṛndāvana. That is My prayer, My ambition, that a little, smallest of the smallest connection, but that should be in Vṛndāvana, the loving area. The loving transaction in Vṛndāvana. A drop of love divine I want. I can't give up that claim. Any position, the smallest, a grass."

Uddhava wanted to be a blade of grass, so that he may get the feet dust of the *gopīs*. A grass, a creeper, but in Vṛndāvana, where the divine love transaction is there, any position.

And [Raghunātha] Dāsa Goswāmī, Yat kinca tena gomaki katha mukam gosthe samastita sarvam maya [?]

Where the Uddhava wants to be a creeper, he says, "Creeper, the insect, the worm, all the good and bad things in our consideration, they all help the Kṛṣṇa *līlā*. So I show my honour to them.

Even the worm, the insect, I bow down my head to them. Because they're all helping the pastimes of Kṛṣṇa there. They've got their own necessity in the atmosphere as a whole."

_____ [?]

Today, Bahulāṣṭamī day. Bahulā, a particular cow, bahulā. There is a pastime. Bahulāvana, there are *vana* in Vṛndāvana, twelve main forests, and one of importance is Bahulāvana, permanently situated within Bahulāvana, Rādhā-kuṇḍa, the highest place. That is situated in the forest whose name is Bahulāvana.

There's a story behind, I don't remember proper, forget. _____ [?]

Privately someone used to take milk, some story is there.

Madhavana, Kamudavana, Tālavana, then Bahulāvana. And Govardhanagiri, Rādhā-kuṇḍa situated within the jurisdiction of Bahulāvana. After that there's Kāmyavana, then Khadiravana. Dvādavana, twelve forests. Mathurā maṇḍala divided into twelve forests. So Bahulāvana, Bahulāṣṭamī today, auspicious day.

Hare Kṛṣṇa. Ha, ha, ha. Once, when the camp was in Mathurā, Prabhupāda with his car he used to visit our camp while moving in the Vṛndāvana, and coming back at night to Mathurā in his quarter. But in Bahulāvana his car was taken in the early morning was necessary to carry perhaps Professor Sanyal or Kuñja Bābu, the Secretary, to _____ [?] Station. They will have to join their duty in the office, so they could not stay any longer, they're to come back to Calcutta, to catch the train in the early morning.

So Prabhupāda, that night, he was compelled to stay at Bahulāvana, but he had no bedding. Bedding is left in Mathurā camp. Then Paramānanda prabhu, who was from thirteen years, he was *brahmacārī*, thirteen years, lived with Prabhupāda, Paramānanda Brahmācārī. From the age of thirteen he used to live with Guru Mahārāja, so very intimate.

He came to me. "Your bedding is necessary for Prabhupāda."

There were so many *sannyāsīns* and others, but anyhow the favour came to me.

"Your bedding is necessary for Prabhupāda tonight. He can't go back, such is the condition."

Then, of course internally I was very happy, but externally I was much afraid. "Oh, used by me, and how that can be supplied to Guru Mahārāja? But what to do? Order is order."

Then Bon Mahārāja came to my relief, he came with a new bed sheet. Then I got some relief. Onto the pillow and bedding, everything, that new bed sheet will be spread and he may use. Bon Mahārāja, when he heard he came with a new bed sheet. "I have one new bed sheet with me I'm giving."

Then I was satisfied, I gave my bedding, and that new bed sheet was spread over that, and Prabhupāda used that bedding. Perhaps that is the first and last in the history of Gauḍīya Mission.

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

86.10.24.B_86.10.25.A1

[Copy of 86.10.24.B_86.10.5.A]

86.10.27.A_86.11.06.A

Śrīla Śrīdhara Mahārāja: We're to understand that, how it's possible. One may stand in relation with the paraphernalia, as enjoyer, or with the spirit of renunciation, and the third plane, the highest plane, real positive plane, having eagerness to serve another. That is possible, eager to serve. Just as eager to exploit, so eager to serve, the environment. And if calculated, in Vaikuṅṭha, and out of affection in Goloka.

Not only imitation but real realisation of the facts. And that is real life there. Every unit stands in serving attitude to another, and there he gets the satisfaction. By serving gets satisfaction, not by exploiting. And that extreme was found in Vṛndāvana.

The highest devotee, Uddhava, whose devotion is recommended by Kṛṣṇa Himself, he, when visiting Vṛndāvana and seeing the creepers, "I want to be one of them, the grass, creeper, so that I can have the feet dust of the divine damsels, the *gopīs*."

So much intense self abnegation, self dedication was there for Kṛṣṇa, and accordingly to others. Adjustment. And we're told that is proper adjustment.

Nitāi. Nitāi. Nitāi. Nitāi. We're invited to join that campaign, the competition of dedication, self sacrifice. And the *pratiṣṭhā*, the prestige consciousness, that is the highest enemy, greatest enemy. Prestige consciousness, honour, everyone wants. At the sacrifice of everything one wants prestige, position, honour. And honour also to be sacrificed. Honour means popularity in the consideration of the people whether I'm good or bad. In the *gopīs* in Vṛndāvana we see that risk. They, at the cost of their good name in the society, and even according to the *śāstra*, they do not care for that in their self offering to Kṛṣṇa. *Dustyajam svajanam ārya-patham ca hitvā.*

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Svajanam, the social opinion, and the opinion of the so called nears and dears, relatives. And the scriptural dictation, 'You should do this, you should not do that,' that scripture also was ignored in their consideration of service towards Kṛṣṇa. Inconceivable.

And die to live, and the death of what degree. Death also has some degree of dying. For money one can give the body, for money. And for body also one can leave money. For name and fame, can leave name and fame, everything. And the name and fame, body, everything sacrifice for the satisfaction of the centre of love. Love is such, pure love, real love is such. Love means sacrifice. Without sacrifice no love is possible. If we analyse the real meaning of the love word, here or there, that means sacrifice. Affection means sacrifice for the object of love, and that is to the extreme.

Śrī Caitanya Deva recommended Kṛṣṇa Himself when He came as Guru, Ācārya. "*Ācāryam mām vijānīyān*. You should know your Guru as My representative."

[ācāryam mām vijānīyān, nāvamanyeta karhicit]

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

When He Himself came in the garb of Guru, Śrī Caitanya, He revealed all these highest stages of realisation. And to take His Name with the association of the *sādhu*, mentioned, men of same habit and object, aim. On the whole what is the advice given to us? In *Upadeśāmṛta*,

*tan-nāma-rūpa-caritādi-sukīrtanānu, smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī, kālam nayed akhilam ity upadeśa-sāram*

["The essence of all advice is that one should utilise one's full time, twenty-four hours a day, in nicely chanting and remembering the Lord's Divine Name, Transcendental Form, Qualities and Eternal Pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vṛndāvana-Dhāma) and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service."] [*Śrī Upadeśāmṛta*, 8]

In substance this is the advice to the devotees, that in Vṛndāvana or Navadvīpa in some Dhāma, as a subordinate of a real devotee, staying in his connection, one should go on to take the Name and try to understand the *līlā*, the pastimes, Name, *rūpa*. And how we can see Him, how we're to hear, engage our senses in understanding, in experiencing Him. So pass all the time with such spirit in the company of the *sādhus*. This is in substance the advice to one and all, who wants to be a student in this line. This *Upadeśāmṛta*, eleven advices, given by Mahāprabhu, and it was put in form by Rūpa Goswāmī. *Eka-dasha*, eleven, there it is. Very important for practical, personal realisation, these eleven *ślokaś*, poems, very, very useful. *Upadeśāmṛta*. Generally others in Vṛndāvana they try to discuss and to understand about Kṛṣṇa *līlā*. But our Guru Mahārāja's tendency was always towards the foundation. The results, consequences, will automatically come. You need not be very careful about that. That will come automatically. You go always to the foundation.

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, *sākhyā*. 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]

Your whole attention will be given towards the foundation, lower service. And the result, consequence, will come automatically, in a natural way. And if you're very eager to go higher it will be artificial, sometimes almost suicidal. Don't try to go upwards, don't try to rush. But always try to

seek service in the lower rank. So Guru Mahārāja used to read and explain this *Upadeśāmṛta* in Rādhā-kuṇḍa. Both Rādhā-kuṇḍa and Śyāma-kuṇḍa, a boundary line between them, and there he used to explain this *Upadeśāmṛta*, those eleven poems. What Mahāprabhu in His last days, suddenly one day He's chanting something, another day He's chanting something. And those poems were collected and put into Sanskrit verse by Rūpa Goswāmī. That is *Upadeśāmṛta*. Hare Kṛṣṇa. Hare Kṛṣṇa. The last is this.

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍam cāsyā munibhir abhitas tādr̥g eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
tat premedam sakṛd api saraḥ snātur āviṣkaroti*

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused."] [*Śrī Upadeśāmṛta*, 11]

Kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo. Kṛṣṇa has so many favourites, but the best among them is Śrī Rādhikā. *Praṇaya-vasatiḥ preyasībhyo 'pi rādhā-*

Kuṇḍam cāsyā munibhir abhitas tādr̥g eva. And His *kuṇḍa* is representing Her, properly. *Munibhir abhitas tādr̥g eva vyadhāyi*.

Yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām. Which is very rarely found within the most favourite rank, what to speak of the ordinary devotees. *Preṣṭhair apy alam asulabham*. Which is very rarely found in the highest rank of devotion, devotees, what to speak of the ordinary devotees.

Yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām, tat premedam sakṛd api saraḥ snātur āviṣkaroti. And such type of devotion may be had by taking bath in Rādhā-kuṇḍa.

But Rādhā-kuṇḍa bath, that is not marked as in the physical sense. It's mentioned *kuṇḍa lilā*, the most private type of sweet relationship and the transaction was in Rādhā-kuṇḍa. In general play field Vṛndāvana, and with a selected the play of Kṛṣṇa in Govardhana. And with the highest group Kṛṣṇa's *lilā*, play, pastimes, the most supreme level, Kṛṣṇa's partaking into pastimes with the highest paraphernalia is in Rādhā-kuṇḍa, on the bank. And more highest when They're playing in the water of Rādhā-kuṇḍa. _____ [?]

When They're taking bath, Kṛṣṇa taking bath with His highest paraphernalia in the *mādhurya rasa* in the water of Rādhā-kuṇḍa, and there the highest degree of confidential pastimes take place.

So that is the highest point we shall try to understand how. In *Caitanya-caritāmṛta* very beautifully that has been described, when Kṛṣṇa is playing with Rādhārāṇī and Her group in the water of Rādhā-kuṇḍa. This is inconceivable, but it is there. Acme, the highest point, but all on the basis of dedication. No minutest point of the land of exploitation can enter there. Far, far above, the acme. Sumeru, Kumeru, north pole and south pole, extreme. *Kāma - andhatamaḥ, prema - nirmmala*.

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

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caityanya-caritāmṛta, Ādi-līlā, 4.171*]

Similar, the lust and love, similar in form almost, but they're opposite. In one place there is enjoying spirit, exploiting spirit. In another the highest dedication. *Kāma-preme bahuta antara, kāma--andhatamaḥ*. One is the most dense darkness, another *nirmala bhāskara*, the shining sun, just opposite. We're to think that, how? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu Gaurāṅga Sundara.

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

[Vāsudeva Ghoṣa has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

Vāsu Ghoṣa, one of the eight *sakhīs* of Vṛndāvana. In Gaura *līlā* Vāsu Ghoṣa. "If Gaurāṅga did not come, *kemone hoita dharitām*, then how could we live at all, how could we live?" This sort of statement can come. "If Gaurāṅga did not come, then how could we live? *Prema rasa sīmā, rādhāra mahimā, jagate jānāta ke?* Otherwise who will inform us about the divine love, and how elevated position Śrī Rādhikā is holding?" So this is the very life of life, who is speaking this. "How could we live? This was our own innermost feeling, sentiment of the heart. Without knowing my own inner self, how could we live? We could not get any satisfaction of the innermost tendency, could not get any fulfilment, any satisfaction. We're to pass a whole time barren, a life of self deception. The innermost wealth in my heart that was ignored by my own self. And Mahāprabhu came and pointed out, Oh, you have got such wealth in your heart, such possibility. Such type of fulfilment is within your heart, that possibility, and ignoring that you're living, a useless life. He came to show what is our highest prospect and enlivened us. If He did not come then we would have to live a life of self deception. He has come and made our lives successful. My own wealth, I was dispossessed of my own wealth. So how much benefit we've derived from Him, eh?"

Our Guru Mahārāja told one barrister, who came to talk and after some discussion told, "Oh, you want to convert me?"

“Yes. Not more than five minutes will be required to convert you. Only if you give real, proper attention, when you’ll find what I’m talking that is your own inner interest. Your own inner interest is this. If you can understand this, in a second you’ll accept that. No question of conversion. It will be, your own glory will come out to you. You’re unknown of your own wealth. Such is the case.”

So *gaura nā hoita, kemone hoita, kemone dharitām de*. How could we live, bear this physical body? So much ____ [?] *Prema-rasa-sīmā jagate jānāta ke*. _____ [?] What is his realisation that his heart could not be melted? By taking the Name of Gaurāṅga he’s still standing, is it? He could not transform into water? _____ [?] My stony heart created by the creator, my stony heart, still it’s not going to be melted by taking the Name of Gaurāṅga. Heart is still stone. In this way.”

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

And Nityānanda Prabhu He wanted to distribute Śrī Gaurāṅga to one and all. Approaching every door, approaching the person. “Take the Name of Gaurāṅga. Take the Name of Gaurāṅga. I shall be your slave. I shall be your eternal slave. Take the Name of Gaurāṅga once.” Appealing in such way He began to cry and roll on the door of the person whom He approached to preach about Gaurāṅga.

Mahāprabhu took His permanent seat in Purī, and sent Nityānanda - “I give You the Gauḍa-deśa. Without You none will be able to help them. Nityānanda, I offer, I leave before You that zone. Go to Bengal and deliver them, to help them, to give fulfilment of life to them.”

And Nityānanda took the charge. And here we’re under His guidance. He’s the leader, Nityānanda Prabhu, to preach about Gaurāṅga. And one who gets the grace of Gaurāṅga this Rādhā-Govinda *lilā*, Vṛndāvana *lilā*, in his pocket, automatically.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpatī hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

[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]

Unknowingly it will come within your heart. Your attitude cent percent will be to understand Gaurāṅga. And you’ll find automatically you’re in Vṛndāvana. *Rādhā padāmbhoja*, you’ve become a member in the camp of Rādhārāṇī.

Gaura Hari. And *audārya lilā, mādhurya* and *audārya*. When that *mādhurya* is being distributed to the ordinary public that campaign is the highest. *Amṛtam*, and when nectar is being distributed

that nectar is more sweet. Nectar is sweet and giving highest fulfilment, but when it's being distributed then that stage is more dear, more rare, and more bigger, generous.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Here I stop. Nitāi Gaura Hari bol.

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

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda, kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Navadvīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Chaitanya Sāraswat Maṭh kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: The second part is still available __ [?] in Bagh Bazaar Gauḍīya Maṭh, but it was never published.

Śrīla Śrīdhara Mahārāja: Maybe, I do not know. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Yes, you may go. I'm not keeping good health today.

Devotee: Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata ...

...
[29:15 - 31:47 ?]

Devotee: Kṛṣṇa is Svayaṁ-Bhagavān when beside Rādhārāṇī, otherwise not.

Badrinārāyaṇa: And Who is victorious Mahārāja, in competition?

Śrīla Śrīdhara Mahārāja: Rādhārāṇī will be victorious, according to us.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] When Rādhārāṇī approaching Kṛṣṇa forgets any other play, but to please Her.

[32:30 - 33:45 ?]

When Kṛṣṇa found that, "When I engage Myself in Rādhārāṇī, to try to understand Her, Her nobility, Her greatness, then My feeling, reaction, is such and such. But when Rādhā appreciates Me, Her appreciation and symptoms of appreciation that is highly great, higher. More She can give Myself than I can give Her. So what is in Me, and what is in Her love, if I want to know I shall have to take the mood and become Śrī Caitanya Mahāprabhu. That way I shall go, I shall take the mood of Rādhārāṇī and try to understand what am I, and what is the greatness in Her appreciation."

So Kṛṣṇa came to be Mahāprabhu. It's mentioned in *Caitanya-caritāmṛta* in the explanation of the *śloka*,

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5]

_____ [?] *śrī-rādhāyāḥ praṇaya-mahimā*, ah, this is the *śloka*.

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

["Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."] [*Caitanya-caritamṛta, Ādi-līlā*, 1.6]

That is the cause of Gaura *līlā*. Both eternal, but still, this is traced in this way, why Kṛṣṇa becomes Gaurāṅga. To taste Himself, and to taste what Rādhārāṇī is, properly She is. Svarūpa Dāmodara's *śloka*.

Śrīla Govinda Mahārāja: [36:15 - 37:40 ?]

Śrīla Śrīdhara Mahārāja: I have got by my two eyes. I was blind, but Svarūpa Dāmodara when came, joined me, I now feel that I've got those two eyes, not one. Full sight I've got from him.

Śrīla Govinda Mahārāja: [38:00 - 38:33 ?]

Śrīla Śrīdhara Mahārāja: [38:34 - 38:58 ?]

Badrinārāyaṇa: Mahārāja. When Rūpa Goswāmī wrote that *śloka, yaḥ kaumāra-haraḥ*, that *śloka*, and he kept it in the hut and went to take bath...

*[yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

["That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *vetasī* tree. That is my desire."] [*Kāvya-prakāśa*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā*, 1.78]

Śrīla Śrīdhara Mahārāja: *Yaḥ kaumāra-haraḥ*, this is not Rūpa Goswāmī's *śloka*. This is a *śloka* of ordinary poem, epic, composed in Maharastra. In Maharastra, one poet he wrote a book and there this *śloka* is found. And that has been quoted as an instance that without any illustration how a poem can be sweet. In that case no illustration, *alarikāra*. Without *alarikāra*, without ornament, how the beauty can be there. To give example to that this *śloka* has been quoted in a book, *Kāvya-prakāśa*, rhetoric book.

And Mahāprabhu took that *śloka* and chanted before Jagannātha. The underlying meaning - "Though Jagannātha is here in Kurukṣetra, that same Kṛṣṇa, but still My heart is not fully satisfied. I want to have Him in Vṛndāvana."

Just as the *gopīs* in Kurukṣetra told that, Rādhārāṇī told, "He's that Kṛṣṇa. I'm that Rādhā, but still My heart is not satisfied, heart is always drawing towards Vṛndāvana, that paraphernalia. Without proper environment and paraphernalia Our real union is not practical."

The paraphernalia has got its contribution to the union of the parties. Without that it is not giving full satisfaction. So Mahāprabhu in Purī, though He was dancing, chanting the Name of Jagannātha, but His heart was running towards Vṛndāvana, dissatisfied. "This sort of getting Kṛṣṇa is not satisfying My inner heart. That Vṛndāvana Kṛṣṇa is necessary."

With that, Rūpa Goswāmī,

*priyaḥ so 'yam kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ [sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprḥayati]*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [*Padyāvalī*, 383]

Rūpa Goswāmī in interpretation of that *yaḥ kaumāra-haraḥ*, he composed one *śloka*. "That this is the purpose of Mahāprabhu chanting that ordinary *śloka*, of ordinary book. But Mahāprabhu's purpose is this."

I shall have to go to bathroom, take off.

...

...because it is infinite. Infinite cannot be controlled. Only as much we're hungry, there the real conception of that infinite. When 'we have got it,' that is limited. We're limited, and we think we've got it, that is very limited. But 'we've not got, we're in infinite, and I'm not able to touch, to see, to get. It's so big, so...

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Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?] Trīlokanatha prabhu and Aditi-nandana _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: Greece. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Where do you stay in Greece?

Trīlokanatha: We stay at the north west part of Greece.

Śrīla Śrīdhara Mahārāja: Athens?

Trīlokanatha: No, in a small town called Janinar [?] _____ [?]

Śrīla Śrīdhara Mahārāja: Which side? Seaside?

Trīlokanatha: In the north west part of Greece _____ [?] On the Italian side.

Śrīla Śrīdhara Mahārāja: When Hitler conquered Greece he gave special honour to the General that, "They'll be allowed to keep their sword."

Trīlokanatha: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Because, he told that, "They're very brave soldiers, and Generals all very brave. But it was impossible to stand against my mechanised army, but still I shall have to admit that their valour is admirable. So the Generals, though captive, are allowed to keep their sword with them."

I read in the paper at that time.

Trīlokanatha: Yes Mahārāja. My father was fighting at that time against the Italian army.

Śrīla Śrīdhara Mahārāja: He did not fight with Greece but he wanted to capture Crete, that island.

Trīlokanatha: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Because the allied party may not connect with Russia. First he captured Crete, they wanted to block the door, then he attacked Russia.

There was another minister who had some knowledge of astrology, he told, "If we approach towards west we shall be victorious. But if we go to the east we have no hope."

But Hitler differed, he told that, "Keeping such a big enemy at the back, I shall go to the west, and jump with all my power, it cannot be judicious." So he rejected that advice of that minister. I forget his name.

Because Russia after capturing Poland - Poland was divided into two, half portion Germany, half Russia, and Russia was constructing on the border aerodromes. So Hitler was afraid that Russia, because they were communist and he was fascist, Hitler, dictator, dictatorial rule.

But he accepted many customs from our Vedic culture. He asked the ladies, "Leave the office, go to the family, and give me good child, I shall reward you. You need not come in the office. You

go to your family, manage well. And I want the whole Germany will be filled up with qualified sons. And it is your duty mother, you do so." In this way. And many things he took from the Indian culture, Hitler.

Gandhi also appreciated Hitler, the four judges, the bravest soldier, and the unique organiser, and so many things are his qualification, Gandhi told in young India at that time in favour of Hitler.

But only we cannot accommodate his general massacre of the Jews. Cold blooded murder. Jews were taken, and all their properties were taken, and they were sent in a room, and with help of the gas they were finished. Because, only thing he told that, "In the last great war, previous to that, in Kaiser's time, by the treachery of the Jews only they were defeated." That was his ground. "The Jew, they have no country of their own, they don't love any country, they only love themselves. And try to do anything and everything, even treachery, for their money. So in this last war they made our defeat, they're the cause of our defeat."

And Einstein also he was in Germany, he fled from there, went to America. And he had proper American money, he ultimately invented atom bomb. He was in Germany first, in his body, in his culture, all he got from this country, Germany, and now as a traitor he's helping America. He's a Jew. Einstein was a Jew. All these things.

And I got this quotation from him. "Stupid and clever. Stupid and industrious, stupid and lazy. Clever and lazy, clever and industrious." He told that, "I generally recruit from clever and industrious, a general habit. And clever and lazy, I appreciate them very much, I shall make them leaders of departments. Because they're clever they'll be able to manage. But lazy, they won't be finished by spending their energy, at the time of need they may come with fresh energy, so they'll be leaders.

And stupid and lazy I shall try to provide them some post. But stupid and industrious I shall keep myself far, far away from. Because always they do wrong, they're stupid, and industrious, must do something, but everything wrong. Fresh energy necessary to undo that. So stupid and industrious I keep far away from."

Badrinārāyaṇa: The *karmīs*.

Devotee: *Śūdras*.

Śrīla Śrīdhara Mahārāja: *Karmīs*, stupid and industrious. *Jñānī*, the salvationist, they're stupid and lazy. And clever and industrious are the devotees. And clever and lazy is Kṛṣṇa Himself.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Clever and lazy. Ha, ha, ha, ha. Hare Kṛṣṇa. In the time of need He can come to help the devotees. Otherwise He's always ...

...

Nitāi Gaura Hari bol. Nitāi. Greece. Alexander first came to India from Greece. At that time Hinduism, before Buddhism, Alexander came here before Buddhism. Chandra Gupta, Cāṅakya, Kotila.

Hare Kṛṣṇa. _____ [?] Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja. Last night two gentlemen came from France. One Swāmī Mahārāja *Hari-Nāma* disciple, Kṛṣṇa Balarāma. And one of Bhagavān Mahārāja's disciples _____ [?]

Śrīla Śrīdhara Mahārāja: Here?

Badrinārāyaṇa: And then, a young lady, also from ISKCON _____ [?]

Śrīla Śrīdhara Mahārāja: First General in the world was Hannibal, second Alexander, and third Napoleon. Is it not? No, third Julius Caesar, and fourth was Napoleon. Greece.

Hare Kṛṣṇa. Hare Kṛṣṇa. Through Arabia Indian culture went to Greece. From Greece to Europe. Greek and Latin, the primary language. And French, lingua franca, the general language in the whole of Europe was French language. Now perhaps English, is it not? Main language, international language, is perhaps English now. But before that in Europe it was French language. Hare Kṛṣṇa. Hare Kṛṣṇa.

Ha, ha. In Calcutta University when Subhash [Chandra Bose] Netaji, whether you know or not, he was a student in Presidency College. One Mr... English, British Professor, I forget the name, he was taking the class and making remark, "We were, it was the Romans that civilised us, and now it's our turn to civilise India."

Then the students protested. "Sir, you're taking class as is necessary you do your duty. But don't say so. We're not to tolerate that. India was long, long before civilised than Europe."

Again he, another day, he's again repeating that. "That it's the Romans that civilised us, and now it's our duty to civilise India."

And that day, Subhash and his party in Presidency College, when he was coming down through the stairs, from backside pushed and he fell and was wounded.

James was President at that time in the Presidency College. It was about nineteen sixteen, or fifteen or so, sixteen perhaps seventeen. Then he enquired and managed to take the name that Subhash was the leader of that party _____ [?] And then _____ [?] was Vice Principal, anyhow made provision for Subhash to read in the Scottish Church College, where from Swāmī Mahārāja also passed. Scottish Church College. Otton [?] his name was Otton, that Professor _____ [?]

But Roman civilisation was threatened and had to tolerate attack from the Barbarians, it is mentioned. And the Barbarians are none other than the Germans. And the Germans they were surcharged with more or less some Indian culture, and they were fighting against Romans. And Roman civilisation was crushed by the Barbarians, we're told at last, by Germans.

And Swāmī Mahārāja said, "When Paraśurāma came and He took a vow to finish the *kṣatriyas* from India, at that time many *kṣatriyas* they went, migrated towards Europe and mainly their place was Germany, that side."

Caspian. Kaśyapa _____ [?] Caspian Sea is Kaśyapa _____ [?] mentions the lake of Kaśyapa Ṛṣi, a renowned scholar in India in the Vedic school, Kaśyapa. Kaśyapa _____ [?] Caspian. Kaśyapa _____ [?] that side was Indian civilisation in the beginning.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Culture. If we really we want to conceive them, our object of life comes in three planes. Exploitation, renunciation, and dedication. Only in three planes we can live.

In the plane of exploitation, they may have subdivision, but general division is exploitation, enjoyment. Elevationists, wants to elevate himself from the environment, that is the tendency everywhere. That is a plane of life.

And then there's reaction. More sober class they find that the reaction is severe, so to acquire property here from the power, that is false economy, because equal and opposite reaction we're to suffer from. So they give up and recommend renunciation, like Buddhists, Śāṅkarites, they renounce, and go to a place, to a plane of life where, as we find our existence in deep slumber, dreamless slumber. That is *samādhi*. "We won't awake to the world, so no reaction possible and no suffering." So *mukti*, salvationist.

Elevationist and salvationist, and the third plane in the revealed scriptures by the interpretation of the great *paṇḍitas* like Rāmānuja, devotees. "No. These two are not only useless but harmful. The real plane of life, normal, happy plane of life, is the life of dedication. Don't exploit, don't make any loan from the environment, but try to give whatever small, you try to give yourself, dedicate yourself. And thereby as a reaction you'll get something. And that sort of giving must not be in this mortal plane. But if you're really sincere to dedicate you then naturally you'll come in connection with the higher and more subtle plane of life. The higher society you will get if you prepare yourself to give, to serve, naturally you'll have a proper master and whose position is superior to you. When you want to enjoy then you're forced to be associated with the lower section whom you can control and enjoy. But if you're prepared to, for dedication, then naturally the higher existence will invite you to help them. You are selfless, you have nothing to get back, purely want to dedicate, and that sort of nature will naturally draw your self to the relativity of the higher existence."

So *sevā*, dedication, that is the sum and substance of the sayings of the Vaiṣṇava School. The third plane of life where in an organic whole every unit is a dedicating member, and that is normal. Everyone is trying to help others, and by mutual, and there is the centre, the higher, the recipient. The highest entity, everything is for Himself. I generally quote Hegel, German philosopher. "Reality is By Itself and For Itself."

*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]

It is reflected, the Vedic truth is reflected in Hegel's statement. "For Itself."

"*Ahaṁ hi sarva-yajñānām, bhoktā.* I'm the only enjoyer, none else in the world, Whose enjoyment is helpful to the whole."

Reality must be By Itself and For Itself. By Itself, He's His Own cause, none has created. If anyone created Him He'll be of secondary existence. And For Itself, everything existing to satisfy Him. If His existence is to satisfy another, then that another will be the first thing, he'll be higher. So to be the Absolute this qualification must be, should have that everything for Him, to satisfy Him. Whatever movement is going on, only to satisfy Him. Such is the greatest qualification of the Absolute, and the cause of all causes, the cause of all existence. Everything for Him, to satisfy Him.

Who is He? What is His acquaintance? What is His nature? How is He?

Generally the philosophers say, the theistic philosophers divided into three classes.

Brahman, all accommodating, the highest entity who can accommodate everything within Him. That is the greatest aspect of the existence.

Another section say Paramātmā, the all permeating, entering everywhere and regulating. Paramātmā. All permeating, all pervading. That is the highest, not all accommodating.

And the third section, the all controlling, all enjoying, everything for Whom, that is Nārāyaṇa, Bhagavān.

Jīva Goswāmī gives the meaning of the Bhagavān, not only full of power of all phases, but *bhajanīya guṇa viśiṣṭha*. Who has got such nature that He naturally attracts everyone to serve Him. *Bhajanīya guṇa viśiṣṭha*. His very existence, appearance, attracts everything to serve Him, to love Him, to die for Him. He's got such beautiful qualification. That is Bhagavān. And the highest conception of Bhagavān is in Kṛṣṇa consciousness, Kṛṣṇa conception. That is given in the highest, greatest interpretation of the Vedic scriptures, that *Śrīmad-Bhāgavatam*.

And Mahāprabhu also, Who is supposed to be the incarnation, or another representation of Kṛṣṇa Himself, mixed along with His highest potency, Śrī Rādhā. Mahāprabhu Śrī Caitanya Deva, He gave us clearly that this is the real interpretation or purpose of all the revealed scriptures. Ungrudgingly to guide you to the highest goal which is the domain of love. Unconditional surrender towards the central power, or truth, which is beauty and affection. Not power, but affection is the highest and attracting thing for us all. We may understand or we may not understand, but the absolute position is that love, affection, that is higher than any sort of power, any power, any knowledge, anything, is love and affection. That is the real fulfilment we can have when our inner heart will approve that. Our inner existence only wants love and beauty and affection, and neither knowledge nor power.

So try, direct yourself to that direction. Kṛṣṇa conception of the Lord. The Infinite, He's greatest about His approach towards finite, perfect approach towards finite, that is the highest gain of the finite. Finite cannot approach, capture Infinite. But Infinite can come to finite. And when Infinite comes to the finite level, as if one of them, that is the highest gain of the finite.

That we find in Kṛṣṇa. He's carrying the shoes of His father. Then His mother's whip He's receiving and crying and praying to the mother. "Don't whip Me. I won't do all these things." In such way that Absolute has come to the finite, through love.

*nandaḥ kim akarod brahman, [śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ]*

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

In *Bhāgavatam* it's mentioned. "What wonderful things we're seeing. Who is Absolute, Brahmā, Śiva, and anyone, any conception of power and knowledge, when approaching Him they're all defeated. And such thing has come here as a child, as a common consort, towards the person, towards the *gopīs*? Eh? What sort of astonishing, wonderful method there is which can have a position of such intimacy with the Absolute? Such intimate relationship with the Absolute is impossible to think. But it's possible if we approach Him through a particular way. And what is that?"

And Mahāprabhu came with the instruction. "Take the Name in such and such way, and you'll find yourself one day there." Just get a ticket in the special train and you'll find you've reached the goal, Vṛndāvana. Take the Name of the Lord in the proper process, constitutional method. And then automatically you'll be led there.

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]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

The highest form of devotion is like this. *Anyābhilāṣa*, the fleeting desires. *Karma*, that elevationist tendency. *Jñāna*, the salvationist tendency. And such other things like *yoga siddhi* etc, all will be eliminated. And accept the method of devotion, and mainly through internal sincerity, *anurāga*. Not calculation, uncalculated, sincere, blind devotion towards the Lord, your object will be fulfilled. Such *sādhus*, such group of association is the most needy thing for us, so the *sādhu saṅga*.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.54]

The good association who can help us to go to that mystic place, of that home, of our dream. We can take the scriptures, and mainly the *sādhus*, the agents of that realm, of that plane, with their help. That is the long and short what they have to say.

Gaura Hari bol. Gaura Hari bol. [30:38 - 30:48 ?] Gaura Hari bol. Nitāi Gaura Hari bol. [30:53 - 31:25 ?]

Time is up. Now I want to take leave of you all. Be kind on me.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Then Subal went there, and anyhow Subal managed with the help of the she friends of Rādhārāṇī, Rādhā's dress was given to Subal. Subal was in age and appearance somewhat like Rādhā, and he was very near relative. So Subal was decked in the dress of Rādhā, and Rādhārāṇī was given the dress of Subal.

And in a novel [?] he told _____ [?] "One calf has come away and the cow is crying, so I've come in search of that calf."

So anyhow he entered into the _____ [?] and it was managed, the dress was changed, and Rādhārāṇī according to direction She's going in the dress of Subal towards the forest.

Then Kṛṣṇa found 'Subal is coming back.' And He was so mad, that Rādhārāṇī went nearby, anyhow.

"Subal, you've come back. What happened?"

Rādhārāṇī told Him, in the dress of Subal, "I could not manage to take Her. If You say I may go to Candrāvalī."

"No Subal. Candrāvalī won't do." In this way Kṛṣṇa was going, fainting.

And then Rādhārāṇī embraced Him. "You can't recognise Your Own servant, Your maidservant You can't understand? I'm so far from You that You can't recognise Me? I'm Your maidservant."

Then Kṛṣṇa _____ [?]

Badrinārāyaṇa: Is that in *Bhāgavatam* Mahārāja?

...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...holding the feet of Rādhā, drove Him out.

Badrinārāyaṇa: In Kurukṣetra?

Śrīla Śrīdhara Mahārāja: _____ [?] not found in Rāmacandra. *Aṣṭa-nayikā* _____ [?]

Eight stages of the Both in Their union, *aṣṭa*.

aher iva gaṭiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanj*]

Just as a serpent, the movement of the love is crooked. So with cause or without cause the difference comes _____ [?] [37:00 - 38:50 ?]

Bhidyate hr̥daya-granthiś. The seal of our inner heart will be broken, the seal within. The heart is sealed and that seal will be broken by such attempt.

And *chidyante sarva-samśayāḥ.* All doubts, suspicions, will be cleared, finally. When the seal will be broken, the flow that will come out, that will recognise its own thing naturally in that plane. So all doubts and suspicions will be cleared forever. 'This is my own, my heart's satisfaction to the highest intensity.' The heart will say when the seal will be broken, then it will know its own soil. 'This is my home.' *Sarva samśayāḥ.* All doubts will be gone.

And *kṣīyante cāśya karmāṇi.* Then only our spirit of attempt will go forever, no necessity. All doubts and suspicions cleared, and the seal opened, broken. *Bhidyate hr̥daya-granthiś.* That devotional transaction will begin, that eternal flow, that eternal activity, *nirguṇa.* Without any doubt and without any trouble, the automatic flow, the automatic life will be discovered, *nirguṇa,* automatic. Life will be discovered, and the question of labour, or the feeling of labour, will vanish, in the third.

First, seal will be broken, and everything will be fine and new and finished and *līlā.* Nothing to be added, nothing to be earned, all complete perfect flow, dynamic movement. *Bhidyate hr̥daya-granthiś.* That is the automatic dedication function will come. No question of earning labour, or doing anything, this, that, all vanished. And the *jñāna,* suspicion, *jñāna-karmādy-anāvṛtam,* the *karma,* 'I shall do something,' that spirit will go. And, 'I shall know many things, discover, inventing new things I shall give to the world,' that will also go. So knowledge, *jñāna-karmādy-anāvṛtam,* the automatic *līlā,* the pastimes of the Lord is there, and I'm a member, and forever I'm here. In the middle I was here, something. I was detached from that eternal flow of sweet life. *Svarūpe sabāra haya, golokete sthiti.*

*[kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā]
nitya-siddhasya bhāvasya prākṛtyam hr̥di sādhyatā*

["The process of devotional service, beginning with chanting and hearing, is called *sādhana-bhakti.* This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offence-less chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened."] [*Bhakti-rasāmṛta-sindhu,* 1.2.2]

[Part of *Caitanya-caritāmṛta, Madhya-līlā,* 19.177, purport]

What is *sādhana?* What is already within me, only to discover that, to remove the outcome trouble that came and deceived me, only to be relieved of that. It is already within. *Nitya-siddhasya bhāvasya prākṛtyam hr̥di sādhyatā.* What is *sādhana,* that means to end? To have my eternal own things within me.

Search for lost servant. Lord's loving search for lost servant. Lost servants, they're already there we're told. That is within them, already there. Anyhow by the peculiar *līlā, aher iva gatīḥ premṇaḥ, svabhāva- kuṭilā bhavet / ato hetor ahetos ca, yūnor māna udañcati. Līlā* is such, sometimes

separation, sometimes union. If there's no separation then union has no meaning, so *aher iva gatiḥ premṇaḥ*, not straight going, but like the serpent in the zigzag way.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. This śloka, when in my home...

86.12.20

Śrīla Śrīdhara Mahārāja: ...knowledge, all covering. The knowledge covering everything, all, universal line. *Bhidyate hṛdaya-granthiś*. Will be untied, will be uncovered, then only, *chidyante sarva-saṁśayāḥ*, all doubts will be cleared. And *kṣīyante cāśya karmāṇi*, in *eka-dasha kanda* Kṛṣṇa says, "mayi dṛṣṭe 'khalātmani, when I'll be seen everywhere." And in the beginning introductory chapter *Bhāgavatam* says, *dṛṣṭa evātmaniśvare*. That Infinite has no limit, *dṛṣṭa evātmaniśvare*. When that endless thing will come to our consciousness, then only, all *saṁśayāḥ*, doubts gone, no necessity of any knowledge, calculation. And no necessity of energising, *karma, jñāna*. We'll be relieved from these two tendencies, trying to know anything and everything, and to do something. These things will disappear automatically, eternal automation. We shall see that we're a member of eternal automation, the flow of love. Nothing necessary, all fulfilment.

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

Badrinārāyaṇa: Mahārāja. In the past you've given so many explanations of this śloka one book can be compiled. Yes. So many explanations. When that aeroplane crashed, and the black box, you remember that, the black box explanation you gave? And also, when all prejudices have been removed from the heart then the flow is possible. So many explanations you've given.

Śrīla Śrīdhara Mahārāja: *Bhidyate* _____ [?]

*yathā nabhasi meghaugho, reṇur vā pāṛthivo 'nile
evam draṣṭari dṛsyatvam, āropitam abuddhibhiḥ*

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [*Śrīmad-Bhāgavatam*, 1.3.31]

_____ [?] educative śloka. Just as we see the cloud in the sky, and the dust in the air. So everything, *draṣṭari dṛsyatvam*, we cannot see the sky, neither we can see the air, but with the help of the dust, and with the help of the cloud, we feel as if we're seeing the sky. But really we can't see. *Draṣṭari dṛsyatvam āropitam*.

We're subjective, we think Him to be objective. All subjective, that is subjective evolution, everything subjective, all subjective, all superior to us. Whatever we see, all superior to us, we're to see, because they're helping the service of Kṛṣṇa. So Uddhava wants to be a creeper. All worshippable, all revered, in Kṛṣṇa connection.

Yat kinca tina guṇa mukhi katha _____ [?] The worm, the straw, everything of Kṛṣṇa's connection, all subjective, nothing object. 'I'm servant of everyone.' Subjective means claiming

superiority and service claiming. 'I should serve them. I'm alone the serving unit.' At present we think that 'everything for me, I shall try to utilise for my purpose, I'm the centre.' No.

So vipada dharan bandhu van [?] Gurudeva says, "The disciples also, they have come to help me for service of Kṛṣṇa. I alone, I don't think myself eligible to serve Kṛṣṇa. He's so big, so high, so they've come to help me in my attempt to serve Kṛṣṇa."

Nitāi. Nitāi. *Draṣṭari dr̥syatvam, āropitam abuddhibhiḥ.* _____ [?]
We're seer, looker, we're thinking Him to be object of looking, seeing. And Who is *ānandamāya*, we think Him to be the object of our *ānanda*. He's full in His own *rasa*. By serving, we cannot make Him more satisfied. But trying to serve, we can get a part of His sweetness. He's sweetness Himself. By serving we cannot add anything to Him. Ha, ha. Eh? By rendering service to our superiors, really we cannot make any addition there. But on the other hand, we get.

Badrinārāyaṇa: Benefit.

Śrīla Śrīdhara Mahārāja: He's the source of all sweetness. In that process, if we approach, we connect ourselves with Him, we get sweetness. Purī Mahārāja?

Purī Mahārāja: Here.

Badrinārāyaṇa: _____ [?] In front, right there in front.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Gaurāṅga bole nagara _____ [?] What is His trial, or what trial, His *sādhana*? What is His acquisition, who does not melt, taking the Name of Gaurāṅga?

Badrinārāyaṇa: Ha, ha, melt, loses form.

Śrīla Śrīdhara Mahārāja: *Gaurāṅga bole*. Taking the Name of Gaurāṅga, if one does not melt, then what sort of acquisition he has acquired so far? Gaurāṅga bole nagara _____ [?] He'll lose his personality and will be like liquid thing.

Badrinārāyaṇa: He'll melt.

Śrīla Śrīdhara Mahārāja: Gaurāṅga is so powerful. He's of such type. Everything coming in connection with Him that will lose its own existence, and will melt, and will be one with.

Badrinārāyaṇa: Last night you were talking about that.

Śrīla Śrīdhara Mahārāja: Gaurāṅga bole nagara _____ [?]
"What type of creator has made me so more than stone? I cannot - that I'm going to be melted."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Who will take the Name of the Lord, as a subject, and pronouncing it as object, but really we're to address the Lord, and Lord on the super subjective area. And I'm addressing Him, "Hare Kṛṣṇa. Hare Kṛṣṇa." That means to lose my - by chanting His Name we shall lose our present status, from proprietor to the property. Proprietorship will be lost. When we shall address Him with this consciousness, no longer a recipient, a proprietor, but I'm a property. *Ādau kṛtā paścād kriyeta*. I'm His. I have no personality, ownership of my own. I'm addressing Him as He ordered, so on His behalf, as His servant I'm addressing Him. No individual loss and gain I have, I'm already a slave. I'm property, I'm not proprietor. In this way I'm addressing Him, my Master. Then, what will be the effect? I'm His slave, not proprietor, not owner of anything. I'm a property of Him and I'm addressing Him. What will be the purpose of addressing? To become more and more slave. Ha, ha. I'm His. I have no individual transaction. I'm advised to, that more and more slave mentality will come in me.

The Ramakrishna Mission say, "Gauḍīya Maṭha preaches for slave mentality. And we're preaching *so ham*, we're that biggest thing."

The aspiration from this side, but one who jumps into that ocean, then the aspiration just changes our opposite direction. Smallest, smallest, smallest of the smallest. Smallest of the smallest.

"I could not. They say that I have devotion but when I try to find, no, nothing, all empty. I'm the worst beggar, I do not know how to beg, so I'm not getting anything. So all, the whole environment, please be pleased with me. Vaiṣṇava _____ [?] All be gracious to me, I'm the worst point, I don't have anything."

To think such prospect is also dangerous. "I have nothing. I'm the worst beggar." The kingdom is such, everyone thinks "I'm the worst beggar. I'm not getting anything. Such infinite nectar on my front, but not a drop to drink."

"Water, water, everywhere, but not a drop to drink." That [Samuel Taylor] Coleridge's *Ancient Mariner* we read. "Water, water, everywhere, but not a drop to drink." He was in the mid ocean, that ship breaking, something like. But salty water but not to drink, so without drinking water we'll be mad. So "Water, water, everywhere, not a drop to drink."

So one Madrasi gentleman told, "What you say that Śrī Caitanya Deva is the highest ideal. But reading His life we're rather afraid that if this is the highest position, He's rubbing His face, doing this, that, running over the thorny ground, as a madman. And you say that is the highest ideal. It is dangerous to think." So,

bahye viṣajvāla haya, bhitarē 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*]

Mahāprabhu in that stage when Svarūpa Dāmodara and others are taking the Name of Kṛṣṇa and anyhow drawing His attention to this world, "Oh. I was experiencing such a high order of sweet experience, and you dragged Me here with this noise of Kṛṣṇa, Kṛṣṇa."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: The sound of Svarūpa Dāmodara is Kṛṣṇa, Kṛṣṇa in the ear, and is now drawing His senses to this world. And Mahāprabhu disgusted, "What a wonderful enjoyment, I had some experience, and you've drawn Me here with the noise of Kṛṣṇa, Kṛṣṇa. Eh?" Hare Kṛṣṇa.

Heno kale tumi sab kola hal kori _____ [?] "The jingling sound of the ornament when the *gopīs* are going to cave of Govardhana, and Kṛṣṇa approaching. And that atmosphere, transcendental experience, how sweet it is. And you dragged Me here in this plane saying Kṛṣṇa, Kṛṣṇa. What is this?"

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

_____ [?]

...

Śrīla Govinda Mahārāja: [and other Vaiṣṇava's sing *Śrī Śrī Prabhupāda-padma-stavakaḥ*. Eleven verses eulogising the divine qualities of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. With verse translations from *Śrī Kīrtana Mañjuṣā, The Treasure Chest of Divine Kīrtanas*. First Printing, 1986, p 23]

[20:27 - 29:46]

1

*sujanārbuda-rādhita-pāda-yugaṁ, yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padaṁ, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognised process for this era. (You preside over the Viśva Vaiṣṇava Rāja Sabhā, the beautiful assembly of pure devotees.) Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

2

*bhajanorjita sajjana-saṅghapatim, patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padaṁ, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, you shine forth as the natural leading monarch within the extremely advanced devotees' camp, and you are the exclusive, ultimate aim of the truly fallen, due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters

and the cheated. I eternally offer my respects unto that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

3

*ati-komala-kañcana-dīrgha-tanum, tanu-nindita-hema-mṛṇāla-madam
madanārbuda-vandita-candra-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, your divine figure is so graceful and delicate, your skin so soft, and your towering stature so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of the golden lotus stems as countless Cupids offer their humble respects to your lotus toes, which are like glowing white petals of the radiant moon. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

4

*nija-sevaka-tāraka-rañji-vidhum, vidhutāhita-huñkṛta-simha-varam
varaṇāgata-bālīśa-śanda-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their heart’s desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender lotus feet gracefully bestow the ultimate benefit for the innocent. I eternally offer my obeisances to that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

5

*vipulī-kṛta-vaibhava-gaura-bhavam, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-gaṇārpita-gaura-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga’s holy abode, Śrī Māyāpur Dhāma, and you have openly declared the nature of Śrī Gaurāṅga’s mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura’s holy feet in the hearts of your deserving servitors. I eternally offer my respects unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

6

*cira-gaura-janāśraya-viśva-gurum, guru-gaurakīśoraka-dāśya-param
paramādṛta-bhaktivinoda-padam, praṇamāmi sadā prabhupāda-padam*

[“O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga’s devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kīśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.”]

7

raghu-rūpa-sanātana-kīrti-dharam, dharaṇī-tala-kīrtita-jīva-kavim

kavirāja-narottama-sakhya-padam, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

*kṛpayā hari-kīrtana-mūrti-dharam, dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, you serve the living entities by mercifully revealing your divine personality as the embodiment of Lord Kṛṣṇa's spiritual glories, and in doing so, you eliminate the offences which burden the Earth planet. Your loving disposition is more affectionate than even a father to the followers of Lord Gaurāṅga. I eternally offer my respects unto that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

*śaraṇāgata-kiṅkara-kalpa-tarum, taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, just like a transcendental desire tree, you fulfil all the desires of the Lord's unalloyed servants. Your firm and patient nature insults the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great administrative demigods like Durgā Devī and King Indra. I eternally offer my respects unto that wonderful effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

*parahamśa-varam-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, all the great *mahā-bhāgavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the great stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

*vṛṣabhānu-sutā-dayitānucaram, caraṇāśrita-reṇu-dharas-tam-aham
mahad-adbhuta-pāvana-śakti-padam, praṇamāmi sadā prabhupāda-padam*

["O Śrīla Prabhupāda, since you are an exclusive servitor of the daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. How wonderfully potent is your divine powerhouse! Just see how it invigorates the most downtrodden souls. I eternally offer my respects to the wonderful effulgence that emanates from the lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

...

Śrīla Govinda Mahārāja: [29:50] *Daśakam*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [and other Vaiṣṇava's sing] *Ācārya-vandanā*, from Śrī Chaitanya Sāraswat Maṭh's, *Kīrtana Guide*, 4th Edition, page 11-13, which has no verse translation. An English verse translation was found @ scsmathinternational.com

[30:10 - 44:44]

Ācārya-vandanā

1

*jayare jayare jaya, paramahamṣa mahāśaya, śrī-bhaktisiddhānta sarasvatī
goswāmī ṭhākura jaya, parama karuṇāmaya, dīnahīna agatira gaṭi*

[Glory, glory, glory to Śrī Bhaktisiddhānta Sarasvatī Goswāmī Ṭhākura, this great swan-like perfect personality, abode of highest mercy, who is the path and refuge for the low and miserable who have no refuge!]

2

nīlācale haiyā udaya, śrī-gauḍa-maṇḍala āśi', prema-bhakti parakāśi, jivera naśilā bhava-bhaya

[Emerging in Nīlācala, he came to the land of Śrī Gauḍa Maṇḍala and revealed loving devotion, destroying the souls' fear of material existence.]

3

*tomāra mahimā gāi, hena sādhyā mora nāi, tabe pāri yadi deha śakti
viśvāhite avirata, ācāra-pracāre rata, viśuddha śrī rūpānugā bhakti*

[I have no capacity to sing your glories, but I can sing them if you give me the power. To bring pure unadulterated devotion in the line of Rūpa Goswāmī for the continuous welfare of the entire universe you deeply engage in preaching and practising.]

4

śrī pāṭ khetari-dhāma, ṭhākura śrī-narottama, tomāte tānhāra guṇa dekhi

śāstrera siddhānta-sāra, śuni lāge camatkāra, kutā kika dite nāre phānki

[I see in you the qualities that Śrī Narottama Ṭhākura, who appeared in Śrīpat Khetari Dhāma, had. Hearing the essence of the scriptural conclusions, all false arguments based on logic lose their power to deceive.]

*śuddha-bhakti-mata yata, upadharma-kavalita, heriyā lokera mane trāsa
hāni' susiddhānta-vāna, upadharma khāna khāna, saj janera vādāle ullāsa*

[Your teachings of pure devotion devour all non scriptural religious practices—seeing this, people become terrified. Striking with the supreme conclusions you break all non scriptural practices into pieces which increases the joy of all pious men.]

*smārta-māta jaladhara, śuddha-bhakti ravi-kara, āchchhādila bhāvīyā antare
śāstra-sindhu manthanete, susiddhānta jhañjnāvāte, uḍāilā dig-digantare*

[The rain clouds of *smārta brāhmaṇas* (skilled in law and logic) cover the sunshine of pure devotion, although it still remains there at the core. Churning the ocean of the scriptures and creating a storm of the highest teachings, you cleared and delivered all directions.]

*sthāne sthāne kata maṭha, sthāpiyācha niṣkapaṭa, prema-ṣevā śikhāite jīve
maṭhera vaiṣṇava gaṇa, kore sadā vitarāṇa, hari guṇa-kathāmṛta bhave*

[Sincerely, you established so many temples to teach the souls loving service to the Lord. The Vaiṣṇava residents of these temples incessantly spread the nectar of the glories of the Lord.]

*śuddha-bhakti-mandākinī, bimala pravāha āni, śītala karilā tapta-prāna
deśe deśe niskiñcana, prerilā vaiṣṇava gaṇa, vistārite hariguṇa gāna*

[The pure current of the Mandākinī river of pure devotion cools and soothes the burning souls. You sent devotees, free from material desires, from place to place to spread the glories of the Lord.]

*purve yathā gaura-hari, māyāvāda chheda kari, vaiṣṇava karilā kāsīvāsī
vaiṣṇava darśana-sukṣma, vicāre tumi he dakṣa, temati toṣilā vārāṇasī*

[Before, Gaura Hari converted the *māyāvādī* section of the Kāsī residents into Vaiṣṇavas. In the same way you graced the residents of Vārāṇasī by expertly showing the distinction of subtleties of Vaiṣṇava vision.]

*daiva-varṇāśrama-dharma, hari-bhakti yāra marma, śāstra-yukta karilā niścaya
jnāna-yoga-karma caya, mulya tāra kichhu naya, bhaktira virodhi yadi haya*

[You ascertained devotion to the Lord as the core principle of *daiva-varṇāśrama-dharma* in accordance with the purport of scriptures and made it clear that all attempts of *karma, jnāna, yoga*, etc. have no value if they are averse to devotion.]

11

*śrī-gauḍa-maṇḍala bhūmi, bhakti-sange parikrami, sūkīrti sthāpilā mahāśaya
abhinna vraja-maṇḍala, gaūḍa-bhūmi premojvala, pracāra haila viśvamaya*

[You became renowned as a great soul who started *parikramā* of Śrī Gauḍa Maṇḍala in the company of devotees. You preached all over the world about the land of Gauḍa that is non-different from Vraja Maṇḍala and filled with the radiance of devotional love.]

12

*kuliyāte pāyaṇḍīrā, atyācāra kaila yā'rā, tā savāra dosa ksamā kari'
jagate kaile ghoṣaṇā, 'taroriva sahiṣṇuna', hana 'kīrtaniyah sadā harih'*

[You forgave all sins and atrocities of offenders residing in Kuliya (Navadwīpa). You have declared that to always chant the Holy Name one must be more tolerant than a tree.]

13

*śrī-viśva-vaiṣṇava-rāja, sabhāmadhye "pātrarāja", upādhi-bhūṣaṇe vibhūyita
viśvera maṅgala lāgi', haiyācha sarva tyāgi, viśvavāśī jana-hite rata*

[Adorned with ornamental titles, you are the leader in the assembly of the Vaiṣṇava kings of the universe. You gave up everything for the benefit of the entire world and dedicated yourself intensely to the benefit of the souls of the universe.]

14

*karitecha upakāra, yāte para upakāra, labhe jīva śrī kṛṣṇa-sevāya
dūre yāya bhava-roga, khaṇḍe yāhe karma bhoga, hari pāda padma yā'te pāya*

[You spread the benefit by getting which the souls get service to Śrī Kṛṣṇa—their heart disease goes far away, all enjoyment and selfish pursuits break apart, and the soul attains the lotus feet of the Lord.]

15

*jīva moha-nidrā gata, jāgā'te vaikuṅṭha duta, 'gauḍīya' pāthāo ghare ghare
uṭhare uṭhare bhāi, āra ta samaya nāi, 'kṛṣṇa bhaja' bole uccaisvare*

[As a messenger of the spiritual world, you send Gauḍīya Vaiṣṇavas house to house to awaken the souls sleeping in illusion, "Wake up! Wake up, brother! You have no time left! Loudly chant 'Serve Kṛṣṇa!'"

7

16

*tomāra mukhāra vinda, vīgalita makaranda, siñcita acyuta-guṇagāthā
śunīle juḍāya prāṇa, tamo moha antarddhāna, dūre yāya hrdayera vyathā*

[Hearing verses, drops of molten nectar coming from your mouth, glorifying the Infallible Lord soothes our being and dissipates darkness and illusion, and all heart pain goes far away.]

17

*jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare
tava guṇa vīṇādhāri, mora kaṇṭha-vīṇā dhari', avaśete valāya āmāre*

[I know that there is not a slightest drop of deceit known within you. Your glory is like a player of a *vīṇā*—they have seized the *vīṇā* of my throat and, paralysing me, they force me to sing.]

18

*vaiṣṇavera guṇa-gāna, karile jīvera trāṇa, suniyāchi sādhu guru mukhe
kṛṣṇa bhakti samudaya, janama saphala haya, e bhava-sāgara tare sukhe*

[Singing the glories of the Vaiṣṇavas rescues and protects the *jīva* soul. I heard this from the mouth of *sādhus* and my Guru. When there arise devotion to Lord Kṛṣṇa, the life becomes successful, and the soul can happily cross this ocean of material existence.]

19

*te-kāraṇe prayāsa, yathā rāmanera āśa, gaganera cānda dhari vāre
adoṣa-daraśī tumi, adhama patita āmi, nija guṇe kṣamivā āmāre*

[My attempt is like that of a dwarf who wants to catch the moon in the sky. You never see anyone's faults, and I am extremely fallen. Please forgive me for being what I am.]

20

*śrī gaurāṅga-pāriṣada, ṭhākura bhaktivinoda, dīnahīna patitera bandhu
kalītamah vināśīte, ānilena [avanīte, toma' akalanka pūrṇa indu]*

Śrīla Bhaktivinoda Ṭhākura is an associate of Śrī Gaurāṅga Mahāprabhu and a friend of all low and fallen souls—to dispel all darkness of this dark age, he brought to this earth you, a spotless full moon.]

21

*kora kṛpā vītarāṇa, premasudhā anukṣaṇa, mātīyā uṭhuka jīva gaṇa
harināma-saṅkīrtana, nācuka jagata-jane, vaiṣṇava-dāsera nivedana*

[Please bestow your mercy so that, incessantly intoxicated by the nectar of love of God, the souls arise. May the whole world dance in the *saṅkīrtana* (congregational chanting) of the Lord's Holy Names. This is the humble petition of this servant of Vaiṣṇavas.]

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Śrīla Śrīdhara Mahārāja: ...not a hill, or mountain, but here the comparison that Caitanya Deva is a lake.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Śrī Caitanya Deva *amṛta-sara*. The very fountain-head of all nectarine Kṛṣṇa consciousness. *Amṛta-sara*, the substance, the gist of the nectar. Kṛṣṇa *līlā*. And *tāra śata śata dhara*. Hundreds of streams are coming out from there, that is Caitanya *līlā*. *Daśa-dike vahe yāhā haite*. And it's running towards ten directions. Hundreds of streams originating from the lake of Caitanya Deva, so many streams of its very substantial nectar are running towards ten directions. Hundreds of streams collect.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, [sarovara akṣaya, mano-hamṣa carāha' tahate]*

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

And that is known the very source from which, *kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya*. Non-diminishing lake of nectar from where hundreds of Kṛṣṇa consciousness streams are running towards ten directions.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-hamṣa carāha' tahate*

"O devotees, *hamṣa*, that is swan, you come and engage your mind, have your attention in that *sarovara*, that lake."

And the allegorical representation has been continued longer. But here as if it may be thought that Kṛṣṇa *līlā* is the outcome of Caitanya *līlā*. Caitanya *līlā* is the original, and from there, like fountains, the Rādhā- Kṛṣṇa *līlā* is coming out. Both combined in Caitanya *līlā*, and when They're separating and They're differentiating Themselves from oneness it becomes...

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa

Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

Generally it is thought because it is in Kali, and that is in Dvāpara, so Caitanya *līlā* is the after effect, supplementary of Kṛṣṇa *līlā*. But here it is said that Caitanya *līlā* is the original thing. Both combined and there from coming Kṛṣṇa *līlā*. And there is a lake of infinite nectar and Kṛṣṇa *līlā* is coming out of it anything Kṛṣṇa *līlā*. But not mountain but it is a lake. And so many devotees are also swans, and so many other birds, and so many bees, they're also sucking the sweet honey from so many *padma*, lotus. And also *kumud* means - what is the English of *kumuda*, that red *padma*? What grows in the water, that red thing, *kumud*, and the white, *kala*, and the red is *kumud*. And the lotus is some other thing. *Kumud* generally grows in moonlight, and red *padma*, the lotus, wants for nourishment the sunlight, *padma* connected with sunlight. And *kumud* that is connected with the red flowers in the water it grows by the contact of moonlight. *Śreyaḥ kairava candrikā vitarāṇam* [*Śikṣāṣṭakam*, 1] *Kairava* means *kumuda*, that red flower in the lake, or tank.

So volcano, this Tavin Kṛṣṇa he expressed to me much appreciation about volcano. "A very nice book." Your comparing the touch of your hand and brain gives a very wonderful effect to the writing.

Bhakti Sudhira Goswami: No Mahārāja, it's what you've given is so sweet.

Śrīla Śrīdhara Mahārāja: That may be my thought but it's scattered, dislocated, but to organise that so...

Bhakti Sudhira Goswami: Mahāyogī Mahārāja is working very hard also to do that. Mahāyogī Mahārāja he deserves some...

Śrīla Śrīdhara Mahārāja: He helps you in this way?

Bhakti Sudhira Goswami: O yes, he...

Śrīla Śrīdhara Mahārāja: In the analysis, and then the adjustment, harmonise them.

Bhakti Sudhira Goswami: Yes.

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

Bhakti Sudhira Goswami: You gave these talks at different times about Mahāprabhu. So we gave them some systematic presentation.

Śrīla Śrīdhara Mahārāja: Yes. That systematic presentation that is a very rare quality, to systematise.

Jīva Goswami says, "What Gopāla Bhaṭṭa Goswami left, Grantha bhut grantha mas grantha mastitam _____ jivaka [?] Here and there so many *śāstric* things were kept by Gopāla Bhaṭṭa Goswami. And Jīva Goswami says that, "I'm writing them

in a systematic form." _____ jivaka [?] "A small person like Jīva he's systematising the scattered collections of Gopāla Bhaṭṭa, and he's publishing in the form of book." Jīva Goswāmī says so.

_____ [?] In the introduction of *Sat-Sandarbha* Jīva Goswāmī has written like that. "What I'm leaving, the substance I collected from the writings of Gopāla Bhaṭṭa, who comes from the southern country, whose family were disciples of Rāmānuja Sampradāya. So they come from Vaiṣṇava and *brāhmaṇa* families. And what he has given to us I'm only systematising and giving in the form of a book to you."

Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: *bhakta-rūpa-svarūpakam, bhaktāvatāram bhaktākyam namāmi bhakta*
_____ [?]

Devotee: Kṛṣṇa Caitanya Sangitam [?]

Devotee: Vande Śrī Kṛṣṇa Caitanya.

Śrīla Śrīdhara Mahārāja: _____ [?] *pañca-tattvātmakam kṛṣṇam*
bhakta-rūpa-svarūpakam.
_____ [?]

Devotee: *Vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca, śrī-rūpam sāgrajātam.*

Devotee: _____ [?] Vande Śrī Kṛṣṇa Caitanya Nityānanda jagad guroh.

Śrīla Śrīdhara Mahārāja:

pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non-different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."]

[*Śrī Pañca-tattva Praṇāma*]

Bhaktāvatāram, _____ [?]

...

...the *sādhus* can create *tīrtha*. Just as in market the dealers also come to sell their property and the purchasers also come. So wherever, this is heard from Guru Mahārāja, wherever this transaction, some giver, the *sādhus* are giving, and there are some receiving this *paramārtha*, the spiritual wealth. Spiritual articles are the spiritual transaction market of spiritual articles, that is *tīrtha*, that becomes *tīrtha*. Just as like the market of dealing the spiritual articles, that becomes *tīrtha*, like market. *Tīrtha* means spiritual market.

Bhakti Sudhīra Goswāmī: Hmm. Like *Nāma Hatta*.

Śrīla Śrīdhara Mahārāja: *Nāma Hatta*. Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So what should I tell him?

Śrīla Śrīdhara Mahārāja: Yes, initiation he may get within few days.

Devotee: No, not about him. Who wants to take *kṣetra sannyāsa*.

Śrīla Śrīdhara Mahārāja: *Kṣetra sannyāsa*. That is your consideration whether he'll be able to keep it.

Devotee: Maintain it.

Śrīla Śrīdhara Mahārāja: With steadiness, and the deep faith and the steadiness. You consider, otherwise you have allowed that and after few days he'll fly away.

Bhakti Sudhīra Goswāmī: No, he's very steady. For the last eight, ten years he's doing *pūjā* day and night.

Śrīla Śrīdhara Mahārāja: Very steady, steadiness, and also the depth of it.

Devotee: He's been doing this *pūjā* for the last eight or ten years. He's qualified for that, and his tendency is towards worshipping, not for preaching so much, but he loves to worship. So if he's able to maintain *kṣetra sannyāsa* he can give him that, he can be given *kṣetra sannyāsa*. What do you think?

Śrīla Śrīdhara Mahārāja: There's one danger, if one person is engaged in *arcana*, particular duty, may be familiar with the lady group.

Bhakti Sudhīra Goswāmī: He has no connection.

Śrīla Śrīdhara Mahārāja: And that may not disturb his spiritual life.

Devotee: He has not any connection like that, there's no connection.

Bhakti Sudhīra Goswāmī: He's very much disassociated from ladies.

Śrīla Śrīdhara Mahārāja: _____ [?] consider. The intimate, who are the worshipper, the intimate connection with the ladies generally takes place there. They're giving *pūjā* also etc and he should be saved from that possible disadvantage. Considering that you will give.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: Generally his mind is aloof, he's generally disassociated with the ladies. But still, it may be considered further.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Also, he brought with him one Śālagrāma-śilā, that *pūjārī*. So he worships strictly. But we know generally Mahārāja does not approve...

Śrīla Śrīdhara Mahārāja: There's Śālagrāma-śilā of different type. The symptoms should be consulted, and there are different, very strict Śālagrāma, then there are worshipping, then the special rules, regulations are necessary otherwise that will be offensive. That gentleman, that Pradyumna perhaps, worshipped the Śālagrāma. Girīdhārī, to worship Girīdhārī that is safe, but to approach to worship Śālagrāma that is *vidhi-mārga*. We must be very careful about that.

Bhakti Sudhīra Goswāmī: Yes. But it is already there.

Śrīla Śrīdhara Mahārāja: And they're of different nature, it is mentioned in the *Hari-bhakti-vilāsa* and ____ *Purāṇa* worshipping may be dangerous.

Devotee: How long has it been worshipped?

Bhakti Sudhīra Goswāmī: For more than a year, maybe year and a half.

Śrīla Śrīdhara Mahārāja: So I don't recommend Śālagrāma worshipping.

Devotee: But He's been worshipped for more than a year. Śālagrāma-śilā he's already worshipping...

Śrīla Śrīdhara Mahārāja: _____ [?] one year nothing.

Devotee: And so far we can see the prosperity of the temple.

Śrīla Śrīdhara Mahārāja: Very carefully you'll have.

Bhakti Sudhīra Goswāmī: So we should continue for now?

Devotee: So far we're seeing advancement, prosperity of the temple, so it is auspicious sign.

Śrīla Śrīdhara Mahārāja: It may be continued...

Devotee: With much caution.

Śrīla Śrīdhara Mahārāja: ...but for further extension we should be very careful.

Bhakti Sudhīra Goswāmī: Yes. We don't want to continue in that line any further.

Devotee: Now He's already become the Lord of that place, so He likes to be worshipped there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

Bhakti Sudhīra Goswāmī: He's seen under Mahāprabhu. So sometimes I think it's shown that worship is that Mahāprabhu is superior conception.

Devotee: Actually _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard about the Parama, who took *sannyāsa*, that gentleman from Columbia?

Bhakti Sudhīra Goswāmī: Oh, Paramadvaiti Mahārāja. He spoke to me from Miami. When he reached America he called me on the telephone.

Śrīla Śrīdhara Mahārāja: But you say Hridayānanda wants to beat me for my temperament...

Bhakti Sudhīra Goswāmī: Yes, but he won't...

Śrīla Śrīdhara Mahārāja: ...but does he know that you have given him *sannyāsa*?

Bhakti Sudhīra Goswāmī: By now he may know. But he'll not consider what he does that that is connected with you. He won't look at it that way. Hridayānanda Mahārāja will consider Guru Mahārāja independently of Paramadvaiti Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Hridayānanda Mahārāja he thinks about you always independently of Paramadvaiti Mahārāja. He doesn't want know you, understand you, through him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: When I gave him Guru Mahārāja's explanations, his ontology on different things, he said, "I'm very satisfied to hear this." He said, "This is very satisfying and very reasonable." And he said, "I can understand on lower levels some distortion may be, some misrepresentation. Because some things that Guru Mahārāja says they get distorted or misrepresented to ISKCON. But anyone that we can meet with personally we can convince them otherwise."

Devotee: This is the opinion of Hridayānanda Mahārāja, "That sometimes Śrīdhara Mahārāja's explanations are miss-presented and it is presented in distorted way. But that is seen on the lower level, but on the higher level it is not seen, we understand..."

Bhakti Sudhīra Goswāmī: He said he likes to hear from me or Akṣayānanda Mahārāja to represent Guru Mahārāja.

Devotee: And he recognises Bhakti Sudhīra Mahārāja and Akṣayānanda Mahārāja as the best representatives...

Śrīla Śrīdhara Mahārāja: Of my thought?

Devotee: Yes, of you. Real representatives, so he wants to hear through them.

Bhakti Sudhīra Goswāmī: But also, amongst our *sannyāsīs* there's sometimes some differences already coming.

Śrīla Śrīdhara Mahārāja: Especially Parivrājaka?

Bhakti Sudhīra Goswāmī: That is not important, that isn't, no.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja?

Bhakti Sudhīra Goswāmī: That, Akṣayānanda Mahārāja, Aranya Mahārāja, that is significant. Because everyone will think, 'I know what is Guru Mahārāja's desire.'

Śrīla Śrīdhara Mahārāja: Who says?

Bhakti Sudhīra Goswāmī: Everyone.

Devotee: Though harmony is very natural but still sometimes becomes rare. Again, that kind of problem coming, difference of views.

Bhakti Sudhīra Goswāmī: Will always be there. So then I wonder, in Mahārāja's absence, if he has any special directions?

Devotee: For putting the situation right?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?] Bhakti Sudhīra Mahārāja's he's anxious about that, "After your disappearance, in your absence, how these things can be harmonised, special directions."

Bhakti Sudhīra Goswāmī: He's given many instructions we already know, but if there's some special instructions?

Devotee: That's why there's some special instructions for that, how to harmonise all these things?

Bhakti Sudhira Goswami: Or what is Mahārāja's desire?

Devotee: Some common instruction should be there, basic.

Śrīla Śrīdhara Mahārāja: Ha, ha. We see our Guru Mahārāja departed, still litigation is there.

Bhakti Sudhira Goswami: Yes.

Devotee: What to do?

Śrīla Śrīdhara Mahārāja: An example, so you know from the beginning I wanted an independent institution for you.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: By cooperation you will go on with activity as you understand you can follow. Many things are different, like the social consideration, especially of the west. And that should also be considered to some extent, to form a working cooperating basis. The ISKCON is there and you may learn something from that experience also, and how to form, how to make _____ [?] of you. Different temperament, we can't enforce anyone against his independent will. Only on the basis of cooperation, how we'll be able to go on in any united way you are to look out.

Devotee: He's just speaking on principle.

Bhakti Sudhira Goswami: Yes.

Devotee: And real harmony always depends on the sacrifice with each other.

Śrīla Śrīdhara Mahārāja: Not absolute authority of anyone but in cooperative mood you are to connect yourselves. Hare Kṛṣṇa. Hare Kṛṣṇa. You have some independent position. But Akṣayananda Mahārāja he's here, he wants to have his own separate position there on the other side, Madhyadvīpa. And this land that will be a seat of the common cause. And he wants to have his own special seat there in Madhyadvīpa. As far as I understand. But you are mainly to evolve the organising, and I may give some suggestion.

[28:00 - 28:56 ?]

Bhakti Sudhira Goswami: I have one other question, it's a small question. That in the temple for giving class, there's *vyāsāsana* should be given to the speaker.

Śrīla Śrīdhara Mahārāja: That is temple or this nat mandeer, something?

Bhakti Sudhira Goswami: Well ours is combination, combined temple, nat mandeer.

Śrīla Śrīdhara Mahārāja: _____ [?] class gone?

Bhakti Sudhīra Goswāmī: Yes, in that section.

Śrīla Śrīdhara Mahārāja: *Vyāsāsana* will be there. All right. Then, what's the difficulty?

Bhakti Sudhīra Goswāmī: Well, whether or not, should there be...

Śrīla Śrīdhara Mahārāja: If superior persons come, then whether the junior will take the *vyāsāsana* when speaking, explaining *Bhāgavatam*? That is your question?

Bhakti Sudhīra Goswāmī: That's one question. Also, for Ācārya, if there's Ācārya, should there be a separate one, only for that Ācārya? Or should others also sit on that?

Śrīla Śrīdhara Mahārāja: ____ [?]

Devotee: When other Ācāryas will go there...

Bhakti Sudhīra Goswāmī: No, in a temple there may be an Ācārya, and there may be *vyāsāsana* for that Ācārya who regularly speaks. Should there only be one? And whose ever speaking they may sit there? Or should there be two?

Śrīla Śrīdhara Mahārāja: Ācārya should be given separate honourable seat.

Bhakti Sudhīra Goswāmī: Yes. Like in the San Jose temple there's one *vyāsāsana* where I speak, and I have another one for guest *sannyāsīs* and other speakers. Is that correct?

Śrīla Śrīdhara Mahārāja: In the presence of so many Ācāryas if anyone is appointed to speak from the *vyāsāsana* he will take permission, he will bow down to the Ācāryas, take permission and take their seat, and then he can go on explaining.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: And he's saying, "In San Jose temple when Ācārya will speak, will deliver lecture, will deliver Hari *kathā*, then on which *āsana* he generally sits. And when others will go to deliver Hari *kathā* should they use that same *āsana* or separate *āsana*, different *āsana* from the Ācārya's *āsana*? Their seats will be different?"

Śrīla Śrīdhara Mahārāja: That depends upon the position of those mutual friends. You have seen when Swāmī Mahārāja was in a seat...

Bhakti Sudhīra Goswāmī: He took you on the same *vyāsāsana*.

Śrīla Śrīdhara Mahārāja: ...he voluntarily took me to take seat.

Bhakti Sudhīra Goswāmī: That's clear, with his sanction.

Śrīla Śrīdhara Mahārāja: The Ācārya will respectfully request to take seat, honourable friend.

Devotee: That is in a special case. But generally other seats will be a little lower than the seat of Ācārya, because Ācārya's seat has got some special respect. And when others...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. That is clear Mahārāja.

...

Śrīla Śrīdhara Mahārāja: I was challenged by a *paṇḍit*. When I reached here they knew that I had gone to Gauḍīya Vaiṣṇava School behind, *sannyāsī*, reached here to find a suitable place to live. He challenged me, a permanent *paṇḍit* here. I told him that reading *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, this conclusion I have reached that the *varṇāśrama dharma* you profess that has culminated in Vaiṣṇavism. Vaiṣṇavism, the after, the highest thing where these all culminate.

Then they challenged, "Only it is in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*?"

Then *Bhakti-rasāmṛta-sindhu* I printed and sent a copy to that *paṇḍit*. How the Vaiṣṇava *dharma* is the only *dharma* and higher than the position of all other creeds. You consider from this.

In the last days that *paṇḍit* wanted a shelter in our *āśrama*. "I shall pay something." He was the Principal here of the local Sanskrit College.

I told him I won't want any money from you. You'll stay in the *āśrama* and you'll do some service for the Mission. But he died soon.

...

Bhakti Sudhīra Goswāmī: ...today is a good day?

Śrīla Śrīdhara Mahārāja: Only one gentleman?

Bhakti Sudhīra Goswāmī: Yes, one.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīra Goswāmī: Premānanda.

Śrīla Śrīdhara Mahārāja: Then ask Kṛṣṇa Sharan prabhu to make arrangement, today is a good day.

This Thursday he's going away?

Bhakti Sudhīra Goswāmī: Yes, next week.

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhira Goswami: Premānanda, on twenty ninth.

Śrīla Śrīdhara Mahārāja: Who will go?

Bhakti Sudhira Goswami: Premānanda.

Śrīla Śrīdhara Mahārāja: Premānanda will go?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: On Thursday?

Bhakti Sudhira Goswami: Yes, on Thursday he will go.

Śrīla Śrīdhara Mahārāja: Thursday? Then today is the day.

Bhakti Sudhira Goswami: Today is the day.

Śrīla Śrīdhara Mahārāja: So make arrangement with Kṛṣṇa Sharan prabhu. Today is a good day.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: And Thursday was good, but when he has to go then that day, today is suitable?

Bhakti Sudhira Goswami: Yes.

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

...

Śrīla Śrīdhara Mahārāja: ...flattery of a devotee. To maintain ones own position, not to flatter the Vaiṣṇava or Guru or *śiṣya*. The distinction between flattery and devotion. Do you follow?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Flattery is not devotion. To extend ones own self, to preach ones own glory, hypocritically he's showing too much devotion towards Vaiṣṇava, insincere flattery. Do you understand the distinction? Flattery.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Flattery is to use the Vaiṣṇava for ones own service. *Nāma baddhi, papa buddhi*. I shall commit sin and by taking the Name I shall wash them off. With this idea if we go on taking Name, that is offence to Name, not Name pure. So also Guru, Vaiṣṇava, they also can be used in that sinful idea, object. I want to mean this, that there are many ISKCON - ites, they're only

making flattery to Swāmī Mahārāja, eliminating his real purpose, ignoring that. That is not Guru *bhakti*. What is the real purpose of Guru, to understand that and to take risk, to preach that, that is devotion. And not to take the advantage of them and try to establish himself in that plea, that is not that. *Nāma baddhi, papa buddhi*. So Vaiṣṇava *sevā*, Acilay nijate ke pratistha para chesla [?] that is not devotion proper. To praise the Vaiṣṇava, though we cannot finish the real praise of Vaiṣṇava, they're infinite, their qualities are infinite and we cannot finish singing their quality. That is one thing. And to use that flattery to establish ones own self that is not devotion, that is *Nāma baddhi, papa buddhi*. Vaiṣṇava _____ [?] to search after ones own mundane interest by taking the name of the Vaiṣṇava and praising them outwardly. Devotion proper.

*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]

To support exploitation by sham devotion. A very subtle thing. We should sing the glory of the Vaiṣṇava and that is real life. But to misuse that for ones own mundane purpose, that is not devotion, that is a plea to establish ones own self. That should be avoided. Guru *bhogi*, they're known as Guru *bhogi*, generally, here in India. Guru *bhogi*, who wants to enjoy, exploit his Guru. Guru and Vaiṣṇava to exploit the name of them to establish ones own self. That is Guru exploitationist, Vaiṣṇava exploitationist. The exploitation in the form of praise of the Vaiṣṇava and Guru, that is not devotion, that is *aparādha*. There's Vaiṣṇava *sevā* and Vaiṣṇava *aparādha*. Guru *sevā* and Guru *aparādha*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Anyhow we can still hear what you say.

Śrīla Śrīdhara Mahārāja: *Nāma baddhi, papa buddhi*. And Vaiṣṇava *sevā*, Guru *sevā* _____ [?] Internal searching, what is devotion? What is Guru *bhakti*? To show - apparently it is very encouraging and to establish they have so much devotion to Guru. But who is Guru? What is his service? Who wants to exploit him? There are ten kinds of *Nāma aparādha*. Externally, superficially taking the Name, but internal object is something else. Who are *Nāma aparādha* are Vaiṣṇava *aparādha*, and that Vaiṣṇava *aparādha* is such a _____ [?] To kill him in the name of his service. To destroy his internal _____ [?] his internal desire, good will, to kill his good will in his name. Outwardly taking his name, with that plea I'm killing his real good will. Guru *bhogi* and Guru *sevi*. Guru *bhogi*, Guru *tyāgi*, and Guru *sevi*, three classes. One to serve Guru, one to renounce Guru, and to exploit Guru. Guru and Vaiṣṇava, everything, to exploit, to renounce, and to serve. There the _____ [?] is out, what is devotion, what is propaganda, what is preaching? And if we're preaching him, Guru, or preaching you? Preaching himself or preaching Gurudeva, Vaiṣṇava, research. To exploit Guru, to serve Guru, or to renounce Guru, three phases of life. And fourth, not

to ____ [?] Guru, not to feel the want of a Guru, that is the last. _____ [?] and exploiting Guru, and renouncing Guru, abandoning, or serving Guru.

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Śrīla Śrīdhara Mahārāja: ... to ignore, to exploit, to renounce, and to serve, four stages. So the Ācārya should be careful about these difficulties on the way. Nitāi. Nitāi. Nitāi. Nitāi.

...

...*dakṣiṇā bhāva*, *bama bhāva*, to serve in a simple way, and to be in a service also that is service in opposition. Ha, ha. Union in separation, and service in opposition, *bama bhāva*, with the special guidance of Rādhārāṇī. *Bama bhāva niranta bama*. Always in opposing spirit, and that is the highest type of service. Ha, ha. Union in separation, a peculiar thing, so service in opposition, that highest type of service. To enhance the attraction, sham opposition is given, that is *bama bhāva*, service in opposition, apparent opposition. All these are subtle points. To make it intelligible to take it in the plane of reason is a difficult thing, union in separation, a difficult thing to follow. So service by opposition, that is also very peculiar, difficult thing, but that is true. That excites the attraction of the other party.

...

Bhakti Sudhīra Goswāmī: Mahārāja. Generally we're told to think that Rādhārāṇī is trying to see to all the service of Kṛṣṇa, is trying to serve Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Wholesale.

Bhakti Sudhīra Goswāmī: And then you tell us that She wants to oppose Kṛṣṇa in *bama*.

Śrīla Śrīdhara Mahārāja: Oppose means mock fight, in the spirit of mock fight there is *bama bhāva*. I told to excite the attraction more intense a slight opposition tendency. Not opposition in the stubborn sense. It's written in *Ujjvala-nīlamanī* perhaps, Rūpa Goswāmī, what is *bama bhāva*.

So that sort of opposition in the service of a Vaiṣṇava, that may be real service. And flattery we're to distinguish with the flattery, that is exploitation to exploit the name of Guru and Vaiṣṇava for his own purpose, own name and fame.

That is what is necessary for the Ācārya, a book for Ācārya, advice for the direction of the Ācārya of the *sampradāya*, a general handbook. They should always keep themselves very strictly cautious that they may not commit in the name of service there own offence. A guide of those that are engaged in the function, or the duty of Ācārya. Like *Gītā*, that will be in their pocket always. If you can prepare such a notebook for the guide that will be very useful. Because many Ācārya now, there's going to be infinite number of Ācārya. So a guidebook for the Ācārya.

Bhakti Sudhīra Goswāmī: Yes. Actually *Śrī Guru And His Grace* is like that, it includes this.

Śrīla Śrīdhara Mahārāja: Yes, there of course, mainly it is there, and to extract from them that special things for Ācārya. By very careful about these things. There's possibility that they'll lose everything in this direction. Very, very cautious they should be. So a sincere Ācārya guidebook of the sincere servitors of the *sampradāya*, who wants to extend this Vaiṣṇavism.

Bhakti Sudhīra Goswāmī: *A Guidebook For Ācāryas.*

Śrīla Śrīdhara Mahārāja: Try to conceive. Ha, ha.

Bhakti Sudhīra Goswāmī: Yes. By Your Grace it may be possible. You're the Ācārya's Ācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Acarye sarve justo, so acarya udadita [?]
sasone sthione vitya sisya sadva vilay [?]

What is the definition of the Guru and *śiṣya* here? Acarye sarve justo [?] One who puts others into real conduct. According to the scriptures what should be the real conduct, one who places others into that position, he's Ācārya. And who is Ācārya, and *śiṣya*, who accepts the direction of the Guru, Ācārya, he's *śiṣya*. Acarye sarve justo acarya udadita [?] Advaita Ācārya, there the analysis is given. Acarye sarve justo, acarya udadita [?] Sasone sthione vischitya [?] Who voluntary accepts the regulations of the Ācārya, he's a *śiṣya*. Not only by name, formally, but who accepts really the direction of the Ācārya, he's a *śiṣya*, disciple proper. Who is disciple and who is Guru? Guru according to scripture he will regulate his disciple. And disciple is who voluntary accepts and practices those directions, he's *śiṣya*, Guru *śiṣya*.

_____ Paramadvaiti, is there a letter, got it?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: What does he say? Paramadvaiti you know, that gentleman Alanarth?

Bhakti Sudhīra Goswāmī: Yes Mahārāja. I know him.

Śrīla Śrīdhara Mahārāja: Alanarth, he's gone to, where, Columbia?

Bhakti Sudhīra Goswāmī: Columbia.

"Dear Badrinārāyaṇa prabhu. Please accept my humble obeisances. All Glories to Śrīla Guru Mahārāja and to Śrīla Prabhupāda. There are no words to fully express my appreciation for the association with all the devotees in the Dhāma. What to speak of the mercy of Śrīla Guru Mahārāja. I wish I could spend much more time there. I'm just dropping you this small note to tell you of our safe arrival. Everything is very auspicious here. The devotees are very happy to get the blessings of Śrīla Guru Mahārāja. And I will try my best to guide them to his lotus feet. The wonderful message of the *prajoyana* Ācārya."

Śrīla Śrīdhara Mahārāja: *Prajoyana* Ācārya, what is the meaning? The wonderful?

Bhakti Sudhira Goswami: He says, "The wonderful message of the *prajojana* Ācārya."

Śrīla Śrīdhara Mahārāja: Any name, *prajojana* Ācārya, no?

Bhakti Sudhira Goswami: He means Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Oh, *prajojana* Ācārya.

Bhakti Sudhira Goswami: "Gives me new life. Soon I will write more details. Hare Kṛṣṇa. Please give my obeisances to all the wonderful Vaiṣṇavas in the Navadvīpa Maṭh. Please ask them to forgive my offences. Your fallen servant, B.A. Paramadvaiti Swāmī."

Śrīla Śrīdhara Mahārāja: Is he writing sincerely, or a show? Ha, ha.

Badrinārāyaṇa: Sincerely he's writing Mahārāja.

Śrīla Śrīdhara Mahārāja: Sincerely, he feels so much free here?

Badrinārāyaṇa: Yes.

Bhakti Sudhira Goswami: Gradually.

Śrīla Śrīdhara Mahārāja: He's a critical minded man. From the beginning, and he's criticised, also not very - he showed something, a big letter criticising ISKCON. And that criticism is not very, is of intellectual level, reasonable level, not a cluster of complaints.

Bhakti Sudhira Goswami: Many come to you with some criticism of ISKCON. But after they hear from you...

Śrīla Śrīdhara Mahārāja: I think that what Swāmī Mahārāja wanted to give, I'm also in that line, so I'm their friend. Ha, ha, ha. I'm always of this opinion, because Swāmī Mahārāja and myself cannot be separated. He wanted their - with such a great gift. And if we're sincere to Mahāprabhu and our Gurudeva we cannot but appreciate that, and we're one with that, with him, the common interest. And he saw that common interest with such a wonderful way, so we can't banish him from our heart. What we're doing, we're doing the same thing, same line, sincerely as I understand. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What you say that Hridayānanda wants to come into a proper understanding that is well and good. Should not have any misunderstanding about me. If it's clear, so far it's very good, desirable. Rāma. Rāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja. If they misunderstand you, that is to misunderstand the goal of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. I think like that. No possibility - I'm trying to enhance, pushing what Swāmī Mahārāja was pushing towards them, I'm also trying to push from the internal side what I've got from Guru Mahārāja. And to back them, to help them, to push with _____ [?]

Bhakti Sudhīra Goswāmī: Gradually they begin to realise this.

Śrīla Śrīdhara Mahārāja: I told, 'I consider you to be students.'

Kīrtanānanda, "Not your students, we're Swāmī Mahārāja's students." Ha, ha.
Declaring that Swāmī Mahārāja and myself are separate.

Bhakti Sudhīra Goswāmī: No. Some misunderstanding.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Students. To be a bona fide student is enough. Ha, ha. We should try to follow this. Only it's necessary that we should be a bona fide student to the school. We should not try to place us, establish us in the seat of a professor. Where it is unavoidably necessary we're to take pose of that. Otherwise we shall always try to be students, that is the healthy thing.

And Mahāprabhu says *pralāp*, delirium. When we put ourselves in the position of an Ācārya and we go to advise, that is something like delirium. And when we think we're student, that is natural position, healthy, wholesome position is that. I'm a student. This should be the posing of the finite towards Infinite, this normal posing, always student and not professor. And to take seat of the professor means to go on with delirium. *Pralāp vakra*, Mahāprabhu says, our Guru Mahārāja also saying that. 'I know. I assert myself. I say that I'm Vaiṣṇava dāsa. As a servant of them I assert.' In this way, otherwise that is delirious position. Rather impressed, inspired, the Lord is inspiring, taking the position and pushing him to say that. And the position of a student, that is the normal position, is progressing. Searching is infinite. Satisfaction that 'I've got something', that means in *māyā*, measured, he comes in the world of measurement. 'I've got something.'

He's *adhokṣaja*. *Śrīmad-Bhāgavat* is very fond of using this word for the Supreme, *adhokṣaja*. He's always in a position transcending you. He's not your servant, that at your sweet will you will use Him, He's never in that position. Non-understandable, unintelligible, His super reason position is always with Him. You can't put Him in the cage of your reason. *Svarāṭ. Artheṣu abhijñāḥ svarāṭ.* [*Śrīmad-Bhāgavatam*, 1.1.1] He knows the purpose of everything, and He's Autocrat Absolute. Not even under His own law. He's law maker and not under law. Law comes from Him. He's above law. He's *adhokṣaja*.

You're going to meet Him. So only in the posing of a slave, only in the form of a slave you can approach. Slave has no control over the master. Slave cannot conceive even that he can have control of any type over the master. *Adhokṣaja. Adhaḥkṛtām, indriyaṁ jñānaṁ.* All your acquired

knowledge is below, below the standard. Whatever knowledge you can gather that is below the standard, you'll think always, *adhokṣaja*.

Ha, ha. Once I asked Guru Mahārāja that Rūpa Goswāmī he took Dvārakā *līlā*, he approached Dvārakā *līlā* in some way that from Vṛndāvana as if the paraphernalia is going to Dvārakā. Jāmbavatī, that Lalitā, then Rādhārāṇī going as Satyabhāmā, something, this Chandra going to be Rukmiṇī. But this is going to be transferred there.

But Sanātana Goswāmī he's closing the *līlā* from Mathurā. After separation, when Kṛṣṇa went to Mathurā, Mathurā maṇḍala He kept within. And then again after some time the whole atmosphere changed and they began to think that Nanda Mahārāja has no child, he's aspiring after a child, and then Kṛṣṇa again came, and then the *līlā* went up to that Mathurā, up to the Kāmsa vad. Stopped some time in some hazy position, and then again touching this. Cyclic order from Mathurā. He's not connecting with Dvārakā. Up to Mathurā He's going, and from Mathurā again coming back to the previous phase of birth of Kṛṣṇa. In this cyclic order.

And Rūpa Goswāmī takes them to Dvārakā. And Mahāprabhu advised Rūpa Goswāmī, "Don't take Dvārakā direct. Write two books. Only in one book you do not take the *gopīs* to Dvārakā." _____ [?] Mahāprabhu advised Rūpa Goswāmī. And then *Lalitā-Mādhava* and *Vidagdha-Mādhava*, two books were compiled by Rūpa Goswāmī. Mahāprabhu gave His proper instruction, "Don't Vṛndāvana Kṛṣṇa direct to Dvārakā. Write separate books." Rūpa Goswāmī did that.

And Sanātana Goswāmī is closing the thing from Mathurā in a cyclic order. They're both disciples of Mahāprabhu and they're dealing the *līlā* differently. How to understand?

Prabhupāda answered, "Then why He's been said as *adhokṣaja*? If you want to understand everything then what's the meaning of *adhokṣaja*?" He answered that way.

Non intelligibility there must be, otherwise He can't maintain His characteristic of Infinite, Absolute, if everything is giving to the cage of your own reason. Don't think that. *Adhokṣaja*. You keep over your head that unintelligible side, His *svarāṭ*, His transcendental side. Ucha tistha dasanganam [?]

Why? Yasoda is trying to tie Him on the waist, and as many ropes She's taking and tying, but only two fingers different. Again She's adding another rope to the same, and again that two fingers difference. How to understand? Your reason? Again that two fingers, again She's adding some rope, but again that two fingers. What is the reason you'll find?

Subjective evolution. His will guiding you, not any objective thing in this world. Hypnotism.

Viśvarūpa. "I say you will see Me like this." He's seeing, Arjuna is seeing. "I say you can see this." Arjuna sees that.

Subjective control. Subjective evolution, not any objective thing has to do anything with this. We're to try to follow that, how it is subjective evolution. The cause is overhead, not that cause is underfoot, in the fossil area, in the objective area. Not in the objective, underfoot, but it's always overhead, the cause.

That is the only way to have solution for everything. In other words you must keep you on the level of slave, to keep yourself on the level of slave. If you like you can come to contact with Kṛṣṇa if you like slavery.

Gauḍīya Maṭh, they say the Gauḍīya Maṭh is preaching slave mentality. The Ramakrishna Mission, "We're *so ham*, we're Brahman, we're the biggest." Ramakrishna Mission says. "We're the biggest."

And Gauḍīya Maṭh says, "You are the minutest." Slavery, Kṛṣṇa *dāsa*, slave mentality is necessary. Not that an ant will think he's an elephant, that treachery.

Devotee: Mahārāja. _____ [?]

...

Bhakti Sudhīra Goswāmī: Still, the stress has been given, *rūpānuga*, *rūpānuga sampradāya*.

Śrīla Śrīdhara Mahārāja: Yes. Facility is here. When Rādhā-Kṛṣṇa They're alone, most secret position, the grown up *sakhīs*, she friends, they feel hesitation to enter the room at that time. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: They're grown up, so they feel...

Badrinārāyaṇa: Shyness, shy.

Śrīla Śrīdhara Mahārāja: ...feel shy to enter at that time. If any necessity at that time, the half grown girls are sent there if anything necessary for Their secret service of Rādhārāṇī, of Kṛṣṇa. The half grown girls are sent, not matured *sakhīs*. Lalitā, Viśākhā, other grown up *sakhīs* of Rādhārāṇī, if they enter then Rādhārāṇī feels shy. And the half grown girls if they enter They do not feel so much shyness.

So Rūpa Goswāmī is the leader of those half grown batch. So they get the maximum benefit in some way or other. In some way we may think that when the most secret union, at that time Śrī Rūpa with his group, they can approach there for service. And the taste of the highest quality of service is practically coming, is being available to this group. Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: I've conceived in this way, why *rūpānuga* should be the best attainment. Then I found that this restriction is there. The grown up *sakhīs* also cannot enter into the private life of Rādhārāṇī and Kṛṣṇa in its highest privacy. But these have got access there, and they can get, come in touch of the highest quality of most private service. So to become *rūpānuga* that is the highest fortune, it's thought. This is my finding, or supposition. As much as I've gathered from the paraphernalia I rate *rūpānuga* is - why is that to be follower, to be in the camp of Śrī Rūpa Mañjarī, why should that be considered as the highest attainment?

Even Narottama Ṭhākura says, "When my good days will come and then my Gurudeva Lokanātha Goswāmī will take me by hand and will offer to Rūpa Goswāmī?
_____ [?]

“My Gurudeva Lokanātha, when the good day will awaken, will take my hand and will make me surrender to Rūpa Goswāmī?”

Rūpa Goswāmī is in charge of that group, the most faithful and fortunate group of the girls in *mādhurya rasa*. So to become, to get admission in her camp, that is considered to be the highest attainment for us. Of course she’s under direct control of Lalitā Devī - Rūpa Goswāmī under Lalitā. But that particular new batch, half grown girls batch. Hare Kṛṣṇa. These are, ha, ha, inconceivable, to bring one to the conception, that is to commit sin. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Bhakti Sudhīra Goswāmī: But that Rūpa was preaching *yukta-vairāgya*.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī when she has come in the position of an Ācārya he has adjusted everything meeting towards *mādhurya rasa*. His adjustment, Rūpa’s adjustment, everything leading towards *mādhurya rasa*, when he’s in the position of the Ācārya. Internally, in the *mādhurya rasa* as Rūpa Mañjarī, and externally in the position of an Ācārya when deputed then he has given, everything culminating how towards *mādhurya rasa*. Adjustment is given towards that. And that is perfectly because he’s dealing there perfect the whole thing she’s dealing there so she knows practically what are the affairs there. So the adjustment is fully perfect. Rūpa Goswāmī. No trouble on the way. What we see given here, if we can follow that, then no trouble, no difficulty in the way. But if we come through another camp we may feel some difficulty, and again to _____ [?] or something else, then we can reach, we can change the line, in this way we can have to go there. And in Rūpa Goswāmī’s teachings we can direct go there, we cannot have any anomaly in the way. How he has given his *siddhānta*, it is complete and faultless. *Ānukūlyena-kṛṣṇānu-śīlanam*.

*[anyābhilāṣitā-sūnyam, 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]

He has given example, just as sun ray and sun. So Brahman, the *prātikūlya, kāma, krodha, bhayam dveṣataḥ*, they will go to Brahmaloaka. Though it is generally said that those that are anti Kṛṣṇa, *ānu-śīlan*, in connection with Kṛṣṇa *līlā* in anti group, they get the same thing, but not same. Same means sun ray and sun, this difference. So Brahman and Kṛṣṇa. Those that are favourable they’ll go to *līlā*, and those that are unfavourable they’ll have to remain in Brahmaloaka. _____ [?] and sun, the difference, so they’ll have to live in the *kīran* area, Brahmaloaka, the *asura*, fighting with Kṛṣṇa. And the devotee they’ll go to Goloka. The difference is here.

*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, Pūrva, 2.22*]

The aspiration after exploitation and renunciation, both are like ghosts. The renunciation also which has been so much admired, that is like a ghost. Bhakti sadam bhuli kori buddaya habe [?] And *anyābhilāṣitā-śūnyam* is definition of devotion very, very perfect. This definition of devotion we have in many places, but Rūpa Goswāmī's definition is the most perfect.

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

Such perfect definition we don't find anywhere. Although he has quoted from *śāstra*,

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

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

That idea he has taken and he has clarified it very well. What is *sarvopādhi*? What is *upādhi*? *Vimukti* is also *upādhi*. *Anyābhilāṣ* is *upādhi*. In this way. And *ānukūlyena*, not *prātikūlyena* *kṛṣṇānu-śīlanam bhaktir uttamā*. Where *kāma*, *dveṣataḥ*, *bhayam*, *krodha*, in *Bhāgavatam* in general sense, any way if you're connected with Kṛṣṇa you'll get salvation. The connection with Kṛṣṇa if it's in the opposite side we shall have to be detained in the Brahmaloaka. And if in the favourable way we'll be taken to the highest level of service. In this way. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja. Is Pūtanā the exceptional case?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes. Pūtanā accepted. So that is *svarāṭ*, that is, He's above law. This is the example that is above law, and we're talking of the law of devotion. But there are peculiar cases, particular cases, which are dealt otherwise.

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kam 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*]

Puṇḍarīka Vidyānidhi, when Mukunda sang this poem, Puṇḍarīka Vidyānidhi went beyond his position. The meaning of the *śloka* carried him to some such quarter, complete forgetfulness and

surrender to the grace of Kṛṣṇa. And such a wonderful flow came from that medium that he began to play wonderfully in the hand of that transcendental sentiment.

And Gadādhara Paṇḍita saw, "Oh! I took him to be a man of luxury, now what I see within, I have committed offence against him. How to get out of that? I misconceived him. He's such a great Vaiṣṇava and I took him to be a man of luxury. To get out of this offence I shall have to surrender to him, as Guru, then he'll forgive everything. But I can't do anything independently, my natural guardian is there, Nīmāi Paṇḍita. I shall have to consult, take permission." So went to take permission.

Then Mahāprabhu approved. "Oh, yes, with all influence, by all means, with whole heart you accept him as Guru."

And it was told that Puṇḍarīka Vidyānidhi was Vṛṣabhānu-rāja, Rādhārāṇī's foster father. And Gadādhara Paṇḍita surrendered to him, Puṇḍarīka Vidyānidhi. He was captured by the grace, by the benevolence, special grace of that Kṛṣṇa who crosses His own laws to favour His disciples. Whom His favour is such, limitless favour, breaks His own law. And this is the example, *aho bakī yaṁ stana*. "So leaving Him, whom should we go to take shelter under?"

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Śrīla Śrīdhara Mahārāja: _____ [?] To err is human, and not to err is also an internal tendency of everyone. In this way _____ [?]

And Professor Sanyal he also appreciated this article very much, this argumentative article. Ha. Ha.

Bhakti Sudhīra Goswāmī: Yes. It shows, that article it can convince a rational thinker of the necessity of Guru. Even a rational person will have to accept and admit the necessity of Guru.

Śrīla Śrīdhara Mahārāja: Yes. Delivery is so fundamental characteristic.

Bhakti Sudhīra Goswāmī: Yes.

...

Śrīla Śrīdhara Mahārāja: ...and southern side, Spain or France?

Devotee: Belgium is between Holland and France.

Badrinārāyaṇa: Ha, ha, ha. That's what Guru Mahārāja said. Yes, yes, he said yes.

Śrīla Śrīdhara Mahārāja: Ah! Denmark, then Holland, then Belgium, then France.

Devotee: Ha, ha, ha. You know better than me.

Śrīla Śrīdhara Mahārāja: In geography we have seen.

Badrinārāyaṇa: He says, 'you know better than him.' Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: We saw the world map, in young age.

A letter came, you got letter sent _____ [?]

Badrinārāyaṇa: Yes. One letter in the name of Kṛṣṇa Nanda prabhu that came. Kṛṣṇa Nanda prabhu was not in his house, was not in his room. I gave it to Govinda Mahārāja.

...

Śrīla Śrīdhara Mahārāja: ...*Reality The Beautiful*, have you gone through?

Devotee: Yeah, but, I thought you said if I'd read any books here. But I did read *Search For Śrī Kṛṣṇa Reality The Beautiful*.

Badrinārāyaṇa: Yes. He read that.

Śrīla Śrīdhara Mahārāja: Read. And what other book read?

Badrinārāyaṇa: *Śrī Guru And His Grace?*

Devotee: No. _____ [?]

Badrinārāyaṇa: *Golden Volcano?*

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then?

Badrinārāyaṇa: On Christianity, something _____ [?]

Śrīla Śrīdhara Mahārāja: *Ambrosia?*

Devotee: I read a few verses _____ [?]

Badrinārāyaṇa: A few *ślokas*.

Śrīla Śrīdhara Mahārāja: Go through here. Kṛṣṇa.

...

...in extreme magnanimity towards the *jīva* soul He came here as Mahāprabhu in His highest order. The sweetest Absolute in Vṛndāvana, and that Absolute when most magnanimous, He's here in Navadwīpa Dhāma. So for all the fallen souls, this is a...

...

...conception. Both Predominating and Predominated. Proton and neutron, in a scientific sense of this mundane world. Proton _____ [?] necessary part of one and same thing but two aspects, negative and positive. In its highest order of negative connection to Rādhārāṇī. Dedication to the

extreme in Her. Extreme dedication for the Absolute Absolute, to draw the sweetness in extreme sense. And Both combined came here. Absolute as the proton in the form of neutron, as if. *Rādhā-bhāva-dyuti-sualitaṁ naumi kṛṣṇa svarūpam.*

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-sualitaṁ naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

When Kṛṣṇa - positive side, charmed by the position of the negative side. And He wants to - because negative side got the chance of dedication, and peculiar understanding about...

...

"When positive is overwhelmed at what I am, that is really known not to Me but My *prestha*, My servitor. She understands My real aspect, so if I'm to know Myself then...

...

...consoling Him. And another aspect to distribute...

...

...the Truth searching Himself. When the Absolute Truth is searching His own self, own nature, becomes Gaurāṅga. Search For Kṛṣṇa Reality The Beautiful. When the Beautiful is searching His own beauty, and also distributing it to the others, that is Gaurāṅga *līlā*. If we're properly theistic, not non believers, but believers, then we're to understand and follow. The sweet part of the Absolute is the highest, He's got existence, and consciousness, and sweetness. Three aspects of the Lord. His existence is...

...

Devotee: So he wants to bring the book, but as long as I'm in India he cannot come. So I'll stay only for a short time.

Śrīla Śrīdhara Mahārāja: Vidagdha is working there.

Devotee: Yes, he's still working there very hard. Vidagdha. He's helping in printing. And also Kaliyuga Pāvana.

Śrīla Śrīdhara Mahārāja: Do you know about our Yudhāmanya? Anything?

Devotee: Yudhāmanya he's coming soon. I don't know how soon. His plans change very quickly because he's a man of great energy.

Śrīla Śrīdhara Mahārāja: Yudhāmanya prabhu?

Devotee: Yes. Vikrama Sevā.

Śrīla Śrīdhara Mahārāja: _____ [?] friend, Cidānanda?

Devotee: Yes. Cidānanda, he's given me something to give to you.

Śrīla Śrīdhara Mahārāja: Letter?

Devotee: No.

Badrinārāyaṇa: No, some *praṇāmi*.

Śrīla Śrīdhara Mahārāja: Mahāprabhu _____ [?]

Devotee: Something in connection with Gaura.

Badrinārāyaṇa: Something in connection with Gaura, Gaurāṅga.

Devotee: Gaura, but the other kind of Gaura. Just a little gold, suvarna _____ [?]

Badrinārāyaṇa: A piece of gold souvenir - clip.

Śrīla Śrīdhara Mahārāja: Gold?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And this?

Badrinārāyaṇa: Also gold.

Śrīla Śrīdhara Mahārāja: And Ṛṣabhadeva?

Devotee: Ṛṣabhadeva, he will not come. He has some business problems. He's selling his company and he wants to move to San Jose with his family. But it's a big business transaction so he's somewhat involved. Ṛṣabhadeva, he has a big business. Spiritual Sky incense.

Śrīla Śrīdhara Mahārāja: _____ [?] Tripurārī Mahārāja?

Devotee: We're not keeping such close company with Tripurārī at present, because we cannot agree with his style. On style and substance we have some disagreement with him.

Śrīla Śrīdhara Mahārāja: And do you know anything about Kīrtanānanda Swāmī?

Devotee: Yes. Kīrtanānanda Swāmī he's...

Śrīla Śrīdhara Mahārāja: We're told that a rumour, a murder case against him, do you know anything?

Devotee: Yes. (coughing) Excuse me.

Badrinārāyaṇa: A glass of water?

Devotee: Yes, news of this appeared in the New York Times and also many other - getting me some water...

Śrīla Śrīdhara Mahārāja: He's there?

Devotee: Kīrtanānanda Swāmī is there, yes, he's in America now. And he's speaking on the radio and on the television very much.

Śrīla Śrīdhara Mahārāja: Not in the Maṭh?

Devotee: Yes, he's also in the Maṭh.

Śrīla Śrīdhara Mahārāja: The murder case against him?

Devotee: The murder case is not against him but against one of his men, and that man has been convicted. A case went to trial and - there are two murder cases, one in New Vṛndāvana, one in California. The one in New Vṛndāvana has been tried and a man has been convicted, although no body was found. Then it was the second case in the history where a man was convicted of murder although no body was found. But then later they discovered the body. So it does not look well for Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: Body buried underground?

Devotee: Yes. The man who buried the body he later came forward and he told the prosecutor and he admitted everything. Now that man will go to California to face charges on another murder, the murder of the critic, Sulochan.

Śrīla Śrīdhara Mahārāja: That murderer is a *guṇḍā*?

Devotee: Yeah, the *guṇḍā*.

Śrīla Śrīdhara Mahārāja: Appointed by whom?

Devotee: The murderer was appointed by whom? This is not known. The case is difficult. It will be hard to prove Kīrtanānanda is involved. But there's also an investigation - murder case is one thing, and the investigation something else. Investigation means there are three judges and they're

hearing evidence and testimony for one year, about black money, drugs, murder, and so on. After one year then the judges will decide _____ [?] someone.

Śrīla Śrīdhara Mahārāja: Is he a disciple of Swāmī Mahārāja? Whose disciple is he?

Devotee: Sulocan, the critic? He's a Swāmī Mahārāja disciple.

Badrinārāyaṇa: The one whose being tried?

Devotee: No, no, he's the one who was killed. The one whose being tried is also a Swāmī Mahārāja disciple.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja disciple, not Kīrtanānanda?

Devotee: But he's a Kīrtanānanda man, he's of the Kīrtanānanda party. It's very clear they're connected.

Śrīla Śrīdhara Mahārāja: What about Hamsadūta now? He used to live in New Vṛndāvana we heard.

Devotee: Yes. He's not living in New Vṛndāvana now. I saw him in San Francisco with his wife and child. He's just moving here and there.

Śrīla Śrīdhara Mahārāja: We heard he was in New York, and Kīrtanānanda purchased many houses there for him.

Devotee: Yes, he does do something in New York now. But we saw him in San Francisco, and he's not living in New Vṛndāvana now. Perhaps he's helping some devotees in New York.

Śrīla Śrīdhara Mahārāja: He's left the position of the Ācārya? Hamsadūta?

Devotee: Hamsadūta, yes, completely.

Śrīla Śrīdhara Mahārāja: Completely. And you do not know anything about Jayatīrtha?

Devotee: Jayatīrtha is staying in the shadows. He lives about one hundred miles north of San Jose, and he still has followers. And they're also taking LSD, and preaching their strange brew of *sahajiyāism*. Every now and then we hear something from them but they're still going on in the same way.

Śrīla Śrīdhara Mahārāja: Do you know anything about Balarāma?

Devotee: Balarāma? He may come for Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: Doing any service there, to San Jose?

Devotee: Not really.

Śrīla Śrīdhara Mahārāja: What about Āśrama Mahārāja, is he there?

Devotee: Āśrama Mahārāja, he's doing very well in Mexico. Now and then he's sending some men to visit San Jose, and we're very happy to see the quality of the men he's sending. He's doing very nicely in Mexico. The economy there is very bad, and yet still he manages to send some donations through Goswāmī Mahārāja to yourself. I have a letter from Sudhīra Mahārāja...

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja's health is well?

Devotee: Yes. He's very strong.

Śrīla Śrīdhara Mahārāja: Very good.

Devotee: He'll be here soon. I have one letter from Goswāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know anything about Bhāratī Mahārāja?

Devotee: Yes, we know some things about Bhāratī Mahārāja, but I'd rather not discuss them.

Śrīla Śrīdhara Mahārāja: He had a farm there to start a Maṭh, then again we're told that he's left that and coming to India.

Devotee: Bhāratī Mahārāja, in our opinion, in the opinion of Sudhīra Mahārāja, Bhāratī Mahārāja cannot do anything steady. I don't know if this should be on tape.

Śrīla Śrīdhara Mahārāja: Translating books.

...

"Furious Frank and fiery Huns." Germans are the Huns. Haṁsa. The Romans have called them barbarians. Roman civilisation was now and then disturbed by the barbarians, and crushed.

Devotee: That's right. Attila the Hun.

Śrīla Śrīdhara Mahārāja: The Huns. Two world wars began by them, nineteen fourteen, and another thirty nine or so, thirty eight. Kaiser and Hitler. Hitler by birth was an Austrian, but German, an ordinary man, from porter or something.

Devotee: Yes. He wanted to be a painter but the art school would not accept him.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Hitler, he aspired to be a painter, an artist, but the art school would not have him. So he decided to make war. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Kaiser fought for free nation, free ocean, we were told at that time.

Devotee: Free nation, free ocean.

Śrīla Śrīdhara Mahārāja: His mother from England, in his boyhood, Kaiser and his maternal brother perhaps, had a fight and some blood came out from Kaiser's nose or something. Then Kaiser, "May the British blood flow away from my body." Though matrimonial connection but still their British and Germans were of anti spirit.

And Hindenburg defeated the Russians. Hindenburg, General, in charge of the eastern front. In a marshy land he came back and when the Russian's came he surrounded them. Twenty thousand. And that Russia was crushed by that. And then there was some rebellion in Russia at that time _____ [?]

But America joined in two of the wars, both of them. America joined after some time, and with fresh energy they helped the anti party and the course of the war changed.

So we're told that "The Germans they won every battle but were defeated in the war."

England is very diplomat, British. Saturn is their guiding star, England, Saturn. And the Germans perhaps _____ Venus [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: No, not _____ [?] Venus, that is the guiding star of the German nation, Germany. And England Saturn.

Badrinārāyaṇa: India?

Śrīla Śrīdhara Mahārāja: India.

Badrinārāyaṇa: Jupiter _____ [?]

Śrīla Śrīdhara Mahārāja: Maybe. I forget.

Devotee: What about America?

Badrinārāyaṇa: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...and heart's connection with that flow. That is the solution of life. And that is declared by Mahāprabhu Śrī Caitanyadeva in a very powerful _____ [?]

...

...the centre, just as if we put food into the stomach whole body is fed. Put water into the root of the tree whole tree is fed. So if I do my duty towards that Supreme Lord all duties done.

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja

aham tvāṁ sarva-pāpēbhyo, 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]

His declaration. "Give up all sorts of duties, good, bad. Come to Me, I shall embrace thee. You won't have any loss, you'll be gainer by giving up everything and coming to Me in the absolute sense, exclusively to Me. I'm...

...

...inner demand you have got. The key is in My hand. I can supply everything, the solution. Neither knowledge can supply, nor power. So the solution of the heart.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khlātmani*

["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 that heart is sealed and that seal is broken, natural flow of love and affection will come out towards _____ [?] And all questions will be solved. Knowledge will have no place. Automatically everything will say, 'I have got everything.' Your inner heart will say. *Chidyante*, so all doubts cleared when my thirsty heart will find that nectar of His association. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. All doubts will be cut asunder automatically and at once. And *kṣīyante cāśya karmāṇi*. And the energy that I shall do this and that thing, I shall create a world of my own, and all these are unnecessary, all are *karma*. *Karma, jñāna*, both unnecessary when the solution, that seal is there of the heart, and that will be broken and natural flow will come and know itself. Just as a child can know his mother, even in the beast section the child knows the mother automatically, intuitively.

...

Devotees: [27:55 - 30:00 ?]

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[00:00 - 15:45 ?]

Śrīla Govinda Mahārāja: [15:50 - 17:35 Leads the congregational singing of the *mahā-mantra*]

...

Group discussion: [17:40 - 20:00 ?]

Śrīla Govinda Mahārāja: Pañca Dravida Mahārāja wants to take connection with Your Divine Grace. But this time if you do it, then maybe hampered _____ [?]

Śrīla Śrīdhara Mahārāja: I don't like that they'll accuse us _____ [?] that we're trying to influence their men. Specially at this time we should try to help the whole institution.

Bhakti Sudhīra Goswāmī: But Mahārāja, if they'll not take your direction then how can we help them?

Śrīla Śrīdhara Mahārāja: We're not going to help in their line, but still there in the background that sort of help we shall accept. 'What Swāmī Mahārāja did that is nothing.' If such rumour is spread over the country that will also firm our position.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace*. For devotees, because of so much turmoil or problems with Guru, that book is very important for them. But they also like *Golden Volcano* for Mahāprabhu's conception.

Badrinārāyaṇa: And *The Hidden Treasure*.

Bhakti Sudhīra Goswāmī: Mahārāja. Kavirāja Goswāmī gives, tells of Mahāprabhu dancing at *ratha-yātrā* as 'golden mountain.' He describes Mahāprabhu's dancing as 'golden mountain rolling on the ground.'

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: But you have given *Golden Volcano Of Divine Love*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: A volcano is also a mountain. But a volcanic mountain is a very intensified conception.

Śrīla Śrīdhara Mahārāja: Golden Volcano of Divine Love. Love and lava, any common root in the language?

Bhakti Sudhīra Goswāmī: I didn't find it.

Śrīla Śrīdhara Mahārāja: Lava and love.

Bhakti Sudhīra Goswāmī: I looked.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Both is automatic and fiery, drawing from unknown quarter. Golden Volcano. Name also is in this way.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Govinda Mahārāja: Same books name is very nice, and also last book is supreme.

Badrinārāyaṇa: Like a sandwich - *Search For Śrī Kṛṣṇa...*

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace, Golden Volcano.*

Śrīla Govinda Mahārāja: And another book will come Mahārāja immediately through Sudhīra Goswāmī Mahārāja. What's the name of that book?

Bhakti Sudhīra Goswāmī: *Subjective Evolution Of Consciousness.*

Śrīla Śrīdhara Mahārāja: Subjective evolution appears objective...

Badrinārāyaṇa: To the ignorant.

Śrīla Śrīdhara Mahārāja: ...to the ignorant, that is who conceive themselves as subject.

Badrinārāyaṇa: Yes. Heavy misconception.

Śrīla Śrīdhara Mahārāja: The Absolute embracing the finite in its highest position, in the supreme most position. When Infinite embracing finite that is His supreme position of generosity, magnanimity, and in all forms. 'Greatness gifts knows no bounds.' Generosity knows no bounds when embracing finite. That is the nature. *Aprākṛta*, as if one of finite, and being controlled by finite. Absolute appears to be controlled by the finite. Yaśodā, Nanda, *gopīs*, as if they're subservient. That is the highest position of Him. This is our solace, our consolation also, to the extreme, that the Infinite can be controlled by finite. So benevolent, so kind, so great. Infinite under finites control. Ha, ha, ha.

Devotee: Inconceivable.

Śrīla Śrīdhara Mahārāja: Inconceivable. But we'll be careful to say that Nanda, Rādhārāṇī, They're all finite people like us. But apparently appears to be under control of finite. That is the highest position. Appears to be embraced and controlled by finite. And everyone wants that position, that plane, where Absolute is controlled, apparently, by His own paraphernalia, apparently finite. Very sweet, very, very sweet, the most sweet position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The Rūpa, Sanātana showed the Great Absolute Govinda as a jewel in the palm. This, that, they dealt in such a way. And Sanātana Goswāmī he told Kavirāja Goswāmī, everyone that, "What is our meanest position, and we're dealing the family matters of the Absolute in Vṛndāvana. Such queen, this queen is of that temperament, that queen this rather. But what is this? Being a negligible, mean finite substance we're going to remark in the family matters of the Highest Supreme?" He says that, "Someone is interfering with my hand and forcibly writing, it is not I that am writing." Sanātana Goswāmī has said. Kavirāja Goswāmī,

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

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

"I'm only instrumental. They're controlling us to write in such way. Otherwise it is impossible for a finite being like us. We're going to say, dealing about the harem, and which queen is of which type, and how they're dealing with Govinda. All these things is impossible. But we're only instrumental, someone forcibly making me write." Sanātana Goswāmī says.

And Baladeva [Vidyābhūṣaṇa] says, "They both, the Absolute as if a jewel in their own hand, palm, and dealing like see this side, that side, this side, in this way they're playing with the Absolute. What this? Is it possible?" Their devotion is such.

Our Guru Mahārāja told, "Where is *bhakti* to be traced, devotion to be traced? Where Absolute is controlled by the paraphernalia. There is devotion. Devotion is doing this, nothing, none can do this, only devotion can do it. The dedicating spirit can control Him, dedication to Him. Dedication and devotion is of such type wonderful thing which can control the Absolute by the finite. There is devotion."

Śrī-kṛṣṇākaraṣiṇī ca sā. The highest gift of the devotion is this, that he can, with the power of playing with the Absolute, with Kṛṣṇa. Who is attracting all, He's controlled. The attractor of everything, and He's controlled by some wonderful thing, and that is devotion or dedication, or submission of service. That is die to live, a separate form of life is that. A dedicated life is a separate form of life. So to be servant means to be master. Ha, ha, ha. Die to live means so living that to become master of the Absolute. Die as a servant. In form it is service, but reality it's mastership, it gets control over the Absolute, it's such.

[?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! The maidservants of Rādhikā, Kṛṣṇa is in their control. Ha, ha, ha.

"Oh. I want to see Rādhikā."

Lalitā says, "No, no time to see Her now. You come another time." Ha, ha, ha.

_____ [?] "That Absolute Kṛṣṇa is so boisterous, despot, He's also controlled by the maidservants of Rādhārāṇī." Kī jaya! Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Jaya! Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura, Prabhupāda *kathā* _____ [?] Nowhere it can be found. The heart swells of Bhaktivinoda Ṭhākura and our Guru Mahārāja Bhaktisiddhānta. _____ Kavirāja Goswāmī. _____ [?] What to speak about Rādhārāṇī. Ha, ha, ha. Is it possible? And Mahāprabhu has come to give that to the lost servant. Searching for lost servant. He has come to reinstate him just as all in that group. So devotion is a wonderful thing, which can control the Absolute. That is devotion.

The real purport of all the Vedic truth is such, is this. *Veda* gives you the revealed scriptures. And the *śruti* when allowed entrance into *rāsa maṇḍala* they wanted forgiveness. "That we could not express You in this way in the *Veda*." *Śruti*. "You are so high, so generous, and so ecstatic joy, we could not give vent to this idea to the public of so high position of You as we find You in *rāsa*. So we beg forgiveness my Lord. We could not give proper expression of You, though we've said that 'He's *raso vai saḥ*, He's all ecstatic.' But ecstasies of this kind, this way, nature, we could not understand and give vent to."

Beyond the achievement of Lakṣmī Devī also.

Mahāprabhu told to the Rāmānuja *sampradāya*, "My Lord is a cow boy, and your Lord is Nārāyaṇa, the king of the Vaikuṅṭha, as Infinite. But My Lord is only a cow boy."

"What of that? This cow boy, He's also an expression of Nārāyaṇa."

"No, but I've got some doubt. That Lakṣmī Devī who has the highest company of Nārāyaṇa, who enjoys the most natural company of Nārāyaṇa, She was unsatisfied and went to search for satisfaction in the *rāsa* banks."

"That does not matter. Nārāyaṇa and Kṛṣṇa one and the same."

"But She was not allowed. Who was the innermost *parśada* of Nārāyaṇa She was not allowed any entrance into the *rāsa* to see. And She had got, She made penances for that, but still She's not allowed. What is the reason?"

"Yes, that is something. I did not enter too deep into the matter. What is that?"

Then when he was puzzled, Mahāprabhu came out. "Kṛṣṇa is Svayaṁ-Bhagavān." And at the same time He told, "*Śruti* and Daṇḍakaranya *Ṛṣis* they were allowed, and Lakṣmī avoided. Because Lakṣmī wanted that in that form of Lakṣmī She'll partake in that, but that is not possible. They must have the attitude of the *gopīs*, then they may be allowed, only *gopīs* are allowed. *Śruti* and *Ṛṣis*, they accepted that *gopī* ego and then they were allowed. But Lakṣmī Devī did not do that, so maintaining Herself as Lakṣmī could not be allowed there. Kṛṣṇa Svayaṁ-Bhagavān, above Nārāyaṇa. The attendants of Nārāyaṇa they're hankering after the service of Kṛṣṇa but they're not considered fit for that."

Hare Kṛṣṇa. Gaura Hari bol. Radhe dasera kṛṣṇa _____ [?] What to speak about Rādhā. Kṛṣṇa. Kṛṣṇa. _____ [?]

...

Bhakti Sudhīra Goswāmī: There's also I think many devotees in ISKCON they're reading these books and getting some encouragement.

Śrīla Śrīdhara Mahārāja: Yes. Deeper things are dealt with there than Swāmī Mahārāja gave them. Not anti.

Bhakti Sudhira Goswami: Yes. Enhancement.

...

Bhakti Sudhira Goswami: *Back To Godhead.*

Śrīla Śrīdhara Mahārāja: *Back To Godhead.* The name was?

Bhakti Sudhira Goswami: *Descent Of The Holy Name.* The article title was called *Descent Of The Holy Name.*

87.02.20.A

Śrīla Śrīdhara Mahārāja: [00:00 - 03:15 ?] Kṛṣṇa Kṛṣṇa Kṛṣṇa.

(Chorus)

rādhe jaya jaya mādharma-dayite, gokula-taruṇī-maṇḍala-mahite

(1)

dāmodara-rati-varḍhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe

(2)

vṛṣabhānūdadhī-ṇava-śaśī-lekhe, lalitā-sakhī guṇa-ramita-viśākhe

(3)

karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite

karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite
rādhe jaya jaya mādharma-dayite, rādhe jaya jaya

(Chorus)

[O Rādhā! O beloved of Mādhava! O You who are worshipped by all the young girls of Gokula!
All glories unto You! All glories unto You!]

(1-3)

[O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātana! O Rādhā, please be merciful to me!]

[Śrī Rādhikā-stava, from Śrīla Rūpa Goswami's *Stava-mālā*]

[Verse translation from *Songs of the Vaiṣṇava Ācāryas*, pages, 96-97]

[04:24]

*madhuram madhuram vapur asya vibhor, madhuram madhuram vadanam madhuram
madhu gandhi mṛdu smitam etad aho, madhuram madhuram madhuram madhuram*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]

[*Kṛṣṇa-Karṇāmṛtam*, 92]

*māraḥ svayaṁ nu madhura-dyuti-maṇḍalam nu, mādhyam eva nu mano-nayanāmṛtam nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

_____ [?] Vipadu dharan bandhu jnana _____ [?]

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge [sarva-siddhi haya]

["The verdict of all revealed scriptures [is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-lilā*, 22.54]

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / kṛṣṇa-prema janme, tenho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-lilā*, 22.83]

nāhaṁ vasāmi vaikunṭhe, yoginām hṛdayeṣu vā / mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [This verse is within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

_____ [?]

...

...*uttamaḥ-śloka-līlayā*. But suddenly some sweet topics in the history of the Lord, Kṛṣṇa, suddenly came in my mind, entered, captured me. *Gṛhīta cetā rājarṣe, ākhyānam yad adhītavān* [*Bhāgavatam*, 2.1.9] And I began. I was roaming with my sweet will, anywhere, everywhere. Even did not care for my dress, sometimes naked I was roaming in the jungle, in the world, and people thought me a madman. But the extraordinary characteristic of the Supreme Lord Kṛṣṇa attracted

my attention and I became a student in Badarikāśrama to my father Vedavyāsa. *Tad ahaṁ te 'bhīdhāsyāmi.* [*Bhāgavatam*, 2.1.10] *Pitur dvaipāyanād aham* [*Bhāgavatam*, 2.1.8] What I got from Dvaipāyana Vedavyāsa I shall repeat that to you. You are really properly fit to hear that. I shall give that thing to you. *Tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān.*

*[īdam bhāgavatam nāma, purāṇam brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham
pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] ["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.8-9-10]

Kṛṣṇa. Kṛṣṇa. _____ [?] [09:25 - 10:25 ?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Śrīla Govinda Mahārāja: I went to Hāpāniyā today.

Badrinārāyaṇa: Today?

Śrīla Govinda Mahārāja: Hmm, because I was very tired.

...

Badrinārāyaṇa: What is bar[bela?]...

Śrīla Śrīdhara Mahārāja: It's supposed to be the unholy portion of the day. Generally for ordinary work not suitable.

Śrīla Govinda Mahārāja: Today after four thirty.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: They're old fossils.

Śrīla Śrīdhara Mahārāja: The old devotees. Gaura Hari bol. Once we went to Rachi [?] for preaching purpose, we were guest in his quarters. He was working in the railway department, Rachi [?] _____ [?]

...

Badrinārāyaṇa: Mahārāja. praṇāma _____ [?] Raddantī Mahārāja. How much is there?

Raddantī Mahārāja: Twelve thousand dollars.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: It's from you or Avadhūta Mahārāja also?

Badrinārāyaṇa: No, only from him.

Raddantī Mahārāja: No, only...

Śrīla Śrīdhara Mahārāja: You?

Raddantī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you stayed long time in Delhi?

Devotees: (Group laughter)

...

Śrīla Govinda Mahārāja: svananda simhāsana dīkṣā _____ gopa vidhu vite [?]
"I was a great..."

Śrīla Śrīdhara Mahārāja: "Expert hunter of the damsels of Vṛndāvana. Suddenly He entered my mind and converted me. I was in a dignified position, then I became a disciple of a very big, famous temple, and in the *so ham* school, 'that I am He.' But suddenly I was transformed into a slave by that hypocrite by His sudden attack. Who is an expert in that direction, and that famous hunter of the *gopī* girls in Vṛndāvana. That boy suddenly captured me. I could not follow His movements, suddenly, and He's a hypocrite. *Hatena satena* [?], *sat* means hypocrite and *hat* means a sudden attack. Haughty and hypocrite, that boy who is notorious for hunting the girls in Vṛndāvana. He captured myself. I was in dignified position as a disciple of a very big, famous Maṭh, but my condition is such now."

Ha, ha. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Raghupati Upādhyāya. *Caitanya-caritāmṛta śloka* Upādhyāya ?

Śrīla Govinda Mahārāja:

kam prati kathayitum īse, samprati ko vā pratītim āyātu
[go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma]

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-lilā*, 19.98]

Two *śloka*s.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-lilā*, 19.96]

Śrīla Śrīdhara Mahārāja:

*kam prati kathayitum īse, samprati ko vā pratītim āyātu
go-patī-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

"Whom shall we say, who will believe this, that the Brahman nowadays has become a girl hunter..."

Badrinārāyaṇa: On the banks of the Yamunā.

Śrīla Śrīdhara Mahārāja: ...of the Vṛndāvana *gopīs*? These great *yogīs* and *jñānīs* they cannot have any trace, such high position. But nowadays we hear He's been turned into a girl hunter in Vṛndāvana. What is this?"

Gaura Hari bol. Gaura Hari bol. _____ [?] college student _____ [?] the Kṛṣṇa chor, He's a thief, so we've got some hope. We've erected boundary lines on all sides, we won't allow to enter the God consciousness into us. But because He's a thief we've got some hope anyhow. Whatever protection I may erect but the thief anyhow he'll manage to enter. So we have got some consolation, because He's a thief one day He may break the boundary line and enter into my heart.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] Here from Vice Principal, few of my friends, he cannot manage the *śloka*. Some wrong was there. And he said to one boy, "Go to Govinda Mahārāja, and he'll manage it." Then he came to me, but I did not know that *śloka*. Then I came to Guru Mahārāja, and Guru Mahārāja also did not know that *śloka* at that time. I said, Guru Mahārāja you manage anyhow you can..."

Śrīla Śrīdhara Mahārāja: Then he took a print in our press.

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some book, there it was, but he himself in the copy he could not supply the real reading. Then I had to evolve from my mind that what this portion can be suitable. Then anyhow I managed...

Śrīla Govinda Mahārāja: _____ [?] He wrote in Hindustani nyāya [?], but that is not correct I am thinking. And he also thinking. But what will be here, he cannot gage and sent to me. Then I come to Guru Mahārāja and Guru Mahārāja said _____ [?] Then after, I look in book, there is _____ [?]

Śrīla Śrīdhara Mahārāja: That insertion, fill up the gap, in that way I filled up that gap. And in the book it was shown.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. And there's the very clever thought, that, "Kṛṣṇa, what shall I give to You? You have everything, but one thing perhaps You are in want. What is that? Your mind has been stolen by the *gopīs*, so You have no mind. I'm giving, please take my mind."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Very beautiful, eh? "Please take my mind, because You have everything but Your mind is already stolen by the *gopīs*. So You take my mind." Very skilfully, ha, ha, it is put to Kṛṣṇa.

Badrinārāyaṇa: And what was Kṛṣṇa's reply?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: It is his prayer.

Śrīla Govinda Mahārāja: Prayers are happy.

Śrīla Śrīdhara Mahārāja: Then Kṛṣṇa will reply that, "They have given their wholesale to Me, even their mental existence to Me, and thereby stolen. And you also another man come to steal away My mind, whatever little is there. By giving your mind, as a small thing, and you want to capture My mind in return?"

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

[21:22 - 22:05 ?]

...

Devotee: Śrī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...in that sense easily this is resolved. "Aho! Accept me, otherwise no relief. Even the so called salvationists they fail to hold the positive side. So after long time they'll have to come back."

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param̄ padam̄ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ]*

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

For the time being they think themselves they're emancipated, they're released. But in fact it is not so. Just as in sleep, after long time they'll again awake. *Vimukta-māninas, tvayi asta-bhāvād aviśuddha*. Because no connection with You that side blocked. So they're still under misconception, their whole thing is wrong, wrong estimation.

Badrinārāyaṇa: They're still thinking they're the subject.

Śrīla Śrīdhara Mahārāja: *Āruhya kṛcchreṇa param̄ padam̄*. From much trouble they come to the *param̄ pada*, just near the Holy Feet. *Tataḥ patanty adho 'nādr̥ta-yuṣmad*. From there they fall back, *patanty adho 'nādr̥ta-yuṣmad*, because they cannot adore Your feet, that is they cannot adopt the life of service.

...

Pure consciousness is called Vasudeva. *Yad īyate tatra pumān apāvṛtaḥ*. And in that plane pure consciousness is that plane like *prema* what appears, comes out. *Sattve ca tasmin bhagavān vāsudevo*. And He's Vasudeva. On a plane like *prema* and the pure consciousness what is going, that is Vasudeva.

*sattvam viśuddham vasudeva-śabditaṁ, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]*

[Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

Mahādeva says, when He was present in the assembly of Mahārāja Dakṣa, the father of Satī, His father-in-law. All the [demi] gods were also invited, and Dakṣa Mahārāja came. Without Brahmā, the father of Dakṣa, all showed respect, but Śiva did not.

And Dakṣa was very much infuriated. "You are my son-in-law. You do not show me any respect. Brahmā is my father. And all other gods all showed me honour. And you?" He called some bad name. Then next, he called for another assembly and he didn't send any invitation to Mahādeva, though he's son-in law.

But His wife Pārvatī, Satī, She told that, "My father has arranged a great sacrifice and invited all the gods and men, but only You are exception. Then how can I stay. All My sisters and brothers, kinsmen, all are coming in this great ceremony, and I can't stay here."

Śiva told that, "If You go you'll be insulted. He has excluded Me from invitation so he's angry with Me because I did not bend My head to him in the last occasion. So You need not, should not go. I can't allow You. You'll be insulted and I also will be insulted in Your face. So no good consequence I hold there."

But Pārvatī, Satī, She showed many such hard also constitutional position to dread Śiva.

Then Śiva also so much She's trying by appealing and then by showing some frivolous thing to Him. She tried to frighten Śiva. "Then You may go. But I have no sanction from inner heart. But if You like You may go."

Then Pārvatī came and told at that time. "He's formally your father-in-law, my father, so You should have shown some respect to him. Why you did not?" Pārvatī asked that, Satī asked Śiva, "Why did You not show any honour to My father? Formally he holds respectable position, My father, Your father."

Then at that time Mahādeva He uttered this *śloka*. "You do not know My head is always bowing down to Vāsudeva. To take out the head from that position and again to bow down to another is not possible for Me."

So there this *śloka* in *Bhāgavatam*. *Sattvam viśuddham vasudeva-śabditaṁ*. Pure conscious is known as Vasudeva, father of Kṛṣṇa. *Yad iḃyate tatra pumān apāvṛtaḥ*. And who will send, sitting on that plane, *pumān*, *sattvam viśuddham vasudeva-śabditaṁ*, *yad iḃyate tatra*, which is conceived a *Puruṣa*, the controller of everything, and enjoyer of everything, on that plane...

*sattvam viśuddham vasudeva-śabditaṁ, yad iḃyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, [hy adhokṣajo me namasā vidhīyate]*

...and He's known as Vāsudeva. And behind that conscious plane He's controlling everything. He's *Adhokṣaja*. He's beyond the perception of all senses. Transcendental position He holds, so subtle. *Adhokṣajo me namasā vidhīyate*. I'm always bowing down My head to that entity. So it was not possible for me to take away My head from that position and give it to another person, that honour."

So Vāsudeva is such, *viśuddha-sāttva*, pure consciousness, that is no more. Consciousness is subject, pure subjective conception we must have first. We're also subject in relation to the objective world. We're to feel that we're subject. And Vāsudeva is subject of subject. How to trace? And then if we get some serving attitude that will seem to us more concrete than this world of misconception. Now this is concrete thing, and that is abstract. But that will be such concrete to us if we get the serving attitude, practically come in touch with that substance. Then this will all feel to be nothing, misconception, error. So that is the way to Him.

yoginām api sarveṣāṁ, mad-gatenāntarātmanā

[śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

Whoever does, every higher spiritual parties, they'll have to depend on some other thing. And what is that thing, there is Kṛṣṇa. We can't eliminate Him. All others may be eliminated but we can't eliminate Him.

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇam, [tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of *aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

May be different types of experts, some *yogī*, some *jñānī*, some *tapasvi*, whoever, but they ultimately have connection with some other thing, higher thing. They're to take help from some other quarter. What is that? The *yogīs*, the *jñānīs*, whoever you say, they've got some sort of support they want. *Vidūra-kāṣṭhāya* [from *Bhāgavatam*, 2.4.14] The remotest background of everything. The background, so many industries, arts are shown, artistic but the ground is there necessary. So the remotest background of everything, what is He? It is not *it* but He, because of subjective existence. Everything on the plane of subject. Subject can live independently, not human brain is necessary for the thinker. Even beyond this body he lives, *ātmā*. That light is there, light is caught and focused to some other part. The consciousness in general.

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahī śatrum mahā-bāho, kāma-rūpaṁ durāsadam*

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

Try to withdraw from the sense perception world, the world of sense perception, any memory. Withdraw from that and come to resolve the thinker in you. Withdraw completely from the world of experience of material senses and resolve, concentrate in the subject, in the thinker himself. *Samstabhyātmānam ātmanā*. And thereby you'll have such a taste, slight taste that will help you to conquer the whole temptation of this world. This will seem to be all trash. If you once get the touch of your own existence by your own thinking, introspection, then the world of experience will seem to be tasteless trash. What is this? This is nothing, all like trash, like ash, no taste. The taste is there.

Bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ. Only the seal of the heart is broken. That is limited _____ [?] like a slave _____ [?] Broken, come out, they understand their own soil and find fulfilment. And all suspicion will automatically vanish. And no aspiration of anything to produce by labour, *karma*, 'I want to do something.' No, everything is there. And you are an automatic part of that automatic flow. The automatic flow is there and you are a part of that. No energising labour is necessary for that. It is very happy, natural flow, you'll have a part and parcel in the whole flow.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

...

...after delivering *Bhāgavatam*, then again mixed with the beggars that came in thousands in that occasion of the departure of the emperor. So many things had been distributed, and he entered in the mob of the beggars, and lost himself there with them. The people could no longer trace him. He came from unknown quarter and entered unknown quarter, went away. For seven days what he delivered that is unique thing, recorded in *Śrīmad-Bhāgavatam* by Vyāsadeva, He Himself was present.

Badrinārāyaṇa: Mahārāja. Aranya Mahārāja has a question.

Śrīla Śrīdhara Mahārāja: Is it? I'm rather too tired to go on. A small question.

Aranya Mahārāja: Later date.

Śrīla Śrīdhara Mahārāja: To kill a dead body?

Badrinārāyaṇa: To bring it to life.

Śrīla Śrīdhara Mahārāja: What is that question? Eh?

Aranya Mahārāja: The position of *vidhi-mārga*, *śāstra* outlines *vidhi-mārga*...

Śrīla Śrīdhara Mahārāja: *Rāga-mārga* is so high so we shall try to follow as much as possible *vidhi-mārga*. We don't think that we're in the position of continuing in *rāga-mārga*. That will be proper *rāga-mārga* for us. We'll all think that we're not fit to enter *rāga-mārga*, that is too high. As much as possible, *vidhi-mārga*. Dāsa Goswāmī says.

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, *sākhyā*. 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]

Generally they think that 'I'm of *sākhya*, friendly class of servants.' But my attempt always will be for *dāsya*, for service.

Rādhārāṇī Herself says that, "My aim is always to serve Him. But He wants to play with My body. I have no other alternative. Let Him be satisfied. But My aim is always to serve Kṛṣṇa, the whole thing."

So devotees object. 'I'm not fit for *rāga-mārga*. I shall always try to become a servant.' And unknowingly the *rāga* will come to him, and sometimes forcibly use him also in the *rāga* service. But again when consciousness comes back he'll go, 'What am I doing? I'll go to *vidhi-mārga*.' That will be the tendency of a real devotee, sincere devotee.

Aranya Mahārāja: So whatever is the order of his guide, of Gurudeva, that is to be considered *vidhi-mārga*? Whatever the order of Gurudeva is to the disciple, that is considered to be *vidhi-mārga*?

Śrīla Śrīdhara Mahārāja: Yes, I must obey the order of my Guru Mahārāja, Gurudeva. I must obey him. So it is my duty. That will be the natural tendency of a real devotee. 'I'm not fit for *rāga-mārga*...

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Śrīla Śrīdhara Mahārāja: ...if ordered, you take food and do that _____ [?] As it is my duty to obey Guru Mahārāja so I'm taking food in Ekādaśī, because ordered, it's *vidhi* to me. What Gurudeva says, all standpoint of *rāga-mārga*. The service is all in all. *Vidhi* is of less, not important, it is non important factor. Service, that is everything, to satisfy Kṛṣṇa, whatever it may be. I shall have to obey that, to satisfy Kṛṣṇa. That is the only *vidhi*. The only *vidhi* that is ordered is to satisfy Him. Even at the cost of our life. That is *rāga*, that is *vidhi*, there *vidhi* merging in *rāga*. Whatever, to satisfy Him I shall do that. I do not know this or that, the rules, regulations of the scriptures. In the beginning, with reference I do that, but when I'm ordered to do something _____ [?] I shall be prepared for that. Anything may come. I must obey Gurudeva, in this way. But Guru must be real, in the beginning that must be selected. Otherwise the *sahajiyā*, the imitationist.

Aranya Mahārāja: Very clear answer Guru Mahārāja.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Is it *rāga-mārga*?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] considering your health, or you don't say? _____ [?]

Badrinārāyaṇa: If you say *rāga* then it's *rāga*.

Śrīla Śrīdhara Mahārāja: So in this way *rāga* is higher than *vidhi*.

Devotees: (Group laughter)

Badrinārāyaṇa: And you are higher than both.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: Nine forty.

Śrīla Śrīdhara Mahārāja: That news finished?

Badrinārāyaṇa: Ha, ha. We got the news.

...
...Switzerland. Uttama śloka sannyāsī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Astrologer. _____ [?]

So *aprākṛta*, *prākṛta* *va*, like the lowest position. The highest and lowest, the mean stages ignored. The noblest and greatest. Absolute becomes noblest and greatest when found embraced in the plane of meanest. *Patita-pāvana*. The *pāvana* when the worst *patita* he's purifying...

Badrinārāyaṇa: Rescued.

Śrīla Śrīdhara Mahārāja: ...is the highest, is the greatest, noblest phase. Shadow.

Badrinārāyaṇa: Form.

Śrīla Śrīdhara Mahārāja: Noblest. But form depends also on existence, presence. *Patita-pāvana*. One of the fallen, the three, liar, debauch, despot, three, dacoit, in that plane He's found, Absolute is found. He's mixing with them there, taking them up. So in that form fulfilled.

...
[07:47 - 08:28 ?]

Śyāmam eva param rūpaṁ. Purī madhu-purī varā. Vayaḥ kaiśorakaṁ dhyeyaṁ. Ādya eva paro kṛṣṇa.

[prabhu kahe, — upādhyāya, śreṣṭha māna' kāya? / 'śyāmam eva param rūpaṁ' — kahe upādhyāya]

[śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya? / 'purī madhu-purī varā' — kahe upādhyāya]
[bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya? / 'vayaḥ kaiśorakaṁ dhyeyaṁ' — kahe upādhyāya]
[rasa-gaṇa-madhye tumi śreṣṭha māna' kāya? / 'ādya eva paro rasaḥ' — kahe upādhyāya]

[Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?"] [Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."]

["Of all Kṛṣṇa's abodes, which do you think is the best?"] [Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."]

[Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?"] [Raghupati Upādhyāya replied, "Fresh youth is the best age."]

[When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?"] [Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.101,102,103,104*]

That *śyāmam eva param rūpaṁ*, the best figure is Śyāma. *Purī madhu-purī varā, purī, Mathurā-dhāma*, not in Dvārakā. _____ [?] in His young age, not in after age. *Ādya eva paro rasaḥ*, to serve Him with *ādya rasa*, that *mādhurya rasa*. *Śyāmam eva param rūpaṁ. Purī madhu-purī varā. Vayaḥ kaisorakarṁ dhyeyam. Ādya eva paro rasaḥ*. In *mādhurya rasa* we shall serve Him, the young figure of Śyāma in Vraja-maṇḍala. Kṛṣṇa. Raghupati Upādhyāya told to Mahāprabhu.

So how's swimming? Aranya Mahārāja. Swimming is contributing to you anything?

Aranya Mahārāja: O, wonderful.

Śrīla Śrīdhara Mahārāja: Wonderful. Then, you have received a telegram? How to deal with that?

Aranya Mahārāja: The telegram is in regards to one building that I...

Śrīla Śrīdhara Mahārāja: That is also wonderful.

Aranya Mahārāja: Yes. Very good.

Śrīla Śrīdhara Mahārāja: Wonderful promise.

Aranya Mahārāja: Yes. And I was enquiring about some more rooms and if the man would rent them at a reasonable price.

Śrīla Śrīdhara Mahārāja: You may ask him to wait for some time if possible. Send another reply, and when Mahārāja comes consult with him also and take some time. _____ [?]

Aranya Mahārāja: He told me that they want to rent, they're putting some advertisement in the newspaper, so I should contact them as soon as possible.

Śrīla Śrīdhara Mahārāja: So waiting is not possible?

Aranya Mahārāja: Some think he's anxious to rent them. Anyway we already have...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...at night no shelter, he's _____ [?]

Badrinārāyaṇa: Bael [?] tree.

Śrīla Śrīdhara Mahārāja: _____ [?] and that was the day of Śiva ratri, and at night he _____ [?] fell on the Śiva liṅga there happens to be one there. And Śiva was very much pleased and gave him boon.

This, or anything else?

Badrinārāyaṇa: Anything else?

Śrīla Śrīdhara Mahārāja: Something more? _____ [?]

Badrinārāyaṇa: And some water.

Śrīla Śrīdhara Mahārāja: And water from where?

Badrinārāyaṇa: From his drinking water.

Śrīla Śrīdhara Mahārāja: Drinking water?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Also fell with the leaf, on the head of the Śiva liṅga.

Badrinārāyaṇa: Then, at the last part of the night Śiva appeared to him.

Śrīla Śrīdhara Mahārāja: And also he had to pass the whole night sleeplessly. And the last part of the night?

Badrinārāyaṇa: Śiva appeared, a short part of the night, Śiva appeared, and told him, gave him *darśana*. In this way he got *mukti*, love, not *bhakti*, *mukti*.

Śrīla Śrīdhara Mahārāja: _____ [?] Just as sun and ray. So Kṛṣṇa and His Brahma dana, *brahma sāyujya*.

*yad ariṇām priyāṇām ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Adī-līlā*, 5.36] & [*Bhakti-rasāmṛta-sindhu*, 1.2.278]

In this *śloka* as explained by Rūpa Goswāmī. The demons killed by Kṛṣṇa they also got Him, and the devotees also got Him. But there's a great distance, difference between the two. One will be parked in the halo, and another amongst His friends in home.

*yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ*

Kṛṣṇa. Kṛṣṇa. Śivaloka.

Badrinārāyaṇa: Vṛndāvana dāsa Ṭhākura, he describes Advaita Ācārya as Sadāśiva. And Kavirāja Goswāmī he describes as Mahā Viṣṇu. Then? One and the same?

...

Śrīla Śrīdhara Mahārāja: ...mixed with magnanimity, most desirable thing, universal necessity. Most fundamental, independent of all bad or crooked conceptions of life. Sweetness, which is attracting all of us from the bottom of our heart. And where that is being distributed very generously, this is Navadvīpa Dhāma, where the highest desirable things of the heart were distributed to one and all in most generous way. Navadvīpa means that. And to be connected - you know or may not know, but anyhow to come in connection with such thing is a great success in our life.

Life we see in different ranks, of insects, trees, birds, fishes, human beings. Then up [demi]gods in different positions life is said, it is only wandering, and wandering, searching for something. And search is not finished until we come home. We're home seeker, where everyone will take care of me if I do not. That is home. Every atom will come to see, to look at my interest. I'm quite safe there, just as a child in the mother's lap. Child can't know, or can't see his own interest, but motherly affection protects him in all respects. So we've got such a position. That is home, back to God, back to home. We have got our home, sweet, sweet home, and we must try to reach that...

...

...so if we're trying to go home we're normal. To be away that is abnormal. If we go for the interest of the home, that is to work for the home, for being in the home, one and the same thing. So from home, apparently that comes to preach abroad to look for recruitment. You're in home interest_____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Take *prasādam*. *Prasāda* and this ordinary food is not one and the same. The *prasāda* that will...

...

All right. I feel old age, can't talk much, still I try as best possible.

Badrinārāyaṇa: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...father of Rāmānanda Rāya, Bhavānanda.

Badrinārāyaṇa: Bhavānanda, yes.

Śrīla Govinda Mahārāja: Last night no difficulty to stay?

Devotee: No, no difficulty at all. It was very nice, was quiet.

Śrīla Śrīdhara Mahārāja: Connected with Tripurari Mahārāja?

Devotee: Yes, for long time, many years. Now we stay in his *āśrama*. Also Giri Swāmī...

Śrīla Śrīdhara Mahārāja: We're very, specially I feel too much dejected when I hear about the present stage of ISKCON. Because such a great extraordinary successful work he did for Swāmī Mahārāja. That is going to be disturbed so much it will hamper the cause of the whole Caitanya School, Gauḍīya School. So we like that ISKCON _____ [?] they may believe or not. It's for the dignity of the whole Gauḍīya Mission that ISKCON will thrive. _____ [?] Nitāi. Nitāi. Nitāi. Nitāi. _____ [?]

Such uncommon things generally cannot stand _____ [?] It's very sad that Jayatīrtha, Hamsadūta, they left. Then after that this sad news that Bhagavān dāsa and Bhagavān Mahārāja and Rāmeśvara, they're also stalwarts in the ISKCON. They have also left ISKCON. Very sad to me. A great drawback in the world, very suddenly it captured _____ [?] qualified men. ISKCON's stand is very deplorable. Anyhow, those who that are satisfied with the same quality of things they can't. The show of the thing is not the real thing. Back to God, back to home. The home taste, one who has got that home taste there in the teachings of Swāmī Mahārāja, Mahāprabhu, they can't _____ [?] So home, sweet, sweet home.

We're to understand that neither power nor knowledge can satisfy us, but our heart. The solution of the heart question, that is the central question in every *jīva*, the solution of the heart. That is affection and love. That is the most important factor in us. *Jñāna śūnya bhakti*, independent of fleeting desires, or organised exploitation, or salvation, etc.

*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]

Kṛṣṇānuśīlana, that service to Kṛṣṇa. Service means He's for Himself, we're for Himself. We're not for us, we're property, He's the proprietor. We're to think in this way. He's the proprietor and we're mere property. No independence we have got. Our independence included in His independence, harmonised with His independence, never in discord. So organic whole. Just as food put into the stomach the whole body is fed. If we put food into the eye, into the nose, into

the ear, into the waist, no. Put food into the stomach and the whole body will be properly nourished. So divest all of your energy to the centre, to Kṛṣṇa.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Your energy should be at the disposal of the centre, then it will be properly utilised. And not in any other group or individual interest. Reality is For Itself and By Itself. Absolute is independent. Everything for Him, we're for Him. That is Absolute. That will be normal position.

*bhidyate hṛdaya-granthiś, chidyante sarva-sarṁśayāḥ
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]

One of the general instructions in *Bhāgavatam*. That egoistic world should be dissolved. That seal, it is sealed, ego is sealed and the seal must be broken, and internal flow will come and that will understand its own soil. Then, no knowledge will be necessary, everything will be automatic. And no *karma*. Individual enterprise will vanish if the ball that the ego which is sealed by special interest, that must be broken. And the flow inside will come and know its own soil. Home, everything got. No calculation, no knowledge is necessary, neither any power utilising necessary. All, everything will be automatic, always everything fully prepared for me. I'm one of that eternal factor in the world, *ānandam*. Hare Kṛṣṇa. Gaura Hari. And that was distributed by Mahāprabhu Śrī Caitanyadeva very clearly. The solution of the *Bhāgavata* only given by Mahāprabhu.

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

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

This is to follow. The Predominating part and the Predominated, or positive and negative. We're in the negative side, predominated, and our chief representative is there eternally, Rādhārāṇī. That we're in consonance, in harmony with Her service. Mahāprabhu _____ [?] most generosity is there, most magnanimous gift with which He came to distribute. The highest attainment of our life, sweetest fulfilment of life. We're attracted by that, and try your best to attain that end of life, hopeful. By the Grace of Mahāprabhu _____ [?] Hare Kṛṣṇa. I can't talk much.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja & Badrinārāyaṇa: [32:50 - 37:00 ?]

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Śrīla Śrīdhara Mahārāja: ...to the ignorant.

Badrinārāyaṇa: To the ignorant, who consider the subject...

Śrīla Śrīdhara Mahārāja: Who consider the subject themselves.

Badrinārāyaṇa: Right. O.K.

Śrīla Śrīdhara Mahārāja: Subjective evolution appears to be objective evolution. Objective not reliant that you who considers themselves subjective.

Badrinārāyaṇa: To be the subject, consider themselves to be the subject.

Śrīla Śrīdhara Mahārāja: Himself to be the subject. 'We're subject.' That is ignorance.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And to them the subjective evolution replaced the object. The fact is this, fundamental fact is such.

Bhakti Sudhīra Goswāmī: Yes.

Badrinārāyaṇa: Mahārāja. Have you heard the Preface of *The Lord's Loving Search*? Goswāmī Mahārāja has written one Preface summarising all the books previously printed. Have you heard that?

Śrīla Śrīdhara Mahārāja: No.

Badrinārāyaṇa: Very nice. Govinda Mahārāja likes it very much.

Bhakti Sudhira Goswami: There are many things that you say, many statements that you make, they're like *sutras*, aphorisms. You say, "Reality is For Itself and By Itself." That is a *sutra*.

Śrīla Śrīdhara Mahārāja: That is Hegel, quotation from Hegel.

Bhakti Sudhira Goswami: Yes. But we've looked at Hegel. That is, you have extracted that from Hegel. Because we've seen Hegel.

Śrīla Śrīdhara Mahārāja: "Die To Live." I've taken these two things from Hegel. "Die to Live."

Bhakti Sudhira Goswami: I think you've forcibly taken.

Śrīla Śrīdhara Mahārāja: _____ [?] In the colleges in the _____ [?] library when I delivered lectures I quoted all these things and explained, and they were impressed much. What is the meaning of 'die to live?' And what is the meaning 'Reality For Itself?' We're for Him, everything for Him. Universal flow is going on and that is perfect. And our partial interest view sees all defect here. But from universal standpoint the flow that is all right, that is *līlā*, that is perfect thing. No room of any complaint anywhere.

I also give example nowadays that if every atom of our body / organism then it is healthy. Otherwise if it works for itself or a particular group, or stops work, then paralysis or a disease. And if every atom works for the whole then it is healthy, wholesome. So every atom must work for the centre, and the centre will distribute in a proper way. Just as if you pour water into the root the whole tree will be properly fed. Put food into the stomach whole body will be properly fed. Otherwise you'll put food into the eye, to the nose, that is disturbance. To the centre, and the centre will distribute, then it will be perfect. And the stop of work and work in its own whim for any part causing disturbance. So enjoyment or exploitation, and renunciation, both disturbing. Renunciation also has no justification, that is like a strike in the industry. No right, if there's any strike or any bribery then both of them is diseased in the country. So *sāyujya mukti, samādhi*, the Buddha, Śāṅkara, they want to retire wholly, stop their activity and in sound sleep mood they retire, *samādhi*. That is also bad.

*bhukti-mukti-sprhā yāvat, piśācī hr̥di 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, Pūrva, 2.22*]

Both of these, the work for part and stop work, both is *piśācī* means ghost haunting us. And Godly, work for the centre, and centre will distribute in proper way. The whole tree will be fed, whole body will be fed if food in the stomach. So do for Kṛṣṇa and He'll distribute. *Tato acyutejyā*. The worship of Acyuta is like that, if we send there it will be well distributed. You cannot give this or that. Everyone must be faithful to the centre and the centre knows how to distribute where. And that is the harmony, that is *līlā*. That is Reality For Itself.

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 *bhoktā*, enjoyer of all the sacrifices wherever it is. So everything must be meant for Me and I shall adjust."

Then only can there be harmony. And you go to this side, that side, anything, all extended selfishness and causing disturbance in the harmony of the whole. Do you follow?

Bhakti Sudhira Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: This is Vaiṣṇavism, and when that is affectionate, the cooperation is affectionate with love, that is Vṛndāvana Kṛṣṇa. Heart's transaction, neither brain nor this force. Love transaction, heart's transaction, real inner transaction. Whole satisfying transaction is heart's transaction. Heart holds the supreme position, neither brain nor force, power. So power seeking or complete retirement, both are anti harmony. Stopping work or to work for partial interest both bad.

*bhukti-mukti-sprhā yāvat, piśācī hr̥di varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet*

So the renunciation and the enjoyment both are anti harmony. Harmony means *ānandam*, *rasam*, beauty. Beauty, harmony, *ānandam*, that is one and same thing. *Samañjasā* pravidha hadyatha [?] *Samañjasā* is the Name of the Supreme Lord. All harmonising principle. And that is possible only through affection and love or beauty, and that is Vṛndāvana. So Vṛndāvana *rasa*, the ecstasy found in Vṛndāvana, that is controlling, that can control the whole and no other conception of the Supreme Entity of Godhead. Only Vṛndāvana conception, and when that takes the shape of self distribution as Mahāprabhu that seems to be more high. Seems to be higher when the Absolute is searching for His lost servant, the highest. Perhaps read in *Prema Dhāma Stotram*?

Bhakti Sudhira Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: What is the conception of the Absolute?

*ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam
[svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram]*

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite

closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.”] [*Prema Dhāma Deva Stotram*, 66]

Saukhya means ecstasy, or harmony, or *ānandam*, *rasam*, *saukhya*, *sukha*. Full harmony of Him. Happiness. What will be its symptom? *Ātma-siddha*, *satta-siddha*, self evident, self existent, two ecstasies. What will be? *Nṛtya*. *Ātma-siddha-sāva līla*. *Sāva līla* means dynamic character. *Sāva līla-pūrṇa-saukhya -lakṣaṇam*, *svānubhāva-matta-nṛtya*. Two things of full joy and He’s dancing. *Matta*, *svānubhāva*, *nṛtya*. As a madman dancing, no object of dancing, madman. He Himself is dancing. What is this? His dancing is the symptom of His own full ecstatic character, *nṛtya*. And *kīrtana* is distributing Himself. And that is found in Mahāprabhu. So that is the fullest conception of the Absolute.

Badrinārāyaṇa: Mahārāja. That’s written here in Goswāmī Mahārāja’s Preface.

“His Divine Grace has informed us that the heart’s inner hankering for ecstasy, charm, and sweetness, leads it in the search for Śrī Kṛṣṇa - Reality the Beautiful. The Kṛṣṇa conception of divinity is so irresistible that even Kṛṣṇa Himself becomes overwhelmed by His own potency and is madly engaged in tasting His own sweetness, ecstatically dancing, and thereby distributing that sweetness to others.”

Śrīla Śrīdhara Mahārāja: Yes. Dancing and chanting.

Badrinārāyaṇa: Yes, and distributing.

Śrīla Śrīdhara Mahārāja: *Nṛtya-kīrtanātma-vanṭanam*. Dancing in Himself and *kīrtana* giving to others through sound.

Bhakti Sudhīra Goswāmī: We could not know this if you did not explain these things to the world it would not be known in that way. You show systematically the conception of Mahāprabhu as the highest reality. Otherwise there’s some general idea, but you’re showing systematically.

Śrīla Śrīdhara Mahārāja: Ontologically.

Bhakti Sudhīra Goswāmī: Ontologically.

Śrīla Śrīdhara Mahārāja: Ontological aspect.

Bhakti Sudhīra Goswāmī: Irrefutably.

Śrīla Śrīdhara Mahārāja: That is the characteristic of our Guru Mahārāja. When I wrote about Bhaktivinoda Ṭhākura, in ontological basis he has showed so. So when he was reading that and when he found the ontological basis, _____ [?]

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam*

tasyāmsī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāh

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

O Bhaktivinoda Ṭhākura why you are so great, you have given out such thing. What is that thing? The *jñānīs* they appreciate only the halo of the thing, of the Vaikuṅṭha. And the *yogīs* a part of the part of the parts they're searching the permeating aspect only. But Nārāyaṇa, the controller of everything, that is worshipped by the great salvationist. And even above that Svayaṁ-Bhagavān Kṛṣṇa the Lord of love, and you are giver of that, so you are so great.

When Prabhupāda came to read this passage, "O, very happy style," he told, and just in front of me he told. "Happy style. That is ontological basis, to explain the love, the affection, in ontological basis it is stated here." So when he came to read this passage, on my face, "A very happy style."

And Jīva Goswāmī also given like that. So I gave,

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
[rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īśo bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

That is sanctioned by Gaurāṅga. *Svarūpa-viditaṁ*. Really the very purport understood only by Svarūpa Goswāmī. *Rūpāgrajenādṛtaṁ*. Sanātana Goswāmī could appreciate that thing. And Śrī

Rūpa he distributed the whole thing. *Raghu-gaṇair-āsvāditam*. Raghunātha and his party he appreciated fully and also added something. And *jīvādyair abhirakṣitam*, and Śrī Jīva, Baladeva [Vidyābhūṣaṇa] etc they have given full protection that is ontological explanation. Justification of the highest position by ontological process. Justification that affection is the highest. So when justification in ontological aspect is there that is very appreciated and useful for the public, for preaching.

Bhakti Sudhīra Goswāmī: Yes. Bhakti Rakṣaka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And for this poetry Prabhupāda only he saw and he told to Śrauti Mahārāja, "This is not his writing, Bhaktivinoda Ṭhākura has written it himself through him."

And to [Śrīyukta Aprākṛta Prabhu] Goswāmī Mahārāja, Prabhupāda told that, "Yes, I'm satisfied that what I came to give, he has that with him, that is left here now."

So what you say, what you're going to appreciate in me, that really comes from my Gurudeva. That is his. I'm not the owner. This is his property. So *śrī jīvatejasthatih*. I have compared my Gurudeva with Śrī Jīva.

*[gaurāṅgaika-gatir vrajāśrīmatih śrī gauradhāma sthitih
sachāstraikavṛtiḥ kuṣaṅga viratirduḥsthabiyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatih
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatih]*

[Another stanza in his praise, *gaurāṅgaika-gatir*, where the only end of his life was Śrī Gaurāṅga, *aika-gatir*, only! The only object of his life was Śrī Gaurāṅga. *Vrajāśrīmatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, be gracious enough to do that. In this way, the poem was appreciated by Prabhupāda and four others also. Bhaktivinoda Ṭhākura, Gaura-Haribol!]

[*Śrī Gaudīya Gitānjali*, 1983] [*Sādhu Saṅga* magazine, volume. 3, number 1, 1985, page 12]

[*Śloka* 155 in a collection of verses quoted by Śrīla Śrīdhara Mahārāja]

That is his attitude, giving explanation to the high words of the Gurudeva, Rūpa and Sanātana. Jīva Goswāmī established here in the educated, illuminated section, enlightened section. Jīva Goswāmī explained that the Guru, Sanātana and Rūpa, what they gave to the world that is of so high position.

Digvijayī came and Sanātana and Rūpa they gave their signature. "We're defeated here."

But Jīva Goswāmī he tore it up. "Come to me, I shall discuss with you." Discussing, and that Digvijayī was defeated. "Now you try to understand why my Guru Rūpa and Sanātana gave you their signature. They did not want to waste their time by talking foolish things with you."

Badrinārāyaṇa: Then Rūpa Goswāmī asked him to leave the *āśrama*, no?

Śrīla Śrīdhara Mahārāja: Yes. "You have got so egoistic so you must leave my *āśrama*."

He had to leave. Then Sanātana when wandering through the Vraja *maṇḍala* heard about Jīva Goswāmī _____ [?] "One beautiful boy is here and he's fasting and passing his time in a very sad way, his attitude, his mentality."

Sanātana saw him _____ [?] "What have you heard from Śrī Caitanyadeva? What is the real advice you understand from Him?"

He said, "*Jīva daye, Nāme ruci, Vaiṣṇava sevā.* That to be kind towards the ordinary people. And to serve the Vaiṣṇava. And to take the Name."

"But the *jīva* is suffering there. You have no pity for him?"

He understood the purpose of Sanātana and they sent person to me a *jīva*.

And also once that Vallabhācāryi, he saw, went to ask Rūpa Goswāmī, "I hear that you have written many things about devotion. I want to see."

He gave _____ [?]

"O, but grammatically this word is wrong."

"All right _____ [?] You correct it then."

Then Jīva Goswāmī knew everything. And when Vallabha Bhaṭṭa was going to take bath in Yamunā then Jīva Goswāmī with a pot in his hand he was going as if to fetch some water he followed. And on the way he told that, "What you think? You have corrected something, some mistake?"

"Yes. There was a grammatical mistake and I asked him to correct."

Then he, "How it was faulty?"

"It is this and that way faulty."

"No. It is correct, it is not faulty. You must be wrong."

"O, is it? It's written in this way. O, yes, I forgot. Then I committed mistake."

Then when he came back, "O Rūpa, I have asked you to correct some passage, but it was all right. I did wrong. And who's that boy, very bright, beautiful, that boy, who's he?"

"He's my disciple _____ [?]

"He detected me, my mistake, that it was all right."

So that was also a course. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. As if they depend on Kṛṣṇa's will and it came through Jīva Goswāmī they knew this that it will come from somewhere. 'That we're so and so that Kṛṣṇa will prove we did not do it.' When Baladeva [Vidyābhūṣaṇa] told it was erroneous he corrected. But Kṛṣṇa when somewhere else came and put the thing properly. They had faith in such things. So Vaiṣṇava, so *jñāna*, heart is above knowledge, faith is above knowledge. Their faith was served by knowledge.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ

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

They follow that process, *amāninā mānadena*, but the mistake was not allowed by Kṛṣṇa. Somehow or other knowledge came to serve the faith, affectionately. So who has kept the heart connection he has kept the central thing. Heart transaction is the central thing in us. That is love, home, and Vṛndāvana thought is that. *Jñāna śūnya bhakti*. 'Yes, it is here. *Jñāna miśrā, karma miśrā,*

eho bāhya, superficial.' And when eliminates *jñāna* 'that we can know' and 'we can do', both eliminated. It is automatic.

When one *brāhmaṇa brahmacārī* he met Kṛṣṇa and told, "You Kṛṣṇa I shall curse You."

"Why *brāhmaṇa* boy?"

"Because You are at the root of all these disasters in Kurukṣetra war. So many widows and orphans they're crying and You are at the root of all these miseries."

"Kṛṣṇa told, "You *brāhmaṇa* boy, you with much difficulty and labour have collected some power. You will apply that to Me your energy will be spent up, but it won't affect Me. I'm *nirguṇa*. Because I'm in *nirguṇa* I'm in the necessary flow I've no other alternative. The absolute flow I'm working in harmony with the absolute flow of the world there. I'm there. Nothing can touch Me."

So the general flow, harmonious flow, that is *līlā*. That is For Himself. That cannot be checked or opposed by any other flow springing from so many small origins, centres. For Itself. Who can understand that flow they're only faithful to that, have been saved from any other flow around them.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. His will is going on. It is His *līlā*. It cannot be opposed or hampered in any way. Rather we must give up. *Sarva-dharmān parityajya*. We shall try to place ourselves in that flow of life, that universal flow, *līlā*. So *jñāna śūnya bhakti*. The *yogī*, the *jñānī*, they've got their special object of life. That *bhakti* proper is not only special thing, but what is already there in the original, irresistible. *Ahaitukī apratihātā*. Causeless and which can never be opposed. This is *bhakti*.

sa vai puṁsām paro dharmo, [yato bhaktir adhokṣaje / ahaituky apratihātā, yayātmā suprasīdati]

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

Everyone's highest duty is this. *Yato bhaktir adhokṣaje*. To be grateful to the transcendental flow. *Ahaitukī* and *apratihātā*, causeless and that cannot be hampered or opposed in any way. Irresistible, and *apratihātā*, and *ahaitukī*, no cause, automatic. Automatic and irresistible flow at the centre. We must try to harmonise ourselves with that. That is *bhakti*. _____ [?]

Bhakti Sudhīra Goswāmī: He's such a great scholar and he says *jñāna śūnya bhakti*. He knows so many things, so many scriptures, but he says, he's preaching *jñāna śūnya bhakti*. Ha, ha, ha.

Badrinārāyaṇa: _____ [?]

Śrīla Govinda Mahārāja: Nimāi Paṇḍita Mahāprabhu also was...

Bhakti Sudhīra Goswāmī: Yes. Nimāi Paṇḍita.

Śrīla Govinda Mahārāja: Nimāi Paṇḍita was a great Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. *Jñāna* is subservient. When, people in general they're appreciators of power. When a powerful man he bends his head to a *jñānī*, to a *ṛṣi*, when a king is bowing down his head to an ordinary *ṛṣi* in the jungle, then *ṛṣi's* greatness is established. And when that *jñāna* and power, both *karma*, *jñāna*, they'll submit at the feet of the love, then, love is already a great thing, but for the people it helps them to know. So *jñāna* means subservient, power is subservient to devotion. Then that is doing some service to the *ajñāna*, to do His will.

[34:50 - 41:32 ?]

...so do everything for Me."

...

...and death and its finished.

Bhakti Sudhīra Goswāmī: What is that?

Śrīla Śrīdhara Mahārāja: That proposed alternative of devotion that must be dealt fully given justice and then the defects will be taken out and then cancelled. Otherwise whimsical dismissal has got no value.

Bhakti Sudhīra Goswāmī: Hmm, yes, that we're seeing in time.

Śrīla Śrīdhara Mahārāja: _____ [?] *Karma* is nothing, *jñāna* is nothing, *yoga* is nothing, only such statement has got no value. They must have proper dealings, justification, justice. This is their real position, and better than this, that and that, and then this defect, so it must be real. In this way every aspect must be properly dealt. Just as in the court the opposition party, he's also hearing, and discussion that is allowed. And then by supreme decision - 'O, there's this defect so he's culpable.' This way stands.

...

Bhakti Sudhīra Goswāmī: ...yes, all of these other things, but didn't really dismiss them. And now after so many years again they're going back to that.

Badrinārāyaṇa: Mahārāja. The devotees in the beginning they dismissed all these things, *karma*, *jñāna*, but now they're realising and going back.

Bhakti Sudhīra Goswāmī: They did not dismiss them fully...

Badrinārāyaṇa: Properly.

Bhakti Sudhīra Goswāmī: ...in a real way, but in a superficial way they so easily rejected everything. And now many years later they're going back.

Śrīla Śrīdhara Mahārāja: Back to?

Bhakti Sudhīra Goswāmī & Badrinārāyaṇa: *Jñāna*, *karma*.

Badrinārāyaṇa: It means some have left the *sevā*, the service. And some are searching other paths.

Śrīla Śrīdhara Mahārāja: That *karma* that you're talking about _____ [?]

Bhakti Sudhīra Goswāmī: Yes. You've hit the nail on the head.

Śrīla Śrīdhara Mahārāja: They've whimsically accepted, eh? Not proper hearing.

Bhakti Sudhīra Goswāmī: Not deep, not diving deep into reality, the surface.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Do they admit that we're unfit, but devotion is higher? Do they admit knowing this is all nonsense?

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Śrīla Śrīdhara Mahārāja: Do they admit that 'we're unfit but devotion is higher?' Do they admit knowing this is all nonsense? 'We're fallen.' What do they say? 'This is higher but we can't stand.' This is their function, or this is all bogus? 'We wasted our time, but we're going to reality now.' What do they say now? How, what is their attitude?

Bhakti Sudhīra Goswāmī: They think it's higher.

Devotee: They think it's higher but they've lost the way.

Bhakti Sudhīra Goswāmī: They think that devotion is higher. 'But we have lost our enlivenment.'

Śrīla Śrīdhara Mahārāja: That is good.

Śrīla Govinda Mahārāja: That is some life.

Bhakti Sudhīra Goswāmī: Yes.

Badrinārāyaṇa: Mahārāja. You gave the example of the bicycle. When you're riding the bicycle balance is maintained. But once the bicycle stops then you fall. As long as they're going...

Bhakti Sudhīra Goswāmī: Forward momentum.

Badrinārāyaṇa: Yes, that forward going power.

Śrīla Śrīdhara Mahārāja: But that power is something else, that comes to help bicycle. When that is withdrawn then bicycle gone, goes away.

Badrinārāyaṇa: Off balance.

Śrīla Śrīdhara Mahārāja: In Germany I'm told that there - only one whole train, in the train only one wheel is passing _____ [?]

Devotees: Monorail.

Śrīla Śrīdhara Mahārāja: Monorail, one line?

Bhakti Sudhīra Goswāmī: Yes. It goes two hundred and forty miles an hour.

Śrīla Śrīdhara Mahārāja: But when no force, when force all right, that one line train. And when stopping in the station some support on both sides?

Bhakti Sudhīra Goswāmī: Yes, it works by magnetic field, force field.

Devotee: Also a fly wheel inside, Mahārāja.

Śrīla Śrīdhara Mahārāja: Otherwise it is running on one line perhaps?

Bhakti Sudhīra Goswāmī: Yes.

Devotee: It's got a spinning wheel inside it, Mahārāja. Just like a bicycle.

Śrīla Śrīdhara Mahārāja: This wheel above, it's also moving in this way and keeping the balance?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: But only one line. _____ you've got your...

Devotee: Yes. I've got Mahārāja.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: It's a greeting card from my sister for my birthday.

Śrīla Śrīdhara Mahārāja: All right. They're celebrating your birthday there?

Devotee: Yes. It's very nice card. It says outside, "The world is full of beauty when the heart is full of love."

Śrīla Śrīdhara Mahārāja: Ah!

*premāñjana-cchurita-bhakti-vilocanena, santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi*

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

Premāñjana-cchurita. When the ointment of love is put on the eye then we can see Kṛṣṇa, Lord of Love.

So, they're blaming me, but they should blame the scripture also. Scripture also trying to explain the position of devotion in such way. "This is *karma*, this is *jñāna*, this is *bhoga*, this is this, this is that. And devotion is such." In other words it's appreciation?

Bhakti Sudhīra Goswāmī: Yes. Indirectly.

Śrīla Govinda Mahārāja: Authentically.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Devotee: Authenticity is not imitation.

Badrinārāyaṇa: Unique.

Devotee: Imitation is opposite of authenticity.

Badrinārāyaṇa: Genuineness.

Bhakti Sudhīra Goswāmī: Yes. Guru Mahārāja's writings are authentic.

...

Śrīla Śrīdhara Mahārāja: ...*chidyante sarva-saṁśayāḥ*. All doubts will be automatically cleared, *sarva-saṁśayāḥ*. *Kṣiyante cāśya karmāṇi*. Then all energy, all attempt to do something, that will vanish. Everything is already there. Only the seal of the heart is to be broken. *Bhidyate hṛdaya-granthiś*. That is a tie in the heart and that must be broken, and the inner flow will come and know its own home. That will understand the home. 'Yes, this is my home.' All suspicion will vanish, and any 'I shall do this and that' and such attempt of energy will also fly away, will vanish. Everything is all right. Nothing to be done, or nothing to be known. No necessity of knowledge and no energy. It is automatic flow, everything, *nitya*. *Nitya līlā* is like this. No energy is necessary and also no knowledge is necessary. It is automatic and happy flow. The original position is such, *līlā*. No energy and no plan, design. No design no plan and no energy is necessary when we can have touch of that thing. That is the most fundamental, innermost, and all fulfilling, *līlā*. Fulfilment at every step, new life, new fulfilment, always new fulfilment. *Ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam*.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam 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."] [*Śikṣāṣṭakam*, 1]

Every step new fulfilment as if we're realising. *Sarvātma-snapanam*. All covering and all satisfying of all steps, all play. All playing satisfied and all members satisfied. That is the characteristic of the universal flow. Every point new, it's not old, does not become old, does not become a stereotype thing, stale. Ever new, evergreen _____ [?] just like birth it's new, *sudhi*, purification is also there. *Sarvātma-snapanam*. All purifying, all play is purified and all persons purified, all three, quantity and quality.

Gaura Hari bol. It's such, we're given to understand, and try to follow what is that thing.

...

Kṛṣṇa prema nama parama sukha maya _____ [?]

To establish the position of Nityānanda Prabhu Who is not considered as a scholar like Mahāprabhu, what's His position, why He's so great? Nityānanda Prabhu. He's not very scholarly. So Śrī Kṛṣṇa prema Nāma, there's something, wonderful thing in the name of Kṛṣṇa *prema*, love of Śrī Kṛṣṇa. It is such a happy thing that even the great personages they cast aside all the proposals of the scriptures including salvation. It is such a wonderful thing. And Nityānanda Prabhu can give that thing, so His position is higher than the giver of the salvation and other things in the world.

... acintya _____ [?] unthinkable and ecstatic, the higher happiness. Distributing higher quality happiness and that is unthinkable. That can be given by Nityānanda Prabhu, so Nityānanda Prabhu's position is automatically higher than the givers of the *mukti*, that is Nārāyaṇa and other gods that give the worldly things. And apparently not scholarly but still He can give Kṛṣṇa *prema*.

The *gopīs* were not very high scholars but they hold the supreme position. Why? How? They're possessor of that supreme divine love. And Kṛṣṇa Himself He also hankers after such love, such dedication, such sacrifice, He Himself.

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...positive and negative. In the words of my Guru Mahārāja, "Predominating aspect and Predominated aspect." Two sides. Rādhā-Kṛṣṇa. One receiver another giver. Passive and active.

...

Devotee: _____ [?]

Śrīla Govinda Mahārāja:

śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣaṭ-padair

*nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaiḥ
yatnaiḥ kiñcid ihāhṛtam nija-para-śreyo 'rthinā tan mayā
bhūyo-bhūya ito rajāmsi pada-saṁlagnāni teṣāṁ bhaje*

["The bees, intoxicated in the festival of drinking the honey of the Lord's lotus feet, busily humming the glories of the Lord, drops of honey from their mouths fall and scatter all around; for my own divine prospect, I've carefully collected some of those drops herein - and thus do I worship the dust of the lotus feet of those saints, again and again."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 10.14, page 179]

_____ [?]

Devotee: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...so I must go with you. Mahāprabhu has ordered, "Now go to Vṛndāvana and do what I say, so you're with Me."

Physically, materially we may be far away, but internally we may be very near. Otherwise the bedbugs, they're also very near _____ [?] according to consciousness they're very far away. And bodily far and the heart may be very near. That is real near. Space and time cannot disturb that nearness.

Bhakti Sudhīra Goswāmī: I try to recall that, from time to time to think like that. That I'm far away, but by remembering you on the plane of consciousness there's some connection.

Śrīla Śrīdhara Mahārāja: That thinker of the same thought, that is very close.

Bhakti Sudhīra Goswāmī: You said once when Mahāprabhu toured South India, and when He returned to Purī He said to Sārvabhauma Bhaṭṭācārya, He said, "I met many people, and of course Rāmānanda he's special, but I didn't meet anyone who was like you Sārvabhauma." But then you told me...

Śrīla Śrīdhara Mahārāja: "You're My disciple because _____ [?] Sārvabhauma you've come to such a level I could not find any Vaiṣṇava of your level."

So friends are of the same play, of same thought, and the same tendency. Not only thought but same tendency, same fulfilment, common fulfilment. Wherever they be physically but common end of life makes them together, close.

_____ [?] Rāmeśvara, Bhagavān, _____ [?] Why they left? That is a great loss to the ISKCON Movement, and necessarily to the Movement of Mahāprabhu. The ordinary people at large they'll be much wounded at their heart, at their aspiration. They had some new idea of life from ISKCON. And by the reactionary position of these stalwarts it's sustaining a great loss. I can't

tolerate the very life. If I had them close I may try. But I could not do anything to Jayatīrtha, I tried but could not do.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Still, I had a tendency within that I could try to help Swāmī Mahārāja. It will be a great help to Swāmī Mahārāja. One may fail, that does not mean others will also fail.

Badrinārāyaṇa: Aranya Mahārāja is in India, possibly. And Bhāratī Mahārāja.

...

[19:21 - 27:05 ?]

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Śrīla Śrīdhara Mahārāja: I'm not happy, within I'm not happy, seeing the condition of Bhagavān Mahārāja, that Rāmeśvara Mahārāja, stalwarts are going down. We're so proud of Swāmī Mahārāja, he did miracle, by the grace of our Guru Mahārāja. But within ten years the condition is heartbreaking, at least to me. I felt so much proud of his uncommon extraordinary activity. But in this lifetime I had to have this sad experience...

...

...preaching mission of civilised of Śrī Caitanya cult, a setback.

Devotee [Tripurari Swāmī?]: Only you can help them Mahārāja.

Śrīla Śrīdhara Mahārāja: As far as I'm trying.

Tripurari Swāmī: That you're doing.

Śrīla Śrīdhara Mahārāja: I told that I'm sympathetic, I'm not - what I did _____ [?] from the beginning it is something like relief work.

Tripurari Swāmī: But many are coming to know that you are a great friend of Swāmī Mahārāja and friend of everyone, friend of the world. Like Janārdana Mahārāja he has come...

Śrīla Śrīdhara Mahārāja: Yes. Cannot but be. One who has got faith and love for Mahāprabhu and our Guru Mahārāja they cannot but feel proud for Swāmī Mahārāja's preaching throughout the world. They must be pained by this inopportune thing. We feel so much proud. Kṛṣṇa. Kṛṣṇa. Though misunderstand me but I cannot misunderstand them so easily. Anyway they're helping the flow of Mahāprabhu, of our Guru Mahārāja. Swāmī Mahārāja means that. Swāmī Mahārāja means our Guru Mahārāja, and Mahāprabhu, Nityānanda. One who can read deeply they'll see like that. Otherwise they'll go down in such a way. All sincere Vaiṣṇavaite, even Indian, they felt proud,

especially those that have got faith in Vṛndāvana *lilā*, in Kṛṣṇa *lilā*. In *Śrīmad-Bhāgavatam*, the very gist of the whole Vedic truth.

Even I gave the *veda matta*, the mother of *Veda* is *Gāyatrī* _____ [?] contains the whole. And *gāyatrī bhāṣya rūpo 'sau*, I have given out that. It all goes to Kṛṣṇa because the supreme conception of *ānandam, rasam*, pleasure, that is in Kṛṣṇa *lilā*. This comparative study, step by step it is shown. In Madras I proved it to a great Śāṅkara *paṇḍita* that from Catuḥsana, Brahmā, Śīva, how it is going up.

*na tathā me priyatama ātmayonir na śāṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

Uddhava is the greatest *prema bhakta*...

...

"I want to be a creeper in this land so that the feet dust of these divine damsels may touch my head."

So what is the position of the *gopīs*? - calculation in the scriptural revealed advice, how the position of the *gopīs*? Those that try to understand that even may not understand, but trying they're also fortunate. The conception what is the highest conception of Absolute, the sweet, sweetness. Neither knowledge nor power, both charming things before us. First power seeker and the next knowledge seeker, or mystic power, power then knowledge. _____ [?] negligent, that is sweetness. Sweetness is our inner necessity. If that is not satisfied nothing is satisfied. The ego, the black box ego within us of separate interest, when that is completely dissolved the natural flow comes out from that box and knows the soil, the mother soil, home soil.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. All doubts cleared, that is knowledge gone. And *kṣīyante cāśya karmāṇi*. All attempts to do something vanishes, automatic. Everything automatic, natural flow of sweetness. This is Vṛndāvana. When that ego of separate interest box will be totally broken the inner flow will come and recognise the mother soil, the *prema bhakti*, Vṛndāvana. And Navadvīpa greater when it's distributing itself to the fallen souls _____ [?] that principle of life. Kṛṣṇa. Kṛṣṇa.

Tripurari Swāmī: Guru Mahārāja. This morning we were discussing about *sannyāsa mantram*. And I read in one book by O.B.L. Kapoor, your Godbrother...

Śrīla Śrīdhara Mahārāja: Yes.

Tripurari Swāmī: ...disciple of Bhaktisiddhānta Sarasvatī Prabhupāda.

Śrīla Śrīdhara Mahārāja: Oudh Bihārī Lal Kapoor. Dr.

Tripurari Swāmī: Dr. He wrote one book, in that book he explained that...

Śrīla Śrīdhara Mahārāja: That book was his thesis and that was examined by Professor Sanyal. Three examiners, when he gave that, appeared for the Doctorship examination, one of them was Professor Sanyal, the editor of the *Harmonist*. And the writer of *Śrī Kṛṣṇa Caitanya* book. There he wrote, *sannyāsa* is also everything. "I surrender to the aspiration of the service of *gopīs*." That is the meaning of the *sannyāsa*.

Tripurari Swāmī: He said that Mahāprabhu received from Keśava Bhāratī *tat tvam asi mantram*. General meaning *tat tvam asi*, 'thou art that.'

Śrīla Śrīdhara Mahārāja: "I am the same." But the real meaning that *tat tvam asi*, "I am Yours. I belong to You." *Tasya tvam asi*. "You are not independent, you belong to Him, you're dependent on Him", is another meaning. But generally in the Śāṅkara School they superficially they may take that *mantram*. It's in *Veda*, but in *Veda* the meaning they take that "I'm You, I'm *so ham*," but the real meaning "I belong to You. You are all, Master."

...

...you may know. "I got some *mantram* in a dream, whether it's real or not please hear."
Then He gave it to His Guru Keśava Bhāratī, and then He took from him.
"Yes, this is the *mantram*."

...

"I belong to You. I'm Yours." *Tat tvam asi*. Not "I'm You."

Tripurari Swāmī: Then, now in Gauḍīya Vaiṣṇava *sampradāya* the *sannyāsa mantra* we're receiving that is different. So when that change came? From Bhaktisiddhānta Prabhupāda?

Śrīla Śrīdhara Mahārāja: No. Mahāprabhu asked, gave direct teaching and inspiration to Rūpa, Sanātana, and through them Jīva Goswāmī and they have produced that scripture for the Vaiṣṇavas. And from there it is coming. And also Mahāprabhu gave some direction to - there also is some case. It's coming from Mahāprabhu and specially Sanātana Goswāmī, *Hari-bhakti-vilāsa*, then *Sat-kriya-sāra-dīpikā*, anyhow in consonance is the same. Śrīnivāsa Ācārya inspired by Gopāla Bhaṭṭa. Narottama Ṭhākura.

Mahāprabhu only formally He took *mantram* from Keśava Bhāratī. First from Īśvara Purī, but that was *dvādaśaka*. But He asked Sanātana Goswāmī to settle what will be the *mantram*, and then Sanātana Goswāmī gave it *aṣṭādvādaśaka* which is in vogue now, accepted by all Gauḍīya, from Sanātana Goswāmī. It is *aṣṭādvādaśaka*. And before that Mahāprabhu got *dvādaśaka*, the last portion. Then Mahāprabhu took *sannyāsa* for the preaching purpose from Keśava Bhāratī. And the third we're told He made Rāmānanda His Guru in the *rāga-mārga*..

Devotee: Mahāprabhu?

Śrīla Śrīdhara Mahārāja: ...in a way. *Sakhī*. From Vṛndāvana *līlā*, *sakhī vilāsa*, *sakhī līlāra vistāra*.

[*sabe eka sakhī-gaṇera ihān adhikāra, sakhī haite haya ei līlāra vistāra*
sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya]

["Actually, only the *gopīs* have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded."] ["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.202-203*]

It is only the *sakhīs*, the she friends of Rādhārāṇī, they can give out the real *līlā* of Rādhārāṇī. They know and they can distribute it, no other, but only the intimate friends of Rādhārāṇī. They can deal with Rādhā *dāsya*...

...

...and so Mahāprabhu showed when He went to Rāmānanda and He asked him and Rāmānanda he's saying to Him. And at the same to Rāmānanda says, "I feel inspiration from You. You are talking through my mouth, as if I'm giving answers. What You ask I make the reply but I feel it is coming through You. And just as the ocean gives birth to the cloud, the water goes from ocean to cloud, and when it rains from cloud to ocean again. It is like that."

*sañcārya rāmābhīdha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābhir etair amunā vitīrṇais, taj-jñatva-ratnālayatām prayāti*

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.1*]

...

...answering through Rāmānanda. So through Rāmānanda the highest *līlā* He showed that it's to be taken from *sakhī*, Viśākhā Sakhī was Rāmānanda. And Svarūpa Dāmodara was also - all these things...

Rāma Rāma.

Tripurari Swāmī: But Rāmānanda and Svarūpa Dāmodara different disposition.

Śrīla Śrīdhara Mahārāja: Lalitā and Viśākhā. We're told they're of that type. Lalitā as Svarūpa Dāmodara and Viśākhā as Rāmānanda Rāya. *Gaura-gaṇoddeśa-dīpikā*, in that book it is shown that who was who in Vṛndāvana. The personages that are in Gaura *līlā*, who are they in Vṛndāvana, in *Gaura-gaṇoddeśa-dīpikā* _____ [?]

Sādhu Mahārāja: Mahārāja. I'm Sādhu Mahārāja. I have a question. Because you're the senior Vaiṣṇava on the planet, could you give the conclusion of seniority. Because we find in the scriptures sometimes apparently discrepancies. For instance Śukadeva Goswāmī...

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Sādhu Mahārāja: What is the *siddhānta* of seniority? Because we see Śukadeva Goswāmī being the head of the Vaiṣṇava in that assembly and giving speeches. And also we find Lord Śrī Kṛṣṇa speaking to Uddhava while Maitreya Ṛṣi was present. And afterwards when Vidura wanted to get instructions from Uddhava, Uddhava sent him to Maitreya. And things like that also we find in Gaura *līlā*. When Caitanya Mahāprabhu was giving respect to Rāmacandra Purī due to his seniority, although he wasn't qualified for that respect, but Gaurāṅga Mahāprabhu was giving it. So it seems that sometimes seniority works in a zigzag way. How we'll understand that? You're the most qualified to teach us.

Śrīla Śrīdhara Mahārāja: One is form, another is material. The material is more substantial than form. I had a talk here with Kīrtanānanda and the whole place. I told 'I'm form breaker.'

Devotees: (Group laughter) Jaya.

Śrīla Śrīdhara Mahārāja:

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpēbhyo, 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 *dharma*, we should regard the form, but what form? You had the form of the Christian missionary, they have got some form. You have left that and come to Swāmī Mahārāja. Why? The material is, substance is of real importance. All importance is to the substance and the form is secondary. Without all this formality we shall try, but if substance is absent we must leave that. Substance is all in all.

Rāmacandra Purī, Mahāprabhu gave formally but He did not take Rāmacandra Purī. Rāmacandra Purī he was a revolt to Mādhavendra Purī, his own Guru.

Rāmacandra Purī, he advised when Mādhavendra Purī was passing away, "O, why you're repenting for Kṛṣṇa, Kṛṣṇa, Kṛṣṇa? You conceive that you are Brahman himself."

Then Mādhavendra Purī, "Be off from here, you *māyāvādī*, you be off. I'm not getting as one with Kṛṣṇa and he has come to me to say that I'm Brahman."

And Īśvara Purī he gave service to him, and Īśvara Purī became full of love by his grace. And Rāmacandra Purī was rejected. But still formal respect Mahāprabhu tried to give but not to take him from the heart.

So form may be important but the substance it's carrying, according to that. Every *sampradāya*, religious *sampradāya*, has got some formal position. _____ [?] Sikhs in the Punjab. They have form but as much as matter is there, substance is there, that will be more, more

important. Otherwise it will be considered as form from the position. All important is substance. *Sarva-dharmān*. First attention to the form.

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam
svakarmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all."]
[*Bhagavad-gītā*, 18.46]

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva-dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]
[*Bhagavad-gītā*, 3.35]

Where you are at present you try to maintain that. Just as a general will say, 'maintain your position' to the soldier. 'At the cost of your life you must maintain your position.' Then when time will come, 'go forward.' Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Like that. *Sva-dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*. Don't aspire after the position of others. Maintain your present position whereby past action you've come. You maintain your position, it's better to die there, and don't come back." Then again He says, "*Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. Give up all sorts of positions and come to Me."

Otherwise, what is progress? All this life not to maintain ones own position eternally. Progress means go forward, leave the form and go, above you you'll find the highest position. And the highest position that is infinite. One can't find that 'I've got the whole thing within my fist.' No position is possible for the finite, because that is infinite. As much as he'll progress he'll see, 'O, great, great infinite. I'm nothing, I'm only a speck, a negligent position.' Hmm?

Śrīla Śrīdhara Mahārāja: Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. _____ [?] 'I'm form breaker.'
_____ [?]

ācāryam mām vijānīyān, nāvamanyeta karhicit

[na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

Badrinārāyaṇa: Unfortunately he couldn't digest that.

Śrīla Śrīdhara Mahārāja: The Absolute is Ācārya. We must try to see Him in Ācārya. And it will be progressive according to my progress.

Devotee: Mahārāja. The spirit soul that is going back to Goloka Vṛndāvana, how does he see seniority there?

Badrinārāyaṇa: Everyone is Guru. The *ātmā* when going back to Goloka Vṛndāvana, how does he see seniority there? In the land of Gurus, how does he see seniority?

Śrīla Śrīdhara Mahārāja: That is _____ [?] there already. Already there is _____ [?] be acquainted with them _____ [?] and he'll be adjusted in a position. There is a systematic stuff eternally, and he'll be reinstated rather in his position in a particular group. *Śanta, dāsya, sākhyā, vātsalya, mādhyurya*, classification, and sub division also. And according to his inner position he'll be adjusted there. Something like that.

Nitāi. Nitāi. Nitāi. I've talked much. I shall have to suffer the reaction _____ [?]

Tripurari Swāmī: You will get the reaction that what you are saying we will take that and distribute that to many people. And that will be a great blessing for them. And that reaction will come to you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: A blissful reaction.

Śrīla Śrīdhara Mahārāja: So this old age perhaps Guru Mahārāja has spared me. He wanted me to go to the west, but I anyhow was reluctant. And he remarked perhaps I think once he remarked, "Ease lover."

Devotee: Guru Mahārāja. Although you say 'in your old age' but we see you as the youngest.

Śrīla Śrīdhara Mahārāja: When as much as we have any connection with that eternal substance, that aspect of course ever new, youthful. That aspect. _____ [?]

...

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

Tripurari Swāmī: So Mahārāja. I spoke with Janārdana Mahārāja on the telephone in Mexico before coming. He told me he was at the *āśrama* of Kusum Āśrama Mahārāja. And the GBC they

sent two *sannyāsīs* to speak with him. Those two *sannyāsīs* were not GBC men, but representing the body of GBC. So Janārdana Mahārāja told me they were dealing with him very gentlemanly.

Śrīla Śrīdhara Mahārāja: After he returned from here?

Tripurari Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: I asked him that GBC committee is coming there on your meeting, and after that you will come. After that or they'll feel disturbed. I'm not going to give any shock to them before this meeting. But he told, "I have already _____ [?] I won't go there." All these things. And recommended by Sudhīra Mahārāja and they all told that I've accepted the connection. But it will be a shock to the GBC if I did not like that just before their sitting here this will happen. But I could not avoid the request _____ [?] and I did not vow to keep him here now, so he left now. Afterwards he may come again.

Tripurari Swāmī: So anyway they're dealing a little differently than in the past. They're forced to deal more courteously, gentlemanly.

Devotee: It was a good shock. This time it's a good shock.

Śrīla Śrīdhara Mahārāja: But in this condition that is still a shock to me and I did not like it, what I had to do for circumstance. _____ [?] could not avoid. But my common sense was that after this meeting he may come, but they're impatient.

Tripurari Swāmī: _____ [?] and there's one *sannyāsī* there in charge of the ISKCON temple. He was our friend previously. So he found that we were in Hawaii so he asked, "Please come to the temple and stay with me in my room." So we went there, we spoke with him. He's taken *sannyāsa* from Jayapatāka Swāmī, but he does not, he's feeling sorry, unhappy, in that relationship. So he has sent one letter to you, to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: You are to consider all these things. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You consider. You are all sincere people and you love at your heart Mahāprabhu and your Swāmī Mahārāja. And what Swāmī Mahārāja really went to preach there, you have got touch with that. So we can rely on you to some extent.

Tripurari Swāmī: Generally we all consider that your connection is most valuable thing for everyone.

Śrīla Śrīdhara Mahārāja: I thought like that, that I'm always friendly to them. But I'm aggrieved that they misunderstand me. Even my enemies they remarked to me that my speciality is 'strong common sense and disinterested nature. And has given me a unique position in the Maṭh. Strong common sense and disinterested nature. No selfish end of life, open to truth, always open to truth.'

...generosity, broadness. *Mahā-vadanyāya*. I like Mahāprabhu.

*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*]

The common interest. Whomever you find inject this medicine in the epidemic, Kṛṣṇa consciousness. Whomever you come across inject Kṛṣṇa consciousness. This is the general tenure of the life of Mahāprabhu attracting persons. Do everything attracted by this common generosity, and the help will come from above. If we do the service the help automatically will come to us to help us spread this Kṛṣṇa consciousness. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa*. Don't be dejected, don't go. That should be our duty, the aim of our life, eternal life, either single or combined. Always spreading Kṛṣṇa consciousness, distributing Kṛṣṇa consciousness to the world, the only business, only engagement, and others are subsidiary.

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

...

Tripurari Swāmī: Tomorrow we're expecting Kanan Giri Mahārāja. And Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. Any news of that Balarāma? They do not know?

Tripurari Swāmī: No good news of *sevā*.

Badrinārāyaṇa: He told that he felt most inspired by _____ [?] And he wanted to build a Sanskrit college there.

Tripurari Swāmī: We'll follow up on that.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.
Bhāvānanda Mahārāja is also retiring? Eh?

Tripurari Swāmī: Retiring. Retired. Finished. In New York, with Rāmeśvara, living together.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: They've lost their faith altogether in Mahāprabhu? What is this? Or Prabhupāda, Swāmī Mahārāja?

Tripurari Swāmī: I don't think so.

Badrinārāyaṇa: They've lost their faith in the organisation.

Śrīla Śrīdhara Mahārāja: But the practical life of an Ācārya they're unable to...

Tripurari Swāmī: Unable, cannot continue.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. They're direct representation of Swāmī Mahārāja...

Tripurari Swāmī: Misrepresentation.

Śrīla Śrīdhara Mahārāja: Eh? Swāmī Mahārāja Found a committee, is it not?

Tripurari Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Committee of Ācārya? Some say, deny, he did not form any committee of Ācārya.

Tripurari Swāmī: He gave some suggestions, some names.

Śrīla Śrīdhara Mahārāja: Some managing committee, eh?

Tripurari Swāmī: Ācāryas also, he named some Ācāryas. But he also named you.

Śrīla Śrīdhara Mahārāja: In the beginning they came to me when there was some question against Hamsadūta, Tamāla Kṛṣṇa, and Jayatīrtha, is it not? These three. But I appealed to them to forgive and forget for the first time. Because Swāmī Mahārāja gave recognition, you give more value to that. And because it will be a great setback to the whole mission that Swāmī Mahārāja's direct representatives are treated in this way. So forgive and forget, first time. But Tamāla Kṛṣṇa was retained, and Jayatīrtha and Hamsadūta they left.

Tripurari Swāmī: Tamāla Kṛṣṇa has written one letter in response to a letter from Jagad Guru Swāmī. Jagad Guru Swāmī wrote him a strong but loving letter. Strong points but sincere heart. And Tamāla Kṛṣṇa has written a response that he has moved by the points raised by Jagad Guru Swāmī regarding all of us and yourself. And he's carrying those points to this GBC committee for consideration. He would like to see some resolve in all these affairs.

Badrinārāyaṇa: _____ [?]

Tripurari Swāmī: Hmm.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. And Yudhāmanyu Sevā Vikrama is he coming?

Tripurari Swāmī: We don't know.

Śrīla Śrīdhara Mahārāja: He's got some wound somewhere in the leg, eh?

Badrinārāyaṇa: Just a sprained ankle.

Tripurari Swāmī: Not serious.

Śrīla Śrīdhara Mahārāja: Not cured?

Devotees: Not too serious.

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

The call of local duty and the call for absolute duty, that is indistinguishable. Call for absolute duty or call for local duty, local interest. That also in the divine realm, and local and absolute, and there's gradation. Where's the gradation? The progressive, infinite is progressive, as a subjective, super subjective, and progressive. Finite cannot finish infinite, infinite is always infinite. No number of finite can make any infinite. Just as from zero, minus zero is zero. Zero plus zero, zero. Zero into zero, zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite into infinite is infinite. It's of such character.

*[om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

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

[Śrī Īśopaniṣad - Invocation]

The full taken from the full again the remainder is full. This is infinite, just like zero. Ha, ha. Zero in one side, infinite in another side. So infinite minus infinite is infinite. What is more striking than this? Eh? *Pūrṇasya pūrṇam ādāya*. We take full from the full, the remainder is full, it won't be lessened, can't be lessened. So we're going to approach towards that. Ha, ha, ha, ha.

Devotee: In San Francisco Tripurari Mahārāja and myself we were talking with an impersonalist, and he was saying that the Absolute becomes conditioned. And we told him that if the Absolute is prone to become conditioned then its not ultimately Absolute because the Absolute can become many conditions in the material world.

Śrīla Śrīdhara Mahārāja: Absolute's approach towards non absolute in its own form, that is its highest magnanimity. *Aprākṛta*. Knowledge classified *pratyakṣa*, [*parokṣa*, *aparokṣa*, *adhokṣaja*, *aprākṛta*]. *Pratyakṣa*, that is sense perception. *Parokṣa*, not experienced by me but experienced by others. Then *aparokṣa*, just as in sleep, dreamless sleep, we come in touch with something, and

when we arise we say, 'very happily I slept.' At that time when sleeping we had no movement, but when coming down we say, assert that 'very happy sleep I got, sound sleep.' So that is *aparokṣa*. Then *adhokṣaja*, another realm beyond that which when He cares to come down to our level we can feel Him. When withdrawn we have no help. That is *adhokṣaja*. And that *adhokṣaja* more higher becomes *aprākṛta*, comes to our level in such a way that we think He's one of us. But He's not. His approach, the remotest approach of the Absolute to the finite. Infinite's approach to the finite when it's in it's highest position is *aprākṛta*. *Aprākṛta-vat*, just like ordinary but not so.

That is Kṛṣṇa in Vṛndāvana *līlā*. One Who is carrying the Govardhana like a play ball, and He when there's a cat coming by a mean approach He's embracing Mother Yaśodā.

Yaśodā seeing the whole universe, then She's disturbed. "Then who is He? The boy opened His mouth and I found the whole universe there..."

87.10.03.B

Śrīla Śrīdhara Mahārāja: ...the whole universe. Then she's disturbed. "Then who is He? The boy opened His mouth and I found the whole universe there. He's not my son?"

And after she was puzzled, at that time some cat cried, and being afraid He embraced Yaśodā. "O, no, no. He's my son, my child."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So Absolute, most intimate and embracing the finite, that is *aprākṛta līlā* in Vṛndāvana. "I'm one of you." Even Yaśodā hoping He's carrying the shoes of Nanda, in this position. And quarrelling and stealing the butter, all these things. Lying _____ [?] Almost like one of us. His highest approach, and most magnanimous approach towards finite. It is *aprākṛta*, that is Kṛṣṇa *līlā*. And when that He's distributing Himself to the most fallen _____ [?] that is Gaura *līlā*. Both combined, Rādhā-Govinda. Rādhārāṇī's representing - that is the positive and negative. Negative side wholesale represented by Rādhārāṇī in different stages. *Mādhurya rasa* is the full, and *vātsalya*, consorhood is full. And the filial love, the friendly affection, and the service of the servant, and in submission they're all parts of Rādhārāṇī. Full in Rādhārāṇī, negative points. And the positive side Kṛṣṇa with all His paraphernalia.

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa...

...

Śrīla Śrīdhara Mahārāja: ...service of Mahāprabhu. From far away you're distributing that *sukṛti* to so many people. You're doing a great service and for that you'll be rewarded from higher agency for your hard labour in the service of Mahāprabhu. Gaura Sundara.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You have distributed the mercy of Kṛṣṇa consciousness to so many. It is all recorded in the register book of Nityānanda Prabhu, Mahāprabhu, Kṛṣṇa, and the *gopīs*. The

record is there. Nothing is lost. Ordinary human beings we may not know, we may not trace. But the omniscient, all knower, all seer, all record is being definitely.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: By your previous *sukṛti* you have acquired some position and again you're engaged in the distribution of _____ [?] A great fortune. And we're also feel blessed to have you in our midst here in the festival. Gaura Hari.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Again after. Today I'm talking to many parties...

...

Śrīla Śrīdhara Mahārāja:

*śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.*

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñāni.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.]*

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.

One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Śrutis*)

and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
 The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
 Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
 Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
 humbly begs the shelter of Her lotus feet.”]

[*The Songs Of Bhaktivinoda Ṭhākura*, pages 129-131]
 [Śrī Bhakti Rakṣaka Bhajana Madhuri, pages 35-36]
 [A collection of verses quoted by Śrīla Śrīdhara Mahārāja, 386]

...

[06:10 - 06:57 ?]

Badrinārāyaṇa: In English.

Śrīla Śrīdhara Mahārāja: ...was my representative, he will work for me and I have ordered him to do this holy function of distributing the Holy Name to you all.

Badrinārāyaṇa: Jaya!

Devotees: Jaya Om Viṣṇu-Pāda...

87.10.12.A

Śrīla Śrīdhara Mahārāja: [00:00 - 02:50 ?] ...wonderfully purified, peculiar points, it does not miss his notice. And that Bhakti Rakṣaka, myself, Śrīdhara Swāmī, Jagat Guru _____ [?] all these quotations he's collected from different parts _____ [?] He's a man of real, solid propaganda position. Understanding and preaching, both is on a solid basis. Independent, solid basis, not encouraged by others, for the time being one has taken. It is not like that. From beginning and end, middle, everything he understands. So all those that feel something, needing help from this institution, they should be thankful to Sudhīra Goswāmī Mahārāja. So jaya Sudhīra Goswāmī Mahārāja kī jaya!

Śrīla Govinda Mahārāja: Jaya!

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

...

... _____ [?] We may meet again or not I do not know. My condition is such. So my good will, with my Gurudeva's garland I give this to you.

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

Many persons have given some monetary help to this institution. Sudhira Goswami may not be very progressive in that matter, but in reality and in increasing the prestige and the real substance of the preaching of this Maṭh he has taken out to the public _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: ...main thing. We're all indebted to him. Anyone concerned with Chaitanya Sāraswat Maṭh and its preaching, they're all indebted to Sudhira Goswami Mahārāja. _____ [?] I'm too much _____ [?]

Devotees: Exhausted.

Śrīla Śrīdhara Mahārāja: Depressed, depression under, I cannot say anything more. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: There's no paying obeisance? Sudhira Goswami Mahārāja paid obeisance to you? We're taking leave now Mahārāja.

...

Śrīla Śrīdhara Mahārāja: Sudhira Goswami Mahārāja.

Sudhira Goswami Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Your nature of publishing things of me as a Guardian of Devotion. Bhakti Rakṣaka. Dignified position you've given. Now, one main thing I forgot to mention to you. Govinda Mahārāja I have said to be my representative and I've seen him the fittest. And in many affairs he's more than myself. I pray your assistance to him after me in the fullest sense to support him.

Bhakti Sudhira Goswami: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: And this is my earnest and ardent request to you that you'll support him...

Bhakti Sudhira Goswami: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: ...to the fullest extent possible. And this is my last request to you and prayer to you. You're a man of solid constitution so your backing is substantial. So you should do this for this main parent *āśrama*, and also Govinda Mahārāja, both. This is my last and greatest request to you. With this...

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhira Goswami: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Rāma. Hare Rāma. Rāma. Rāma. Nitāi Gaura Nitāi. Nitāi Dayal Nitāi. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Gaura Nitāi. Gaura Nitāi.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...why our obligation...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. _____ [?] Kṛṣṇa.

...

..._____ [?] please permit me I live along with Him.”

“No, no. What I say you do that, and thereby you’ll be near Me.”

So our association, our nearness in the spiritual is by submission and acceptance and obligation and obedience to a particular cause we can be in association there. That is the body of our creed, confidence comes together only by subjugation. The higher thing.

Nitāi. Nitāi. Nitāi.

The End